

SIGNS



TIMES.

VOL. I. No. 3.

\$1 PER ANNUM.

DEVOTED EXCLUSIVELY TO THE BAPTIST CAUSE.

PUBLISHED SEMI-MONTHLY, BY AN ASSOCIATION OF BRETHREN.

NEW-VERNON, N. Y., JANUARY 2, 1833.

GILBERT BEEBE, EDITOR.

To whom all Communications must be addressed.

COMMUNICATIONS.

FOR THE SIGNS OF THE TIMES.

BROTHER BEEBE ;—Agreeable to my promise to Mr. Dennison, in my last, I will now examine the correctness of his intimations concerning those practices which he mentions, as not being warranted by Scripture.

Mr. Dennison addresses his enquiries to those brethren referred to, as to Particular Baptists; and from what he has before said concerning their views, I presume they are "Old School" Particular Baptists. As one of this class of Baptists, I will, previous to enter into an examination of the particular circumstances, lay down the following general position as received by us; viz. that what the Apostles *loosed*, is as much loosed to us, as what they *bound*, are bound to us. That is, wherein they left on record, a circumstantial practice as having no specific order to be observed, we are warranted from Scripture to observe that order which appears most convenient, as much so, as we are required to confine ourselves to a specific order or practice, when such are particularly pointed out. And we of course, will no sooner submit to be bound by men to a particular order in the one, than to be led into an indifferent practice in the other case.

Now with this general principle in view, we will proceed to notice the particular articles of inquiry. Mr. Dennison's first inquiry is: "*have you any Scripture warrant for formularies of faith?*" I answer we have the following Scriptures as proofs, that the primitive Church was of *one faith*. Acts ii, 42, "and they continued steadfastly in the Apostles' doctrine." Acts iv, 32, "and the multitude of them that believed were of one heart and one soul." Jude, 3d vs. "that ye should earnestly contend for the faith once delivered to the Saints," and from Cor. i, 10,

it is equally evident, that it is incumbent upon the Gentile Churches to maintain the same unity of faith; for the apostle says, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the *same thing*, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgement." From these texts it is manifest, that there was in the primitive church, and that there is required in the Gentile Churches, a perfect understanding of the *faith* received, and to be *contended for* &c.; but whether this understanding among the Members of the Church was had, or is to be obtained merely by their conversing together upon the doctrine preached by the Apostles, or whether this doctrine was committed to writing for the mutual examination of the views of the Members of the Church, is not said.

Hence the fair conclusion is, that whilst the Churches are warranted and *required* by Scripture, to maintain a unity of faith among the Members, they are left at liberty either to have their views of doctrine, or faith, committed to writing, for the convenient comparing of the views of persons to be received; or to enter into a verbal examination and comparison of their views. So much for *formularies of faith*. His next inquiry is relative to "*plans of decorum*,"—in answer to this inquiry I observe, that *old fashioned* Particular Baptists, think themselves by a *divine right*, entitled to the plan of decorum which the Apostle has left them; Cor. xiv, 40, "let all things be done decently and in order;" and with this they generally are contented. If he means by *plans of decorum*, certain written rules, drawn up by the wisdom of men and taken from the usages of worldly bodies, not from Scripture, he must propose his inquiry to those who adopt such in their churches, not to us; for we do not approve of them.

Mr. Dennison's third inquiry is relative to our Scripture authority for a *medium of re-*

cord attached to each Church. That there was some medium of record, or *remembrance* connected with the Apostolic Churches, that portion of Scripture called the Acts of the Apostles is a standing proof; and a further proof we have from the accounts given in that book of the number of the disciples at one time, as in Acts, i, 15, of the number added at one time, as in Acts ii, 41, and of certain transactions that took place in particular Churches; as in the Church at Antioch, Acts, xiii, 1, 3, xiv, 27 and xv, 1, 2, in the Church at Jerusalem, Acts, vi, 1, 7. xv, 5, to the 30th, as well as in other cases. Whether this medium was in the first place *traditional*, or whether it was a committing of the events &c. to writing we are not told. It is enough for us to know that there was some *medium of record* attached to the first Churches, and that we are left at liberty to adopt such a medium as is most convenient.

The fourth inquiry is, "where is your Bible authority for choosing moderators and clerks;" as to choosing moderators, in case the Pastor is present in the Church, there is no Bible authority for it, but it is an infringement upon a divinely appointed office. If a Church has a right to act upon business in the absence of a Pastor, it is right for some one to lead either voluntarily or by the request of the church. And it is more comfortable to that scriptural rule; "*let each esteem others better than themselves*;" to wait to be invited.

With regard to choosing Clerks, as we have Scripture proof that there was some *medium of record* in the primitive Churches, and as we have no proof that this was merely traditional, we are authorised to keep in remembrance the transactions of a Church by means of a written *record*, consequently the Church is left at liberty to appoint some one to record the additions and transactions which they wish remembered.

The fifth inquiry is, after our Bible authority for *singing and praying before preaching*. We have Bible authority for singing and praying in the Church, and that as spiritual worship, see Cor. xiv, 14, 16. C. 1. iii, 16. Acts, xii, 5, 13, 3. Eph. vi, 18, and many other passages; and it is equally evident that there is no established order given to us in the word, as to the time of singing and praying, consequently we are left at liberty to adopt what order we please; so that we do not introduce confusion, as was the case in the Church at Corinth, by neglecting all order; Cor. xiv, 26, 33. But we are not left at liberty to give up the singing in the Church to a

choir of unregenerated youths, because we are required to *sing with the spirit*.

The sixth inquiry is, "where that for partaking of Lord's Supper in a sitting, instead of a reclining position." With the strongest confidence we may demand of Mr. Dennison, to show us any command to confine ourselves to a *reclining*, or to any other posture in partaking of the Lord's Supper; or to prove from Scripture that the Apostolic Churches confined themselves to any one posture in observing the ordinance. Without the command of Christ, or uniform example of the Apostles, no man may bind us to a particular posture, or form. Paul states to the Church at Corinth, what he received of the Lord relative to this ordinance, but does not mention having received or having delivered to them a command to observe any particular posture in receiving the Lord's Supper. And we do believe that as a faithful servant, he delivered to them the whole message received, and therefore, that he specified to them every thing essential in this ordinance. He adds, and we have confidence in what he says: "as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he comes," without any limitation as to the posture of the body, see Cor. xi, 23, 26.

The seventh inquiry relates to the same ordinance, and demands our authority for *omitting to administer that holy ordinance always in an upper Chamber*. I answer it is plainly contained in the passage we have just noticed; Cor xi, 23, 26. The latter verse evidently contains full liberty to administer it and to receive it, in *remembrance of Christ*, and in any convenient place, where it may be done decently, and where the Church has come together into one *place*, verse 20, of same Chap.

His last inquiry is, "where even that for the erection of Meeting Houses, with their *cushioned pews and baptisteries*?" As to cushioned pews, baptisteries and other furniture, and ornaments of worldly splendour we old fashioned Baptists plead not guilty. Such things, as well as extravagant houses are generally found among those Baptists who boast so much of their benevolent exertions for the salvation of men, and preach so strongly the necessity of giving money to their *benevolent institutions*, in order to *help save* the heathen from *perishing* in their sins. If you believe what you preach, why not sell your damask cushions, costly carpeting, extravagant chandeliers, &c. and content yourselves to worship in a plain house, that you might have more to give yourselves, and

show yourselves less conformed to the world. But the evil of this extravagance does not stop here; many of these churches have run heavily in debt, to get up this pompous show, and then admit any thing into their pulpits but the Gospel, that they may draw a congregation of the rich to help them keep down their interest. Yea, some of these *popular benevolent Churches*, have contrived to cheat their creditors out of their just dues, and still hold their splendid Meeting Houses.

But in reference to our authority for building Meeting Houses; if we have no example of the primitive Churches, building houses particularly for worshipping in, we have abundant authority from the example of the Apostles to consider the place of meeting altogether an indiffere thing. We find the disciples meeting in the temple, a house built purposely for worship, Acts ii, 46, in an upper room, Acts i, 13. We find Paul preaching by the *river side*, in the Jailor's house and in *Synagogues*, buildings erected expressly for worship, in his own *hired house* and in the *school of Tyrannus*. Hence we have Bible authority for meeting in any place, most convenient, and even of occupying houses built for worship when *such* can be had in peace, see Acts xix, 8, 9. But we have no authority for consecrating houses, for places of worship, or in any way giving sanction to the idea of one place being more holy than another; for not only did the Apostles teach us by their example to consider the place as a thing indifferent; but the master has also taught us the same, see John iv, 21, 24. It is manifest, who they are, that ascribe peculiar holiness to particular places, such as certain houses; and certain seats in the houses; not the Old School Particular Baptist.

Thus we see, that of this mighty catalogue of charges which Mr. Dennison has brought forward against the old Baptists, of departures from the word of God, there is but the one, of choosing Moderators that will stand against them; and even that fails, unless it can be proved that a Church has no right to transact business in the absence of a Pastor, unless there are Churches, who in the presence of their Pastor, throw contempt upon that scriptural office, by choosing one to preside in their meetings, if so they must answer for themselves. Now one word, upon Mr. Dennison's very *modest* remark. "We for one shall be satisfied to go on as we have commenced, desiring to labor, with all our might in the *broad field of benevolent effort*." This *broad field of benevolent effort*, evidently is the *charitable institutions of the age*, which he

tacitly acknowledges have no other *scriptural warrant* but what he calls *authorized implication*. It of course, is not the field which the Baptists of past ages, nor even the Apostles labored in. This he modestly terms the *broad field of benevolent effort*; their *authorized implication* was the *narrow field of scriptural selfishness*.

His authorized implication, to which he alludes as warranting the practice of those humanly contrived institutions, is we presume, the success which they boast of as attending them. "How long have the Paedobaptist been raising this same argument to support infant sprinkling? As long as I have known any thing about them; but to all such arguments, and *warrants*, we may well say, *we have a more sure word of prophecy, whereunto we do well that we take heed as unto a light that shineth in a dark place*. Farewell.

A WALDENSIS.

Valley of Achor, Nov. 19th, 1832.

FOR THE SIGNS OF THE TIMES.

BROTHER BEEBE:—I have received and read the first number of the "Signs of the Times" with much pleasure and satisfaction. It is a gratification to learn that we have a few preachers and chosen men among the Baptists, who have not bowed the knee to Baal—that are not under the control or friendly to the machinations of the popular clergy of the day, or afraid of their anathemas and excommunications—that are not engaged in preaching *intemperate* sermons on *temperance*—that are not in search of popularity for filthy lucre's sake—that are not afraid to present the various benevolent institutions of the day in their proper light before the public by stripping them of their false pretensions, which when done exhibits the whole brood as "full of wounds and bruises, putrifying sores, dead men's bones, and all uncleanness." Many of the Baptists in these days are much like the Jews at the coming of Christ. When they had become conversant with the nations about them, they were taken with several of the ceremonies that were in use by the Greeks and Romans in the worship of the heathen deities, and did not hesitate to adopt them in the service of the true God—a variety of rites of which no traces are to be found in the sacred writings. In like manner many of the Baptists in this country have become conversant with the different denominations about them, and they do not hesitate to adopt their plans of moralizing and christianizing the world by the means of money, of which there are no examples found in the

sacred scriptures. But in justice to the Jews let it be observed, that corrupted as they were with the errors and superstitions of the neighboring nations, they still preserved a zealous attachment to the law of Moses; and it is also true that there are a few left among the Baptists who have not run into all the errors of the day, but are zealously attached to the "pattern showed in the mount and earnestly contending for the faith once delivered to the saints. History informs us that the Baptists in England, soon after the reformation, were divided into General and Particular; and in accordance with this division, I noticed in your first number an address of the Old School or Particular Baptists, adopted in a convention held at Baltimore in September last, in which they say, "If they (the General or New School Baptists,) will persist in bringing those institutions for which they can show us no example in the New Testament, into the churches or associations, and in making them the order thereof, we shall for conscience' sake be compelled to withdraw from the disorderly walk of such churches, associations or individuals, that we may not suffer our names to pass as sanctioning those things for which we have no fellowship."—This is laying the axe at the root of the tree—this is purging the church of those who think to say within themselves, "We have established many Tract and Bible Societies, many Sunday Schools, &c. within the bounds of our churches." But this will not do: there is an old fashioned winnowing-fan coming, which will thoroughly purge the floor and gather in all those who "*bring forth fruit meet for repentance.*" But the "Signs" must be very unpopular inasmuch as it has taken a stand against the popular institutions and doctrine of the day, which is to preach the ability of the creature to perform works acceptable to God—to exalt the creature and debase the creator. If I am not much mistaken, there has, within a few years, been a great falling off from the doctrine of absolute predestination, unconditional election, total depravity, the irresistible and effectual work of the Holy Ghost, &c. formerly taught by the old fashioned Baptists. It appears from the reading of the scriptures, that the apostles constantly declared all hopes of acceptance and salvation delusive, except such as were founded on Jesus the Redeemer and his all-sufficient merits; while the Jewish doctors always maintained the works of the law to be the true efficient cause of the soul's eternal salvation and felicity. In like manner our Jewish doctors or sons of Hagar are preach-

ing the works of the law, instead of the gospel, to be the true efficient means of the soul's eternal salvation, not knowing that "by the deeds of the law no flesh shall be justified." At least two-thirds of the Presbyterians, two-thirds of the Baptists, and all of the Methodists, are preaching *Law* instead of the *Gospel*. They are also joined together in the same idolatrous practice of collecting money to replenish the treasury of the Lord, for the purpose of making lawyers, &c. for ministers; but the scriptures inform us that the ministers whom the Lord has employed in his vineyard, receive their instruction "not of man, neither are they taught it but by the revelation of Jesus Christ." They are all likewise engaged in assisting Him to make christians, by the means of four days or protracted meetings, not knowing that it "is not of him that willeth, nor of him that runneth, but of God that sheweth mercy;" and that he "worketh all things after the counsel of his own will" and not after the will of man, for it is "by grace that we are saved through faith and that not of ourselves: it is the gift of God."

In connection with the foregoing, I noticed in your first number that some of the popular newspapers among the Baptists have set up a howl against the "Signs." Those editors, like the daughter of Herodias, could ask your "*head in a charger*" if they could have the same assurance of success; and well they may, for their craft is in danger. They are offended at you for the same reason that Herod was at John the Baptist, which was his telling him what it was not *lawful* for him to do. But there are many Baptist and "righteous men" within the bounds of my acquaintance who "*have desired to see those things which we now see*" in the "Signs of the Times;" they have been looking for them in the popular papers of the day, such as the "Baptist Repository," the "Index," the "World," &c. but they have found them not. As soon as these brethren are fortunate enough to get a peep into your paper, they, like myself, will abandon those anti-christian publications, as they have "no form nor comeliness" in them. But it is not to be expected that *all* will abandon them, for "the spirit speaketh expressly that in the latter times some shall depart from the faith, *giving heed to seducing spirits, and doctrines of devils;*" and false christis and false prophets shall rise, and shall shew signs and wonders, *to seduce, if it were possible, even the elect.*" But in closing this epistle, which I have continued to greater length than I intended, I would heartily wish you God speed; exhorting you to cry aloud and spare

not, to fight the good fight, hold fast the form of sound words, "in meekness instruct those that oppose themselves;" and "God peradventure will them repentance to the acknowledging of the truth."

I remain, yours in the Gospel,
A SUBSCRIBER.

CIRCULAR.

The Ministers and Messengers of the Baltimore Baptist Association, convened, according to appointment, at the Warren Church Meeting-House, on the 17th day of May, 1832.—To the several Churches they represent, send Christian Salutation.

DEARLY BELOVED BRETHREN.—

We desire to feel thankful to our Heavenly Father, who has preserved us through another revolving year, and indulged us with the happy privilege of again meeting together as an associate body. The great head of the Church, we trust has been present in the midst of our assemblies: And, for what we have done, you are referred to our Minutes.

We are led to regard the signs of the present time as being not very ominous of the general prosperity of the Redeemers' kingdom, notwithstanding the great multiplicity of institutions, and self-created societies, set up and established by the device of man, and ostensibly directed to promote this end. So greatly have they been magnified, both in the pulpit and by the press, that one would conclude the laws and institutions of Zion's King, contained in the New Testament, imperfect, and therefore not a sufficient rule for governing his church under every circumstance. But so far from this being the case, we are fully persuaded that those means which Christ has ordained, and laid down in the holy scriptures, are alone quite sufficient to accomplish all the purposes of mercy contemplated in the Divine mind, without the aid of any human contrivance or invention whatsoever. God will surely bring to pass all that is promised and foretold in prophesy; and the time will come when the stubborn Jews shall be brought into the great Gospel fold with the fulness of the Gentiles: but these events will be accomplished in such a manner as shall confound the wisdom and pride of man, and be to the utter exclusion of all boasting.

As an Association, we have hitherto held fast to our first principles, and to that form of sound words, which were formally adopted when we were constituted: nevertheless, it

has been *slanderosly reported, and some have affirmed*, that we have embraced the principles and the spirit of Antinomianism. Soon after our last Anniversary Meeting in the City of Frederick, an article in the shape of a report found its way into the periodical print called the Religious Herald, in which we find the following remarkable words: "Many of the ministering brethren in this (the Baltimore) Association do not believe that it is their duty to address the unconverted, or exhort sinners to repentance; they pass by them altogether. The great theme of their sermons is, the many valuable and glorious privileges of the Elect; who, according to their doctrine, believe against their will, and are kept in the way of righteousness without effort."

This article, in which our doctrine and practice are most palpably misrepresented, was soon after republished in the Christian Index, accompanied with reflections of no friendly character, by a writer under the signature of C. S. A.

Being thus summoned to the bar of the public by the officious meddlings of the above class of news-mongers, we shall, in self-defence, and with a view of undeceiving a religious public, in this our circular epistle notice the several allegations embodied in the above report, under the three following specifications:

1st. That many of our ministering brethren do not believe it to be their duty to address the unconverted, or exhort sinners to repentance.

2d. That many of our ministers make the great theme of their sermons the many valuable and glorious privileges of the Elect; and,

3d. That according to our doctrine, the Elect believe against their will, and are kept in the way of righteousness without effort.

1st. The first specification charges a plurality of our ministers with not holding it to be their duty to address the unconverted, or to exhort sinners to repentance. In reading this part of the report, one would be led to believe that were our Elders at any time to meet a congregation of unconverted sinners, they would sit down in sullen silence, or that they would, in the language of the report, pass them by altogether; but this we have never known to be the case. Our ministers are endued, if not with a missionary mania, yet, we trust with a true missionary spirit. They are in, the habit of preaching in hamlet and in village, in every place within the sphere of their action, where a door is open unto them; yea, there are a number of them now living who

have travelled thousands of miles, over mountains and valleys, to preach the glad tidings of salvation to the destitute and perishing: And often their congregations have been made up mostly, and sometimes altogether, of the unconverted; and yet we have never heard that any of them refused to preach Jesus, on account of their hearers being in an unconverted state. The truth is, they preach the Gospel, according to their commission, to every creature. But it is said they do not exhort sinners to repentance. It is quite probable they do not exhort them in that strain of fulsome adulation which many others use, as possessing certain, we know not what, capabilities. They do, however, constantly preach the necessity of "repentance towards God, and faith in our Lord Jesus Christ," and that both evangelical faith and repentance are the gifts of God—the produce of his blessed Spirit. Our ministers address the unconverted as sinners dead in trespasses and in sins; they prophesy to them as unto dry bones; they proclaim the truths of the Gospel, leaving the event with God, depending upon the influence of his Spirit to crown their labors with success: nor can they be led to entertain any better opinion of helpless, depraved human nature, even in this nineteenth century, when every human science is making an onward march, and is fast approaching to its maximum. Yet the divine science of Christian Theology is now no better understood by the natural man, than at any former period. Of this many of the religious tracts and periodicals of the present day furnish sorrowful evidence. We are greatly mistaken if the Religious Herald always makes a true proclamation, or that the Christian Index always points in a true direction, or gives a true table of contents.

But if our opponents know of a better and more effectual way of addressing the unconverted, so as to bring them to the knowledge of the truth as it is in Jesus, we would then gladly raise the Macedonian cry—"Come over" into Maryland "and help us." If, indeed, they have that zeal that they pretend to for the salvation of souls, we can assure them that there are highways and hedges enough in the lower counties west of the great Chesapeake Bay, where thousands of poor sinners seldom here the Gospel. The field is too large, and the harvest too great, for our ministers, even if they were possessed with the necessary qualifications, or took the proper method of addressing them. Let others come with their better modes, and according to the phraseology of C. B. A. "with

the offers of life," and with all their other coinage turned off from them the Arminian mint: for although it does not pass current with us, we are willing they should try their hand in their own way; and if sinners are thereby converted to God, we shall therein exceedingly rejoice. But, alas! it is easier to settle down in populous cities, to enter into other men's labors, to make reports and write essays, than to itinerate through fen and forest, wet and dry, heat and cold; and sinners, after all, so moneylessly poor, in general, as scarcely to afford the workman his necessary meat. We wish that all these who complain of us about not preaching to sinners, would go about it heartily themselves, and set the example, before they dictate what is duty to us.

2d. The second specification charges our ministers with making the great theme of their sermons, the many valuable and glorious privileges of the Elect. In this part of the report, our opponents have done us some justice, and it is the only truism contained in the report, that relates to us as a body collective.* This is a truth of which we hope never to be ashamed: and if this is Antinomianism, we are content to bear the reproach of an odious name. Those who do not believe in the doctrine of Election, will, of course, never make the many valuable and glorious privileges of the Elect the great theme of their pulpit discussions. But our ministers know of no greater theme—none that so exalts the grace of God—none that so effectually humbles the sinner; they therefore do make this the grand subject of their sermons. But while they dwell upon this delightful theme, they do not omit, on all proper occasions, to urge and enforce, with proper motives, all practical duties of religion. We do conceive that the report, in this part of it, pays us a handsome compliment; and we would thankfully acknowledge it, were it not that more seems to be implied than what is expressed. Were we to substitute the word *only* in the place of the adjective *great*, so as to make the passage read thus: "The only subject of their sermons," &c. we then should embrace the idea intended to be conveyed. Had the reporter expressed himself on this wise, he would not

* One minister is mentioned by the reporter, as having *said* certain things. Who that minister is, is unknown to us: but no community should be judged for the misconduct of one of its members. Among the first twelve there was a Judas.

have exceeded in audacity, or committed a more flagrant outrage upon truth and decency, than what is continued in the following part of the report.

3d. The third specification is prodigious indeed. It charges us with holding the nonsensical doctrine of the Elect believing against their will, and of being kept in the way of righteousness without effort. Could all this be proven, it would not only involve the charge of Antinomianism, but likewise that of Idiotism. The whole of it we deny, absolutely; and we are at fair issue with our accusers. They have specifically alleged against many of the ministers of our Association certain charges. We explicitly deny the truth of them, and we challenge the reporter, and the publishers of the report, to exhibit their proofs, and to produce their authority. Who was the witness that deposed against us, we have yet to learn; but whosoever furnished the report, we think that no respectable editor should have published it upon mere ex-parte testimony. To receive an accusation against an individual Elder without the testimony of two or three witnesses, is a violation of the Gospel rule. (See 1 Tim. v. 19.); much less should it be received against an Association of Elders.

Our ministers are so far from holding such sentiments as are here ascribed to them, that, on the contrary, if they are remarkable for any one trait in their public ministrations, it is that of describing the mighty warfare between corrupt nature and grace—between the contrary lustings and actings of the flesh and the Spirit; and the Elect, whatever may have been their reluctance to believe, antecedent to their regeneration, yet, from the moment, when they are enabled, in the day of God's power, to believe in Christ, they are made so willing to believe, that it is ever after their constant prayer, "Lord increase our faith." Nothing is so revolting to their feelings as a spirit of unbelief; and instead of being kept in the way of righteousness without effort, they find it, by painful experience, to be opposition, fighting and contention every step of the way. We do not believe, however, that the Elect are kept in the way of righteousness by any of their feeble, though constant efforts: no, they are upheld in their goings by the almighty hand of God. The power of God, and the persevering efforts of the Elect, are both embraced in our views; that, as the alone cause of the Elect being kept in the way of righteousness; these, the never failing effects. How strangely, then, has our doctrine been misapprehended or

misrepresented; and, in either way, it is quite bad enough. If the report resulted in ignorance, in misconceiving our views, it is much too bad: no one should report a matter to that prejudice of others without understanding the nature of it. But if it was intentionally designed to misrepresent our sentiments, it is then far worse, as it goes to prove a corrupt heart. Charity induces us to suppose it was the former, and to acquit our accusers of the latter.

And now a word, before we conclude, to C. S. A. Although we might suspect him of being among the unconverted, yet we *will not pass him by altogether*; but we will answer him short, and in the words of Job to one of his censorious friends. (See Job vi. 25.) "How forcible are right words! but what doth your arguing reprove?" Where we disposed to give him our advice, it should be in the words of Moses. (See Deut. xxiii. 13.)

Thus we have been in some sort compelled to defend ourselves; and if in any thing we have been severe, it must be imputed to an honest zeal to protect our Elders from a report so manifestly unjust; and, likewise, to disabuse others, who may have entertained an unfavourable opinion of our doctrinal sentiments, founded on no proper basis.

In conclusion, dear brethren, permit us to stir up your pure minds by way of remembrance. We have at all times directed you to the holy rule and infallible guide. These, under the enlightening influence of God's Holy Spirit, will be a light unto our feet and a lamp to our path. These, preferable to a thousand Religious Heralds or Christian Indexes, will be a sure directory while we are in the wilderness; and as we go up, let us lean upon our Beloved. He will guide us by his wisdom, and defend us by his power, until we are brought safe home to our city of habitation.

And now we commend you to God, and the word of his grace, which is able to build you up, and to give you an inheritance with all the sanctified.

JOHN HEALEY *Moderator.*

JOSEPH H. JONES, *Clerk.*

CORRESPONDING LETTER.

The Baltimore Baptist Association, to her Sister Associations with whom she corresponds, sendeth love in the Lord.

DEAR BRETHREN;—We have been favored by our Heavenly Father with the privi-

lege of meeting again as an Association, as we believe in much harmony and love. We have enjoyed the pleasure of receiving letters of correspondence from you, and the visits of a goodly number of ministering brethren, your messengers, for which we desire to praise the Lord.

We consider it a peculiar cause of thankfulness to the Father of Mercies and God of all grace, that our visiting brethren came "in the fulness of the blessing of the Gospel of Christ," and manifested by their preaching that they, like the Apostle Paul, are not ashamed of the Gospel, knowing that it is the power of God to salvation to every one that believeth. Our preaching throughout this meeting has not been with enticing words of man's wisdom; but, we trust, in demonstration of the Spirit, and with power, by which our souls have been fed, and we have been built up in our most holy faith.

Brethren, we, as an Association, in this day of darkness, when there are so many errors abroad in what is called the Christian World, consider it our indispensable duty, in a very particular manner, both in word and deed, to contend earnestly for the faith once delivered unto the saints; to declare the whole counsel of God, as he has been pleased to reveal it in his word, believing it to be profitable for the glory of God, and the present and eternal benefit of his Church and people. We trust we have not forgot, and trust we never may, how we received Christ Jesus the Lord, when he was made known unto us the only Saviour—as the only name given under heaven whereby we must be saved. We willingly received him, (being made willing in the day of God's power,) as the only ground of a poor, lost and helpless sinner's hope. We received him as the Captain of our Salvation—as the author and finisher of our faith—as our beloved King and Lawgiver; believing that where the word of a King is there is power. Therefore, we desire to be found walking in the ordinances and institutions of the Gospel, as he hath delivered them unto us. As he is our pattern and example, we desire strictly to adhere to his word in faith and practice. We have been happy in the Christian intercourse you afforded us by your Messengers and Ministers; which correspondence we hope will be continued with increasing zeal.

Our next Association will be holden with our sister Church in Pleasant Valley, Washington County, Maryland, commencing on Thursday preceding the third Lord's-day in May, 1833.

Farewell. May the grace of our Lord Jesus Christ, and the love of our Heavenly Father, be with you all. Amen.

JOHN HEALEY, *Moderator.*
JOSEPH H. JONES, *Clerk.*

ANTI-CHRIST EXPOSED.

AN EVERLASTING TASK FOR ARMINIANS:

Or a Letter to the Rev. Edward Smyth, formerly of Trinity College, Dublin: to which are added, Lines in Praise of Free-will, and a short reflection.—By William Gadsby.—"For they, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God."—PAUL.

PREFACE.

Containing a few Hints to them that are sanctified by God the Father, preserved in Christ Jesus, and called.

BELIEVED:

In reading the word of God it becomes us ever to remember that the sacred pages are a transcript of the perfections of the Infinite God, who is the high and lofty One that inhabiteth eternity, whose name is Holy, Isaiah, lvii. 15; a Being whose omniscient eye beholds the end from the beginning, who worketh all things after the counsel of his own will, and will do all his pleasure; Isaiah xlvii. 10. Eph. i. 11: who bringeth the counsel of the heathen to nought, and maketh the devices of the people of none effect: the counsel of the Lord standeth for ever, the thoughts of his heart to all generations; Psalm xxxiii, 10, 11. Prov. xix, 21. Whatever change takes place in our minds, the Eternal God knows no change; he is in one mind, and who can turn him? and what his soul desireth, even that he doeth; Job xxiii, 13.

Were our minds at all times properly affected with the majestic nature of the Divine author of the scriptures, methinks we should tremble at the thought of explaining any part of them in a way that represents the Deity as a mutable, disappointed being; and if a passage comes under our notice that our finite minds cannot comprehend, let our mouths be shut up in everlasting silence, rather than employ them so improperly, as to attempt to tarnish the refulgent glory of the immutable God; and with the greatest resignation, let us acknowledge we are not able to comprehend the meaning of such a passage. And though the self-sufficient Pharisee may laugh us to scorn, it is a small matter for us to be accounted poor, little, insignifi-

cant fools, not worthy the notice of the great and honorable, whose minds are too ambitious to submit to the sovereign sway of the Mighty God,—let them consider us as below their notice, and pour the utmost contempt imaginable upon us, what will it all avail? at most it is but a puff of empty air. We have to do with a Being whose judgements are unsearchable, and his ways past finding out. And shall we be employed in holding him up to view, as a being not able to accomplish the good pleasure of his will, but constantly living under the painful necessity of seeing his eternal will frustrated, and his purposes overturned? God forbid! May our name and reputation sink in everlasting obscurity, rather than be immortalized upon principles so glaringly blasphemous.

I have often trembled at the awful dexterity of some men, whose minds are set upon exalting self, when they bring forward a passage of scripture that purely relates to the Jews as a nation, and has to do with the conditional blessings and curses relating to them as a nation, as in the 18th chap. of Ezekiel; they can see as clear as noon-day, that such Scripture contains things of an eternal nature, and is an address to all the human race: but if, on the other hand, they bring forward a passage that speaks of the absolute sovereignty of Jehovah, as in the 9th chapter to the Romans, these eagle-eyed gentlemen can see, without the least obscurity, that the election and rejection spoken of there, are only national. Tell them that God has chosen his people in Christ Jesus before the foundation of the world, that they should be holy and without blame before him in love, having predestinated us unto the adoption of children by Jesus Christ unto himself, according to the pleasure of his will, Eph. i. 4, 5; and they will roundly assert, that this only means the apostles; and that even they were not predestinated unto eternal life, but only to the apostleship. Strange as this may seem to a mind illumined by the Holy Ghost, it is real truth; and an Arminian Preacher who called upon me not more than a month ago, insisted upon it, that the above was the real sense of the Holy Ghost. Lord what man! Surely, their turning of things upside down, shall be esteemed as the potter's clay: for shall the work say of him that made it, he made me not? or shall the thing formed say of him that formed it, he had no understanding? Isaiah xxix, 16

That mind must be awfully bewildered, and that conscience dreadfully hardened, that can presumptuously dare to dictate to the

Almighty, and blasphemously arraign him at its puny bar, and condemn him as a monster, not to be equalled, by Satan, the father of lies, if he dare to deal out his immortal blessings in a sovereign way; yet such men there are, and whoever reads Mr. Smyth's performance, entitled "Paul and Calvin," may soon be satisfied of the truth of this assertion. Well may it be said, vain man vain would be wise, but he is born like a wild ass's colt. A man whose eyes are too tender to bear the light of a candle, can never be considered a proper person to look steadfastly at a full blaze of the sun. No, an attempt to do it would almost put out his sight. The heavens declare God's glory, and the firmament sheweth his hand work; day unto day uttereth speech, and night unto night sheweth knowledge, Psalm xix, 1. All God's works praise him, and his perfections shine in all his works of creation and providence: nevertheless, these things give but a dim light, compared with that blaze of glory, which shines forth in the salvation of his church.

"Here the whole Deity is known,
Nor dares a creature guess,
Which of the glories brightest shine,
The justice, or the grace."

But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned, I Cor. ii, 14. Such is fallen man, that the wisest philosopher in the world is not in possession of rational light, sufficient to comprehend and look steadfastly at the glory of God, as shining in the works of nature; his sight is too tender to bear that light. Then what madness it must be, to suppose that the natural man is able to gaze upon the full blaze of God's immortal glory, as shining forth in the redemption of his church. The very moment carnal reason attempts to look upon this immortally brilliant light, its sight is to dazzled and confounded, that it is obliged to shut itself up in the dark chamber of imagery, Ezekiel viii, 12; having the understanding darkened, being alienated from the life of God, through the ignorance that is in them, because of the blindness of their heart, Ephesians iv, 18; and having seated itself in the dark chamber, it takes a view of the supposed glory it contains, and forms its views of Deity according thereunto; the result of which is, it supposeth itself almost, if not altogether, capable of comprehending the eternal God; and with unblushing confidence declareth, that if he has not given the whole human race a chance

of obtaining eternal felicity, he is an unjust tyrant; nay, it has fortified the minds of some of its pupils with courage sufficient to declare, that if the doctrine of unconditional election be true, they had rather dwell with devils in hell, than with such a God in heaven.

But, beloved, ye have not so learned Christ, for God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ; 2 Cor. iv. 6. I am persuaded, that just in proportion as God unveils his matchless glory to poor souls, so they will sink to nothing at his feet, and to glorify him will be the height of their ambition; with Paul, they will exclaim, God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom I am crucified unto the world, and the world unto me.

Real christian charity is swallowed up in the will of God, nor is it in its nature to extend itself one step beyond, nor desire one thing contrary to the glory of Jehovah; all the charity we possess beyond this, may be properly called fleshly charity. May God the Spirit lead you and me more and more into the deep things God, that we may be able to comprehend, with all saints, what is the breadth, and length, and depth, and height, and know the love of Christ, which passeth knowledge, that we may be filled with all the fulness of God; Eph. iii. 19: here we shall find an immeasurable field of immortal felicity and delight; a field that abounds with joys the most substantial, with superlative beauties, brightness the most transcendent, and glories too refulgent for carnal reason to gaze upon.

Mortals below, can only trace and enjoy these beauties by that faith which is the substance of things hoped for, and the evidence of things not seen; but as this faith is drawn forth into exercise, we gaze, we wonder, we adore, we admire, and are ready to say, here let us stay and gaze till we die. In this soul-transforming, sin-subduing, world-overcoming, satan-vanquishing, fear-dispelling, heart-ravishing, mind-satisfying, God-glorifying field, rebellion against God's sovereign decrees can never stand; should it dare to breathe or hush one word, all the powers of the better part will be put up in arms against it and, fired with immortal love to the God of gods, will treat it as an implacable enemy to their God and King. O the sweetness, the power, and the glory, of that precious truth: But we all, with open face beholding as in a glass the glory of the Lord, are changed in-

to the same image, from glory to glory, even as by the Spirit of the Lord; 2 Cor. iii. 18. Just in proportion as the soul enjoys these truths, so it lets loose to the world, with all its delusive charms and terrific frowns; but as faith loses sight of these sublime subjects, so unbelief, guilt, fear, wrath, and rebellion prevail, and we soon find the needs be, of standing fast in the liberty wherewith Christ has made us free; and we are well convinced, that we can only stand while God is graciously pleased to hold us up, and are therefore brought to cry, Hold thou me up and I shall be safe; Psalm cxix. 117.

I shall make no apology for publishing the following epistle, more than what it contains in itself. I am not so vain as to expect to be applauded for my pains; but into the hands of a covenant God I commit it. That God may bless it to his Children, and that grace, mercy, and peace, may be with you all, and that God may make and keep you steadfast in the truth, as it is in Jesus Christ, is the prayer of yours to serve in the Gospel of God.

WILLIAM GADSBY.

LETTER, &c.

MR. SMYTH,—

Sir: Learning you are again preparing, or rather gathering together, another volume of scraps, which you intend to publish to the world, in vindication of free-will, and to hold up to contempt the doctrine of electing grace; after having a thousand thoughts revolving in my mind, upon the propriety or impropriety of interfering in the business, seeing you have, in many respects, been so ably handled already, I at last resolved to drop you a few lines, to which I request your very candid attention; for I assure you, as far as I know my own heart, I have nothing in view but the glory of the Eternal God, and the welfare of Zion.

And, first, you are hereby desired, as early as possible, to inform those characters, whom your extraordinary piety induceth you to hold up to public view as murderers, upon what ground the salvation of a poor sinner depends.—Whether it depends wholly and entirely upon the free-grace of Jehovah, or whether it rests wholly and entirely upon man's free-will; or whether it be a joint concern depending partly upon God's free-grace and partly upon man's free-will?—Should you be disposed to give the preference to the first of these, you will have the goodness to reconcile that to your Arminian creed; and for the better clearing of the way, you will be very particular in stating upon what

branch of the free grace of God salvation does absolutely depend : and lest you should mistake what I mean, I will just state a few things, unto which I hope you will conscientiously attend. And in the first place, does the salvation of a sinner depend upon the everlasting love or mercy of Jehovah ? or, is it not possible for a sinner to be interested in that mercy, which is from everlasting to everlasting, as Psalm ciii, 17, and after all perish everlastingly ? and if so, does it not evidently appear, that salvation does not depend upon the mercy of God ?

(To be Continued.)

SIGNS OF THE TIMES.

NEW-VERNON, JANUARY. 2, 1833.

In our Prospectus, we pledged ourselves to maintain inviolably the several scriptural sentiments embraced in the respective items which were named. We intend to notice them severally in the order in which they were presented.

The first that comes under consideration is " the Existence, Sovereignty, Immutability, Omnipotence and Eternal Perfection of the Great Jehovah—the revelation which God has given of himself as Father, Son and Holy Ghost." These three are one, 1, John v, 8.

That God exists, we need no farther demonstration than what is presented to our view in Creation, and in Providence. In the former, " the Heavens declare his glory and the firmament sheweth forth his handy works." " In the latter, " day unto day, uttereth speech, and night unto night, sheweth knowledge."

The well established laws of summer and winter, of seed time and harvest—the waxing and waning of the Moon, together with the Revolutions of the Earth, and the Planets, all proclaim the existence of the Great First Cause of all causes, a supernatural power ; and we are taught by divine revelation that, that First Cause, that supernatural power, is *God*. But as the existence of God is seldom denied we will pass on, and with the most profound reverence consider some of his perfections. And first,

God is a Sovereign.

By the term Sovereign, as it applies to

God, we are not to understand an arbitrary or tyrannical Being, but quite the reverse ; an all-wise disposer of all events, an independent, self-existent and omniscient God, one who holds the Eternal destiny of his creatures in his own Almighty grasp, working all things after the counsel of his own will, even as he has ordained all things for his own glory : and being independent of and superior to all beings and things in heaven or on earth, has an incontestable right do his pleasure in heaven and among the inhabitants of the earth, having a right to make one vessel to honor and another to dishonor, to have mercy on whom he will have mercy and whom he will to harden, to reveal his Gospel unto " Babes and Sucklings" and to hide the same from the " wise and prudent," to love Jacob and to hate Esau—to save his people with an everlasting salvation, and to turn the wicked into hell, with all the nations that forget God.

In view of the sublime doctrine of the Divine Sovereignty, the inspired writer inquires, who hath directed the spirit of the Lord, or being his counsellor, hath taught him ? With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed unto him the way of understanding ? Isaiah xl, 13, and 14th. The full display of this attribute of Deity, would require a full development of all his perfections, but particularly that of his Independence, and Omnipotence, of which we shall have something to say hereafter. But first we will consider his right to dispose of all events according to the pleasure of his own will. And who is prepared to dispute this right ? Shall the thing formed say unto him that formed it, why hast thou made me thus ? " Wo unto him that striveth with his Maker, let the potsherd strive with the potsherd of the earth. Shall the clay say unto him that fashioneth it, what makest thou ? or thy work, he hath no hands ? Wo unto him that saith unto his father, what begetteth thou ? or to the woman, what hast thou brought forth ?" Isa. xlv, 9, 10th. If then we admit that it was God's

Sovereign right to create a world, we must acknowledge that it was his right to determine what kind of a world to create, and for what end it should be created, or else we must conclude that he was not absolutely Independent; and to form such a conclusion would certainly be a great derogation from his divine perfections. If while we gaze with admiration and delight upon the beauties of Creation, we should believe that God was bound by some law or power, independent of, and superior to himself, to create all things in the exact order in which they are and were created, we could no longer enjoy the delightful reflection that our God is the Most High. We must therefore, conclude that it is his Sovereign and eternal right to do his pleasure in heaven and on earth, or we must say with the fool, "there is no God." But the more resplendent is the manifestation of the righteousness of God, when we contemplate him in connection with his Independence. He is before all things and by him all things consist." Thus for instance, in your imagination strike from the scale of existence every created object, and what would remain? Nothing but God alone, and inasmuch as he existed before all things, he must have existed Independently of all things, and we must deny his Immutability, or admit that he continues to be the same Independent God now that he was before the highest parts of the habitable world were made. He is self-existent, and self-sufficient. He speaks the word and it stands fast, he commands and it is done.

The extent of Gods Sovereignty is commensurate with his infinity. It is displayed in all his works, of Creation, Providence and Grace. In creation, Serpents as well as Doves were made—some Men and some, Angels—all were not made alike, nor for the same end. In Providence we see the beggar raised from the dung-hill to the throne, and the proud monarch hurled from his royal seat down to the most abject state of wretchedness, and misery. To some men, God has given riches, and to others poverty, to one sickness, and to another health. There were many widows in Israel in the days of Elijah, in the time of severe famine &c." *"But unto none of them was Elijah sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow."*

To make known to the King of Babylon, this divine Sovereignty, the Lord drove him from his palace and from the society of man,

to range with the beasts of the field, till seven times were passed over, until in Providence he should learn that the Lord God Omnipotent Reigneth, and as a Sovereign giveth the kingdoms of this world unto whomsoever he pleaseth. The display of divine sovereignty in the Kingdom of Grace is most striking. The election of his people in Christ Jesus before the world begun, without any regard to their virtues, or good works. "Who hath saved us and called us with an holy calling not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began." Tim. ii 9th, and in further testimony of God's Sovereignty, we hear an inspired Apostle say, "Israel hath not obtained that which he seeketh for, but the election hath obtained it and the rest were blinded." "Unto you therefore which believe he is precious, but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient; whereunto also they were appointed." See Peter ii, 7 and 8th.

"Thou wilt say then unto me, why doth he yet find fault? who hath resisted his will? Nay, but O man, who art thou that repliest against God? Shall the thing formed, say to him that formed it, why has thou made me thus? Hath not the Potter power over the clay, of the same lump to make one vessel unto honor and another unto dishonor?" But we pass—

God is Immutable.

"For I am the Lord, I change not: therefore, ye sons of Jacob, are not consumed" Mal. iii, 6. But he is of one mind, and, who can turn him? and what his soul desireth, even that he doeth," Job xxiii, 13, "Jesus Christ, the same yesterday, and to-day, and forever, Heb. xiii, 8. The Father of lights, with whom is no variableness neither shadow of turning" James i, 17th. Farther testimony to establish the doctrine of God's Immutability seems to be quite unnecessary; were we for a moment to suppose God to be a mutable being, and what inevitably follows? We would then say with the fool, "there is no God." In giving up the Immutability of God we would give up all, for if it could be proved that God ever changed, it would prove the forfeiture of his truth, he says "I change not," and could his truth fail, his holiness could not remain unimpaired, his wisdom would stand impeached, and his Glory for ever

eclipsed. Again if God has, or ever should change, that change must be either for the better or for the worse, and if for the better, he was once imperfect, and if for the worse, he is now imperfect. The awful absurdity, and blasphemy of the doctrine is enough to make us shudder. But we pass to consider,

God is Omnipotent.

By the Omnipotence of Jehovah, we understand that Universal and Almighty Power which is essential to his being as God, and that this power is an attribute peculiar to himself. This divine perfection of the God-head was manifested in the Creation of the world. He said, "Let there be light, and there was light," and also in providence as exemplified in the entire history of the children of Israel, their elevation above all other nations under heaven—their redemption from Egyptian Captivity—their passage through the Red Sea, and in the miraculous manner in which they were fed with manna, and supplied with water, the signal victories given them over their enemies. Nor is the manifestation of omnipotent power confined to any particular event, or train of events. It shone in dreadful majesty from Sinias' flaming top, nor with less grandeur from Mount Calvary, when the meridian sun was dressed in sack-cloth, the rocks were rent, the dead were raised, the veil of the Temple was rent assunder, and the most holy place exposed to view. While frightened nature as with a voice of seven-fold thunder, proclaimed the doctrine of God's Omnipotence. If a further illustration, or demonstration of the Almighty Power of God were necessary, we might advert to the Resurrection of our Lord Jesus Christ from the dead, when "God went up with a shout, the Lord with the sound of a trumpet."

In the economy of salvation too, God has made ample display of his omnipotence. The fulfilment of the Holy Law, the perfect satisfaction rendered to divine justice, the opening of the prison doors to them that were bound, and the emancipation of the prisoners, the conquest of our Beloved Lord over death, hell and sin, the destruction of death, and him that had the power of death which is the Devil, and in the quickening and regeneration of his Elect together with their preservation in grace unto eternal glory, in the resurrection of their bodies in the likeness of his own glorious body, and in the consummation of their everlasting happiness in the world to come. The man must surely be a stranger in Israel, who cannot trace the power and God-head throughout the whole work

of salvation, from the foundation to the top stone.

The perfections of God, are Eternal

It cannot reasonably be expected of finite beings, that they should be able to comprehend the eternity, or infinity of God. "For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?" We are therefore, able only to contemplate the divine perfections of Jehovah, as far as they are revealed to us by his word and spirit, and if through the abundant revelation made, we could vie with the brightest Prophets, and inspired men of God, in our conceptions of the Holy One, or with the tongues of men or angels, could set forth our views of God, we would be with them constrained to say "Lo, these are parts of his ways; but how little a portion is heard of him; but the thunder of his power who can withstand?" That God is a being of infinite and eternal perfection, but few in our age are bold enough, in so many words to deny. But yet while many will admit this truth in general terms, they will deny it in all its particular bearing on the Redemption and Salvation of sinners. Many very zealous professors of religion will form in their own imagination a standard of right and wrong, and then say if God should vary from their standard, he would be unequal, unjust or imperfect. But we know of no higher standard of perfection than God himself, hence all that is done, or decreed by him is perfect, because it is done or decreed in accordance with his own mind and will, and must therefore be comtable with his nature. It cannot be the prerogative of creatures of yesterday, whose breath is in their nostrils, to set up a standard of human wisdom by which to scan the perfections of their Maker. "Behold! he putteth no trust in his Saints; yea, the heavens are not clean in his sight. How much more abominable and filthy is man, who drinketh iniquity like water? What is man, that he should be clean? and he which is born of a woman, that he should be righteous?" If it be admitted then that God is perfect, it needs no more than the admission of his immutability to establish the doctrine of the eternity of his perfections. As far as God has been graciously pleased to reveal himself unto us, we have been constrained to pray that he would conform us to his will, and by his sovereign grace which is treasu-

ed up in Christ Jesus our Lord, conform us to the image of him who is the "brightness of his Father's Glory, and the express image of his person." The above brief statement of our views of the "existence, Sovereignty, Immutability, Omnipotence, and eternal perfection of the great Jehovah," &c. are sentiments which we hold dear to our hearts, and such as we have pledged ourselves inviolably to maintain in this paper. The doctrine is neither strange nor new to the Baptists of the School of Christ.

In the Revelation of Father Son and Holy Ghost. "These three are one," John i, 5, 8, On this important point of doctrine, our views are happily expressed in the above scripture, quoted from the Apostle John, while all human language utterly fails in setting forth the mode of God's existence. We rejoice that the record which he has been pleased to give of himself in the Bible, contains all necessary information on the subject; at present we shall for want of room omit giving our views at large on this point, we will only say that we shall cautiously avoid all such doctrines, as do either deny, or refuse to acknowledge the eternal power and God-head of the Father, Son, and Holy Ghost.

"This God, is the God we adore,
Our faithful unchangeable friend;
Whose love is as great as his power
And knows neither measure or end."

COMMUNICATIONS.

FOR THE SIGNS OF THE TIMES.

BROTHER BEEBE;—Almost, yes, I may say that every denomination of professors of Religion, have some error more prominent than all their other errors, by which they are especially distinguished. Thus the "Catholics" by their Pope, and seven Sacraments; the "Church of England," by her "Apostolic succession" and "Prayer Book;" the Presbyterians by their Synod, and most "Evangelical Catechism;" The Methodists by their professed subjection to Mr. Wesley, their Free-will and falling from Grace, &c. &c. But the Baptists of late seem to have no distinguishing error, but to have collected together some of the ready made errors of every sect in Christendom, so that they truly appear in a coat of many colours. Our intention is to enumerate on the present occasion, a few of these errors. Secondly, shew where they were borrowed, and in some future numbers, prove that they are errors. And firstly, Ecclesiastical councils, composed of Ministers and lay delegates, gathered together to de-

cide on cases of discipline, and give law to Churches, which must be obeyed on pain of exclusion from all fellowship with the "Churches" whether right or wrong. (We have a case in our mind, which occurred in Litchfield South Farms, a year since, by which we will illustrate our subject in due time.) Second, the adopting of Creeds, and Confessions of Faith, articles &c. as the ground of admission into the Church and fellowship of the members. Third, assigning to the servants or Ministers of the Churches a place above the Brethren, as a higher order, and holding the principle that human learning is any part of their qualification for the work of the Ministry, or in any way assists to edify the Church of God. Fourth, holding the doctrine, that salvation in any manner or measure depends on the free will or volition of creatures, and yet is the absolute free gift of God through grace, depending on his election. Fifth, holding the doctrine, that the natural man knoweth not the things of the spirit of God, neither can he discern them, and yet that parent and guardians ought to, and can, teach the things of the Kingdom of God to their natural children and others, who are not born of God. Sixth, that *Wooden Buildings* and stone or brick, are the "Church" of the living God, and as such are named in Baptist papers and are dedicated to the service of "Almighty God," and held to be *sacred*. Seventh, that the first day of the week is "holy time," and is the "Sabbath," and binding on all men to be kept (in manner and form as tradition directs) and that to labor on that day, is to sin against God. Eighth, that Christians are under the Law of Moses, especially the "Moral Law;" and that some part of the Law is done away and some remains as such, and that Christians are not the Lord's free men, but Moses' slaves. Ninth, that the instituting of societies other than the Church of God, to show forth Gospel charity, to further the cause of God, to edify his people, to exercise authority, to circulate the Scriptures &c. &c., is right. Tenth, that it is proper to unite with the world in the worship of God and in the fellowship of ministering to the necessities of the saints; and also to use musical instruments, as viols, flutes, &c. to assist the devotion of the Saints and world.

Our object in some future No's. will be to discuss each of these ten topics severally, and in union with the "four Carpenters," to help fray them away, for they have scattered Israel and Judah. We would endeavor to point the minds of our Brethren to "old

paths' and the "*good way*," that they might walk therein and find peace; for "great peace have they who love the Law of God, and nothing shall offend them." Therefore they will not be offended at our plain dealing, and if any are offended, we shall know they love not the Law of our Lord. So fare well,

PHILO LOGOS.

City of Washington, Dec. 12, 1822.

DEAR BROTHER BEEBE:—It gave me much pleasure to receive the first Number of the Signs of the Times. The times truly call for the zealous support of all those principles as set forth in its interesting pages. It is indeed a day of rebuke and blasphemy; for however meek the advocates of Missionary, Tract and such societies might have been in the introductions of their worldly schemes in persuading the Churches to receive the yoke, they have now cast off all fear and have arrived at that degree of effrontery spoken of by Jeremiah iii, 3. "Thou hast a whores forehead" shamelessly railing against and denouncing all those who will not join in the praise and support of their Great Goddess Diana. There is no neutrality with them: their motto is, all that are not for are against them, and brand with opprobrious epithets of Antinomians all those who acknowledge no other authority but that of Zion's King.

It pleased the Lord in much mercy to give me an early discovery of the hypocrisy and deception carried on under the name of Mission and other Anti-christian Societies. The circumstances that led to this happy result I will very briefly relate. A short period after professing an interest in the merits of our precious Redeemer I joined a Mission Society and of course was made a Collector. You are, no doubt aware, it required the sum of \$ 100 to entitle the Society to representation in the Gen. Convention, we were few in number and had much difficulty in raising the amount; at our meeting for business a letter was read and adopted by the Society, addressed to the Convention setting forth in glowing and extravagant colours our extraordinary success and congratulating the convention of the Signs of the near approach of the latter day glory. Indeed, from the letter you would suppose it was breaking in upon us in all its transcendent splendour. I assure you I felt not a little confounded at this illusive statement, for I could not with all my warmth of feeling and imagination discover the truth of it. But judge of my astonish-

ment at the substance of the dialogue which followed—it was moved that the letter be printed in the Latter Day Luminary, (if I mistake not) and that the amount of money collected be also inserted in the letter but an objection was made and approved of; that if the amount collected should be inserted in the letter along with the glowing statement that had been made, one part would militate against the other, and consequently destroy the effects that it otherwise might elsewhere produce. The word effects, has rung in my ears from that day to this. Could it be possible thought I, that the Kingdom of our glorious Redeemer is to be built up by such means; who declares that by his spirit, and not by the power of man (either physical or moral as the Schoolmen say) the mighty work is accomplished, how much less than by artifice and cunning.

From that time I have read with new eyes, and from a comparison of this letter with others of that class, they all appear to me to be animated by the same spirit and are evidently designed and calculated to raise that great animal excitement which now prevails almost to an overwhelming extent. How awful and applicable is the rebuke of Jehovah to all such "behold! all ye that kindle a fire, that compass yourselves about with sparks, walk in the light of your own fire, and in the sparks that ye have kindled, this shall ye have of my hand, ye shall lie down in scrow." From that period I have raised my feeble voice against all such proceedings, and I trust in the strength of the Lord ever to bear witness, that Jehovah reigns. The government being on his shoulders, who is alone able to build the Temple and bear the glory. May the great head of the Church, enable you to persevere as you have begun; earnestly contending for the Faith once delivered to the Saints, so as to promote unity among all those who love our Lord Jesus Christ, and to the utter confusion of all self-constructed societies and collegiate mercenaries. Truth is mighty, as you justly remark, it must and will triumph gloriously.

I was much disappointed at not finding in the Signs of the Times, some strictures on Judson's letter urging the establishment of a plain dress society. I thought it calculated to do good, and would tend to open the eyes of many of our bewitched Gallatians. Some of our brethren who read them could not believe that it was written by a Baptist, much less that the author was the great Baptist Missionary to the Hindoos, for whose use so many of their pockets had suf-

fered. Goliath had a large sword, but David managed to take his head off with his own weapon. David said there was none like it. So would I say of Judson's letter I think it well calculated to kill him in the estimation of all those who have experienced the washing of regeneration and the renewing of the Holy Ghost.

With my earnest prayers for the success of that cause in which you are engaged.

I remain yours, ever to serve
in the Gospel of Christ.

CHARLES POLKINHORN.

OBITUARY.

It has become our painful duty to record the afflicting providence by which the Editor of this paper has been called to part with a beloved child, and that by which his yoke-fellow in the Gospel Ministry, Elder Amos Harding, has been bereaved of the wife of his youth, and companion of his old age.

DIED,

On Thursday the 21st inst. Mrs. *Jamima*, wife of Elder Amos Harding, in the 61st year of her age.

On Saturday, the 22d, *James Moore*, son of Gilbert and Phebe Ann Beebe, aged 1 year, 7 months and 2 days.

By this extraordinary dispensation of Divine Providence, the two Elders in the New Vernon Church, are called to mingle their tears together. The eldest member in the family of Elder Harding, and the youngest in the family of the Editor, were simultaneously summoned to return their dust to dust, and their spirits to the God who gave them.

By the death of Sister Harding, God has removed an affectionate Wife, a kind Mother and a devoted Christian, from the society of her family, and from the militant Church of God, and has left a very numerous circle of relatives and friends to mourn her absence.

By the sudden departure of our dear babe, we were brought to bow to the Divine Will in a very unexpected manner, having not more than five minutes warning of the near approach of the king of terrors, ere he had entered our dwelling and fastened his cruel grasp on a beloved child.

"Sleep on dear Babe and take thy rest,
"God called thee home, he saw it best."

On Sunday the 23d their remains were deposited in the house appointed for all the living, and an appropriate, and feeling sermon on the occasion was preached to a very numerous, and solemn assembly by Elder Gabriel Conklin, of Brookfield, from 1st Peter i, 24, and 25.

- 1 "Ah! lovely appearance of death,
What sight upon earth is so fair?
Not all the gay pageants that breathe,
Can with a dead body compare:
With solemn delight I survey
The corpse, when the spirit is fled,
In love with the beautiful clay,
And longing to lie in its stead.
- 2 How blest is our sister bereft
Of all that could burden her mind;
How easy the soul that has left
This wearisome body behind!
Of evil incapable thou,
Whose relics with envy I see,
No longer in misery now,
No longer a sinner like me.
- 3 This earth is affected no more
With sickness, or shaken with pain,
The war in the members is o'er,
And never shall vex her again:
No anger henceforth, or shame
Shall redden this innocent clay:
Extinct is the animal flame,
And passion is vanished away.
- 4 This languishing head is at rest,
Its thinking and aching are o'er,
This quiet immovable breast
Is heaved by affliction no more;
This heart is no longer the seat
Of trouble and torturing pain;
It ceases to flutter and beat,
It never shall flutter again.
- 5 The lids she so seldom could close,
By sorrow forbidden to sleep,
Seal'd up in eternal repose,
Have strangely forgotten to weep;
The fountains can yield no supplies;
These hollows from water are free;
The tears are all wip'd from these eyes,
And evil they never shall see.
- 6 To mourn and to suffer is mine,
While bound in a prison I breathe,
And still for deliverance pine,
And press to the issue of death:
What now with my tears I bedew,
O might I this moment become!
My spirit created a new,
My flesh be consign'd to the tomb!

SIGNS



TIMES.

VOL. I. No. 4.

\$1 PER ANNUM.

DEVOTED EXCLUSIVELY TO THE BAPTIST CAUSE.

PUBLISHED SEMI-MONTHLY BY AN ASSOCIATION OF BRETHREN.

NEW-VERNON, N. Y., JANUARY 16, 1833.

GILBERT BEEBE, EDITOR.

To whom all Communications must be addressed.

COMMUNICATIONS.

FOR THE SIGNS OF THE TIMES.

BROTHER BEEBE:—As I proposed in my last communication, a further consideration of Mr. Dennison's famous argument, by which he seems fondly to anticipate the complete conversion before the next meeting of the Philadelphia Association, of those Brethren who have hitherto had no more benevolence than to suppose that the plans drawn by Christ himself for publishing his Gospel among the Nations of the Earth, are sufficient for them to attend to. I will now attempt to show the vast difference, there is between these things to which those Brethren object, and those which Mr. Dennison enumerates as 'parallel instances of departure from the Scriptures, as a rule of practice.

That this gentleman should not have discovered the difference which so manifestly exists between the practice of human inventions as substitutes, for things which have been particularly appointed by the King of Zion, for the observance of his Disciples, and those things which are practised, not as parts at all, of positive institutions; but merely as conveniences, even admitting that there is no Scripture Warrant for them, is not so much to be wondered at, he having till lately been connected with the admirers of Peter Edward's manner of getting rid of Divine appointments.—But that Baptists who have been used to consider *a thus saith the Lord*, as of more importance in reference to positive institutions than all the reasonings that the wisdom of men could devise, when Baptism has been under consideration—should themselves resort to the same kind of human reasoning, to invalidate proofs taken from the plain declarations of God's word in reference to the dispensation of the Gospel, which is

as entirely a positive institution as is Baptism, is well calculated to show what man is, with all his boasted wisdom.

That the Gospel Ministry as entirely originated from the express appointment of the Lord, as did either of the ordinances of the Gospel must be manifest to every reflecting Christian. Consequently the obligation to pay a strict regard to all the divinely prescribed parts of this institution, without altering, adding unto, or diminishing from them, is tantamount to the obligation to own the Author of the institution as Lord. See Luke vi, 46.—*Why call ye me Lord! Lord! and do not the things which I say?*

The Lord has given particular directions in his word, on the several following points, relative to this appointment of Heaven, for making known the glad tidings of salvation.

First, in relation to those who are to officiate in this important work, as in the command given; *Go ye teach, &c.*, it was originally directed to certain, Baptized believers, chosen for the work. Math. xxv, 16, 19. We find those first employed in this work, were called directly by the Lord himself and sent into the work; afterwards as in the case of Paul and Barnabas, we find the precedent set of the Preachers of the Gospel, being called to the work by the Holy Ghost, and being recommended to the grace of God for the work, or separated to it, by the Church, see Acts xxiii, 1 and 2, compared with Acts xiv, 26, 27. Again it is declared, that the Ministry of reconciliation, is given to them of God, xi Cor. 5, 18; and that they are given especially to the Churches for the work of the Ministry by Christ, and consequently are made manifest to the Churches, by their peculiar gifts, given to them by the Holy Spirit, Cor. xii, 4, 7, 8, and 28; or as expressed, Tim. iii, 2, being *apt to teach*. See Eph. iv, 11 and 12; consequently it belongs exclusively to the Churches to separate persons for the work of preaching or teaching the Gospel, and they have no more right to

send others into this work than they have to authorize others to baptize: the authority to *teach all Nations*, and that to *Baptize*, being both found in the same command.

Second, these designated persons are commanded to *preach the Gospel*. This preaching, is not as Allen Campbell says, a simple proclamation of the fact of Christ's incarnation, death &c. It is a teaching, compare Math. xxviii, 19, with Math. xvi, 15. By referring to the Acts, and to the writings of the Apostles we learn what they understood the word of reconciliation committed to them to be.—It was not a Gospel divested of Doctrine, that they preached, it was an illustration of the situation of Man, as under the curse of the Law, and a development of Gods *purpose*, and *plan* of saving sinners, by expounding and testifying the Kingdom of God and persuading concerning Jesus out of the Laws of Moses, and out of the Prophets, &c. See Acts xxviii, 23. As the *preaching* was a *teaching* so the *teaching* was a *preaching*, not a *reading* or *writing*. See Acts xxviii, 31.

Third, the command given to the Eleven, contains the authority to *teach all Nations* and to *preach the Gospel to every Creature*; consequently, God has appointed the same ordinance for making known the Gospel to the heathen and to the young, as to others.

There are several other circumstances relative to this institution, particularly appointed by Divine Authority; as First, in the case of a deficiency of *Labourers*, the command is express, "Pray ye the Lord of the harvest that he send forth more laborers into his harvest." Are not the plans in vogue, at this day, for supplying Preachers, in direct violation of this appointment? Second, persons called to preach the Gospel are not to let even the *burying of the dead*, hinder them from that work; what right then have such to bury themselves and their talents, for years within the walls of Classical or Theological Seminaries? Third, it is expressly declared in the word, that, *It pleased God by the foolishness of preaching, to save them that believe*. *It pleases Men*, to save by the wisdom of *Mission, Tract, Sunday School, and Bible Societies*; whose pleasure will stand? Fourth, "the Lord hath ordained that they which preach the Gospel should live of the Gospel." The wise men say, that Preachers would starve were they to depend on the *living* their preaching would induce the people to give them; they therefore ordain that men shall preach because they receive a *support* from *mission funds*. Still methinks their

plans do not overturn the ordinance of God, for on examination it will be found that those who preach, because they are hired or because they have been maintained from the *King Mission's Palace*, do not preach the Gospel. As the avowed object of Mission, Tract, Sunday School and Bible Societies, is to make known the glad tidings of salvation, they are as manifest substitutes of human contrivance for that order which God has particularly appointed for publishing the Gospel, as infant sprinkling is for believers Baptism.

Again in reference to these several human institutions, they have Societies connected with them, composed of professed believers and unbelievers, who are united together upon the ground of money payments; and which assume the stand of religious Societies. Herein therefore they are opposed to the following plain declarations of scripture: *My kingdom is not of this world: My dove, my undefiled, is but one, she is the only one of her mother: There is one body and one spirit, even as ye are called in one hope of your calling: Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness.*

If Temperance Societies are not designed as an improved plan for publishing the gospel, they are, we believe, and that upon good grounds, designed to supercede an equally clear appointment of heaven, viz: church discipline. They appear to have been gotten up as a companion to the new light revival plans, that the converts of those revivals may not have to be turned out too soon by church discipline having to take its due course.—Christ comparing the relation that exists between him and his visible church to that of a vine and its branches, informs us that his *Father is the Husbandman, and that every branch in him that beareth not fruit he taketh away*. Uniform experience shows that one principal way in which these fruitless branches are taken away, is by their being left so to show themselves as to become proper subjects of exclusion by the church. But the object of Temperance Societies is, to keep in the fruitless branches; i. e. to keep in such as have not grace to keep them from becoming drunkards. I know, to answer a purpose, it is sometimes said, that professors of religion are required to join these societies only for the sake of example. But if we were before destitute of proof that the joining a Temperance Society by professors was considered a necessary preventative to their getting drunk, we have now the testimony of two witnesses

to the point, a sufficient number according to the Levitical law to establish any fact.—These witnesses are no other than the editors of the *Pioneer* and *World*; and surely they are credible witnesses. The *Pioneer* says, "A church in Ohio, last year, excluded an old man and a father for drunkenness, though they had borne with his failings many years. A few meetings after, the same church excluded this man's son, a pious, praying, exemplary young man, because he *would not get drunk*—for joining a Temperance Society." And the *World*, of Oct. 6th, repeats the same. The words, *for joining a Temperance Society*, are evidently used as explanatory of the expressions *would not get drunk*; if therefore there is any meaning to these expressions, it is that the church in requiring him not to join a Temperance Society, required him to get drunk. These editors, therefore, carry the subject farther than I have; they make joining a Temperance Society a substitute for the *preserving grace* of God which he has promised to his people.

Thus, Mr. Dennison, it is manifest that the ground upon which those Brethren, whom your Brother of the "*Pioneer*" would denominate *Anti-mission Baptists*, object to these several institutions, which to you, and to the *majority of your venerable Association*, are so precious, is the same as that upon which you would object to *infant sprinkling*, viz: because they are substitutes of human contrivance for a *positive* command of God. Remember, Sir, to do something else instead of that which is commanded, is not merely a doing what is not required; it is a plain *refusal to do as commanded*. Now, Sir, admitting that as you insinuate, there is no Scripture warrant for the practices which you enumerate in your inquiries, can you show in one instance, that either of them is a substitute for something particularly commanded of God? If you can; then are we thus culpable in conforming to such practice. But if you cannot, as is evidently the case, there is no proper comparisons between these things, and those which you denominate charitable institutions.

I will leave you to reflect on this subject for a little season, and when another opportunity offers, I will examine your allegations, concerning those practices which you name as not being warranted by Scripture.

I again subscribe myself

A WALDENSIS.

Valley of Achor. Nov. 4th, 1832.

JUDSON'S LETTER.

While with this Burman Missionary, we disapprove of, and protest against, the wicked extravagance and waste committed by a portion of the Professed followers of the meek and lowly Lamb of God.—We cannot with propriety withhold our hearty protest, against his proposed plan of reform. He has, it is true, with some degree of talent pointed out the existing evil of pride and vanity. Although in this particular, he has not gone far enough; for he has left unnoticed much of the "spiritual wickedness of high places." We would rather begin at the fountain head, of Pride and vanity, and unmask the hydra Monster, and bring to light the Spirit that now worketh in the children of disobedience, we would point out not only the males, and females in general, but also the Clergy (as they are denominated,) who in common with their members bow obsequiously to the sceptre of this Monster, who (as Mr. J. says,) grins defiance to the prohibitions of Apostles, &c. Look for example to the splendid houses of worship, the towering domes, or steeples, the fine, though useless carpets spread through the aisles and pews. Mark the extravagance of their Pulpits, the Chandeliers, or lamps and then to crown the whole, some artificial flower or dandy, who has been duly trained for the business at some fashionable Theological seminary, wrapt up in the finest black Broad Cloth, with elegant gestures, and theatrical display; reading off his popular notes, and feeding his flock on *Moon-shine*. The assembly being fed, on this light, and airy diet, naturally grow heady and high minded: thus from the fountain the corruption flows through all the streams. "Like Priests, like People."

For the satisfaction of some of our readers, we will here insert the following extract, embracing in our view the most exceptionable part of Mr. J's letter.

"3. In the posture you have assumed, look up and behold the eye of your benignant Saviour ever gazing upon you, with the tenderest love, upon you, his daughters, his spouse, wishing above all things, that you would yield your hearts entirely to him, and become holy, as he is holy, rejoicing when he sees one and another accepting his pressing invitation, and entering the more perfect way; for on that account he will be able to draw such precious souls into a nearer union with himself, and place them at last in the higher spheres, where they will receive and reflect more copious communication of light,

from the great fountain of light, the uncreated Sun. * * * *

4. Surely you can hold out no longer. Thanks be to God I see you taking off your necklaces and ear-rings, tearing away your ribbons and ruffles and superfluities of head-dress—and I hear you exclaim, What shall we do next? An important question, deserving serious consideration. The ornaments you are renouncing, though useless, and worse than useless in their present state, can be so disposed of, as to feed the hungry, clothe the naked, relieve the sick, enlighten the dark-minded, disseminate the Holy Scriptures, spread the glorious gospel throughout the world. Little do the inhabitants of a free christian country know of the want and distress endured by the greater part of the inhabitants of the earth.—Still less idea can they form of the awful darkness, which rests upon the great mass of mankind, in regard to spiritual things. During the years that you have been wearing these useless ornaments, how many poor creatures have been pining in want; how many have languished and groaned on beds of abject wretchedness: how many children have been bred up in the blackest ignorance, hardened in all manner of iniquity: how many immortal souls have gone down to hell, with a lie in their right hand, having never heard of the true God and the only Saviour.—Some of these miseries might have been mitigated: some poor wretch have felt his pain relieved; some widow's heart have been made to sing for joy; some helpless orphans have been rescued from hardened depravity, and trained up for a happy life here and hereafter; some, yea many precious souls might have been redeemed from the quenchless fires of hell, where now they must lie and suffer to all eternity, had you not been afraid of being thought unfashionable, and not "like other folks!" had you not preferred adorning your person, and cherishing the most seductive feelings of vanity and pride! O, Christian Sisters, believers in God, in Christ, in an eternal hell! and can you hesitate and ask what you shall do? Bedew these ornaments with the tears of contrition; consecrate them to the cause of charity; hang them on the cross of your dying Lord. Delay not an instant.—Hasten with all your might, if not to make reparations for the past, at least to prevent a continuance of the evil in future. And be not content with individual exertion. Remember that union is strength. Take an example from the Temperance Societies, which are rising in their strength, and rescuing a nation from

the brink of destruction. Unite Christian sisters of all denominations, and make an effort to rescue the church of God from the insidious attacks of an enemy, which is devouring her very vitals.—As a counterpart to the societies just mentioned, may I respectfully suggest, that plain-dress societies be formed in every city and village throughout the land, recognizing two fundamental principles—the one based on 1 Tim. ii, 9—all *costly attire to be disused*; the other on the law of general benevolence—the *avails of such articles, and the saving resulted from the plain dress system, to be devoted to purposes of charity*. Some general rules in regard to dress, and some general object of charity may be easily ascertained and settled. Minor points must, of course, be left to the conscience of each individual; yet free discussion will throw light on many points at first obscure. Be not deterred by the suggestions, that in such discussions, you are conversant about *small things*. Great things depend on small; and in that case, things which appear small to short-sighted man are great in the sight of God. Many there are, who praise the principle of self-denial in general, and condemn it in all its particular applications, as too minute and scrupulous and severe. Satan is well aware, that if he can secure the minute units, the sum total will be his own. Think not any thing small, which may have a bearing upon the kingdom of Christ, and upon the destinies of eternity. How easy to conceive; from many known events that the single fact of a lady's divesting herself of a necklace for Christ's sake, may involve consequences which shall be felt in the remotest parts of the earth, and in all future generations to the end of time, yea stretch away into boundless eternity, and be a subject of praise millions of ages after this world and all its ornaments are burnt up."

We consider the above extract, fraught with the most glaring and blasphemous heresay, perhaps, ever published by any man professing to rely on the finished righteousness and atonement of Christ for Salvation.

Can it be possible that Mr. Judson, with his Bible before him, can think that the adorable Lamb who is in the Bible emphatically called "the Mighty God, the everlasting father" &c. that he, in whose hands is vested all power in heaven and on earth, that he should give eternal life to as many as the Father hath given him, is so very deficient in power after all, as to be dependent on the American females, for ability to draw souls

into union with himself or that on their works good or bad, his rejoicing depends? Be astonished O heavens! and awfully afraid O Earth; when by the impudence of such men, as Mr. Judson, the Lord Jesus Christ is set forth, robbed of his Crown, and stripped of his Eternal power and God-head, pressing his *invitations*, and urging his earnest solicitations, upon creatures whose breath is in their nostrils.

But in his fourth item, Mr. Judson's doctrine goes to supercede the work of Jesus Christ entirely, and he ascribes to his "Golden Calf," not only temporal blessing, such as feeding the hungry, clothing the naked &c. but also the spreading of the gospel and the salvation of souls.

Instead of saying with an inspired Apostle, "Other foundations can no man lay than that which is laid," namely Jesus Christ, "*grinning defiance*" to the Apostle's doctrine, he says that, "some yea many precious souls might have been redeemed from the quenchless fires of hell, had you not been afraid of being thought unfashionable" &c.

But let us consider how Mr. J's redemption is to be made. First Aaron like, he, as an high priest, demands that the daughters of Israel should strip themselves of their ornamental dress. Secondly, consecrate them to the cause of charity, by bedewing them with the tears of contrition, &c.—Thirdly, hang them in the Saviour's stead upon the Cross: i.e. offer them on the same Alter, on which the divine sacrifice was offered, and then join with him in the shout, "These be thy Gods! O Israel &c." and as Gods sound their praise millions of ages after this world and all its vanities are consumed.

One object of Mr. Judson, cannot well be disguised, namely, that of blending the Church, and world together in opposition to the express command of God "Unite Christian Sisters of all *Denominations*."—Christ has established but one Denomination of christians on earth, all other denominations are Harlots, and he that is joined to an Harlot is one flesh. Thus Mr. J. identified himself with all the daughters of the Old Mother of Harlots and having placed himself at the corner of the streets, for the seduction of the simple, in the language of the Harlot, he says. "Cast in thy lot with us and we will all have one purse."

"May I respectfully suggest, (says Mr. Judson) that plain dress societies be formed in every city and village throughout the land." We answer yes, if you can bring a precept and example from the word of God.

But this he does not attempt, he gives himself as authority and says, delay not an instant, and points to the Temperance Societies for an example. Such precepts and examples may do for those who teach for doctrines the commandments of men. But the followers of the Lamb will never join in such unhallowed connections with Anti-Christ. They will hear his voice and follow him, but a stranger they will not follow. Many professors of religion, including perhaps nearly all nominal and worldly minded professors may unite. Pilate and Herod may make friends, the mother of Harlots, and all her daughters, may join in unison. But thus saith the Lord "associate yourselves together, and ye shall be broken in pieces." And to his children the Lord says, "say not a confederacy to all to whom this people shall say a confederacy neither fear ye their fear nor be afraid."

We cannot suppress our astonishment that even Mr. Judson, should imagine that his (Golden Calf) will be a subject of praise in the world to come, although we must confess, that his theory is consistent with his faith in a plurality of Saviours:—for if the single fact of a Lady's divesting herself of a useless necklace, has a bearing on the destiny of eternity, and the united exertions of a plain dress society can save many souls from the quenchless fires of hell, where, without these exertions they must lie and suffer to all eternity, it would be perfectly consistent to praise them for their God-like power to save. However beautiful this doctrine may sound in the ears of the gay and fashionable religionists of this day, there is no comeliness in it to those who believe that Jesus is God, and besides him there is no Saviour.

Such souls as know the Lord, confidently hope through the blood of their incarnate God, to be permitted to join in the song of his redeemed, and in eternal anthems of everlasting worship, swell these heavenly notes, "Not unto us, not unto us, but to thy name be the glory. For as much as we know that we are not redeemed with such corruptible things as silver and gold—but with the precious blood of Christ, as of a lamb without blemish, and without spot. Who verily was foreordained before the foundation of the world, for you, who by him do believe in God," &c.

"Let others trust what names they please, Their saints and angels boast;
We've no such advocates as these,
Nor trust't the heavenly host."

We leave the subject. Our souls sicken within us, to think that such awful delusions should be sent from America to Burmah, and from thence, reverberated back, through the correspondence of those professed "Teachers in Israel, who know not these things." The Apostle Paul says, "but though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you let him be accursed."

ANTI-CHRIST EXPOSED.

AN EVERLASTING TASK FOR ARMINIANS:

Or a Letter to the Rev. Edward Smyth, formerly of Trinity College, Dublin: to which are added, Lines in Praise of Free-Will, and a short Reflection.—By Wm. Gadsby. "For they, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God."—Paul.

CONTINUED.

But, secondly does salvation depend upon redeeming grace? and may the characters redeemed unto God by the precious blood of Christ, (Rev. v. 9.) depend upon the efficacy of the redemption of Christ for salvation, seeing they are thereby redeemed from all iniquity. Titus, ii. 14.; from the curse of law, Gal. iii. 13.; and out of the pit where there is no water? Zech. ix. 11.—or, may not a sinner be interested in the redemption of Christ, and be damned at last?—and if so, does it not appear that salvation does not depend upon the redemption of Christ?

Thirdly, does salvation depend upon quickening, regenerating, or renewing grace? as it is written, Thou hast he quickened who were dead in trespasses and sins, Eph. ii. 1. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and the renewing of the Holy Ghost. Titus iii. 5.; or, may not a sinner be quickened, regenerated, and renewed by the Holy Ghost, and after all be banished from the presence of the Lord, into the burning lake of never ending perdition; and if so, does it not appear that this grace is not sufficient to save a sinner?

Fourthly, does salvation depend upon justifying grace? Being justified freely by his grace, through the redemption that is in Christ Jesus, Rom. iii. 24.; and by Him all that believe are justified from all things, from which ye could not be justified by the law of Moses, Acts. xiii. 39.; or, may not a sinner be

justified by grace from all things, and after all be brought into condemnation, and have his everlasting portion with unbelievers in the torments of hell?—if so, does it not appear that justifying grace will not save a sinner?

Fifthly, does salvation depend upon sanctifying grace? as it is written, And such were some of you, but ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus and by the Spirit of our God, 1 Cor. vi. 11; or may not a sinner be sanctified in the name of the Lord Jesus and by the Spirit of our God, and be lost at last?—if so, does it not appear that sanctifying grace will not save a sinner?

Sixthly, does salvation depend upon the grace of adoption? According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love; having predestinated us unto the adoption of children by Jesus Christ to himself according to the good pleasure of his will, Eph. i. 4, 5.; or, may not a sinner receive the adoption of sons and be heir of God through Christ, Gal. iv. 5, 7, and fall short of heaven at last; if so, does it not appear that salvation does not depend upon the grace of adoption? Now, if salvation does not depend upon any of these, separately considered, will you have the goodness to inform us, whether it depends upon the whole of them, jointly considered, as one infinite treasure of immortal grace; or may not a sinner be interested in the whole of them, and after all perish in his iniquity? that is, may not a sinner be interested in the unchanging mercy of God, and in the redemption by Christ, & in the quickening, regenerating, and renewing influence of the Holy Ghost; and may he not be justified from all things, and be washed and sanctified by the Spirit of God? I say, may not a sinner be interested in the whole of this grace to-day, and after all die in his sins;—and if so, how can salvation be grace? But in order to give you room for your strength, and allow you every fair opportunity of proving salvation to be all of God's free grace, and yet the creed for which you contend be of God, I will ask, in the seven places, does salvation depend on the unspeakable gift of grace; viz. Christ Jesus? For herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins, 1 John, iv. 10.; and it depends on the unspeakable gift of grace you will be particular in informing us upon what part of this gift salvation depends. Does it depend upon the work of Christ, or upon the characters he bears, or the offices he fulfills?

or the fullness that in him dwells, or in the union and relationship that subsists between him and his church? Does salvation depend upon these things jointly or separately; or may not a sinner be interested in the whole of this grace and be lost at last?

But to make the matter as straight as possible, I would ask, may not a sinner be interested in the work of Christ, that is, in his active and passive obedience on earth, and his intercession in heaven? and may he not build upon Christ as a foundation; shelter in him as the hiding-place from the wind; rest upon him as a resting-place; bathe in him as the fountain opened for the house of David, and the inhabitants of Jerusalem, for sin and uncleanness; enter into the sheepfold by him as the door, and strait gate; trust in him as the Lord, his rock and fortress, and deliverer, and strength, and buckler, and as the horn of his salvation and his high tower? Psalm xviii. 2. May he not receive him as his prophet, priest, and king: as the captain of his salvation, his day's-man, his surety, advocate, and mediator. May not a sinner live upon him as the bread of heaven, the water of life, and the wine of the kingdom; may he not be interested in him as the Everlasting Father, and the elder brother; yea, a friend that sticketh closer than a brother; and may he not be united to him as a loving husband, and a living head; may not his life be hid with Christ in God, and he be life of his life, body of his body, bone of his bone, and flesh of his flesh? In a word, may not a sinner receive Christ as the Lord his righteousness, and strength; his portion and his all; be blessed with repentance unto life, and have Christ in him the hope of glory; be born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever, 1 Peter i. 22.; be blessed with the fruits of the Spirit, as love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance, Gal. v. 22, 23; and after all be brought in condemnation?—And if a poor sinner be interested in the whole of this grace, and be lost at last; do, Sir, for the Lord and truth's sake, and for the sake of poor perishing sinners, inform us, upon what salvation does absolutely depend?

I presume it is impossible to propose to you, or any other person, a subject of greater importance; and, therefore, hope you will use all diligence, to make the matter clear and straight; and if, upon due inspection, and cool deliberation, you conclude that no sinner can be interested in the whole of this

grace, and be damned at last; you will then without the least reserve, inform us, what part of it a sinner may be interested in, and yet be lost; and what part he cannot be interested in, and miss of heaven; that we may be able to form some just views of our real state, and be no longer left at an uncertainty about the grounds, upon which salvation absolutely depends.

But, secondly. Should you be disposed to give the preference to man's free will, and inform us that salvation depends upon the will of man; you will, no doubt, feel yourself obliged to me for the Ode, placed at the end of this epistle; and, as an evidence of your gratitude, you will inform us, how such a sentiment agrees with the word of God. But if, after all, you cannot feel any real regard for me, yet for the truth's sake, and for the sake of a poor perishing sinners, you will inform us, how such a sentiment agrees with the following passages of holy writ:

The first passage I will recommend to your attention, upon this part of the subject, is in John, i. 13.—Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. The second is in that precious chapter you have employed your wits in giving a distorted in and out explanation of, (as Mr. R. has made evidently to appear:) viz. Rom. ix. 16.—So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. The third is in Eph. ii. 8, 9.—For by grace are ye saved through faith; and that not of yourselves, it is the gift of God; not of works, lest any man should boast. The fourth is, 2 Tim. i. 9.—Who hath saved us, and called us with an holy calling; not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. The fifth is in James, i. 18.—Of his own will begat he us, with the word of truth: that we should be a kind of first fruits of his creatures. The sixth is in Phil. i. 6.—Being confident of this very thing, that he, which hath begun a good work in you, will perform it until the day of Jesus Christ. The seventh is in Acts, xiii. 48.—And as many as were ordained to eternal life believed. See also, the first six verses of the 2d chapter of Ephesians. I could produce many more, but am inclined to think, the above will be as many as you will be able to manage, and keep free-will upon its throne.

We also earnestly wish you to inform us, whether the will of man became completely perverse by the introduction of sin, or wheth-

er it was only slightly injured, or whether it was injured at all; and if the former, what you and your brethren mean by free agency and free-will? and if the latter, and salvation depends upon free-will, what you mean by praying that God will have mercy upon all men, and save them, with an everlasting salvation; and then tell the congregation, that God has done all he can to save them, and the matter now rests with them, whether they will be saved or not.—Surely, such vain jangling can never be acceptable to God, however it may feed the carnal mind of man; for, if God has done all he can—why pray to him to do, more? and if he has not done all he can—why tell the people he has? Strange as such contradictions may seem to a sensible mind, they are frequently produced in the course of one hour by an Arminian preacher. Now, sir, depend upon it, the credit of your favorite system depends much on these things being made to appear clear; nor can an experimental child of God be satisfied with a shuffling put-off.

But, thirdly. If you feel disposed to say, that the salvation of a sinner is a joint concern, depending partly upon God's free grace, and partly upon man's free-will, you doubtless will be careful to inform us, where such a salvation is recorded, and how it agrees with the following passages of holy writ; I, even I, am the Lord; and besides me there is no Saviour; Isaiah lxiii, 11. Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved; Acts iv. 12. And if by grace, then it is no more of works; otherwise grace is no more grace; but if it be of works, then it is no more grace; otherwise work is no more work; Rom. xi, 6. Who hath directed the Spirit of the Lord, or, being his counsellor, hath taught him? with whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and showed to him the way of understanding? behold! the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold! he taketh up the isles as a very little thing. And Labanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt-offering. All nations before him are as nothing, and they are counted to him less than nothing and vanity. It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in; that bringeth the

princes to nothing: he maketh the judges of the earth as vanity; Isaiah xl. 13, 14, 15, 16, 17, 22, 23. And again, For ye see your calling brethren, how that not many wise men after the flesh, not many mighty, not many noble are called; but God hath chosen the foolish things of the world, to confound the wise; (pray, sir, do not forget that,) and God hath chosen the weak things of the world, to confound the things that are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things that are not, to bring to nought things that are, that no flesh should glory in his presence; 1 Cor. i, 26, 27, 28, 29. Now from this account given of man, by the eternal God, it evidently appears, that all the nations of the earth are but as a drop of the bucket, or the small dust of the balance; as grasshoppers, and have no might; nay, they are as nothing, and less than nothing, and vanity. What flesh can bear it? Well! be it as mortifying as it may, to proud men, God informs us, by the mouth of the Psalmist, that every man, in his best estate, is altogether vanity; Ps. xxxvii, 5. And it evidently appears, that if any of these particles of nothing, and less than nothing, and vanity, appear to shine brighter than the rest, there are but few of these saved. But God has chosen the foolish, the weak, the base, and the despised; and the end answered thereby is, that no flesh should glory in his presence; that, according as it is written, he that glorieth, let him glory in the Lord.

Now, sir, in case you should still feel yourself inclined to maintain, that salvation is a joint concern; partly depending upon the free grace of God, and partly upon man's free will—your work in this business is, judiciously to inform us, what deficiency there is in the free grace of the eternal Jehovah; and in what sense he needs the aid and assistance of this drop of the bucket, this small dust of the balance, these wonderful grasshoppers, these particles of nothing, and less than nothing, and vanity; yea, these foolish, weak, base, and despised particles of less than nothing, who, in their best estate, are altogether vanity: I say, sir, your work is to inform us, and that with the greatest accuracy and clearness, wherein these worms can aid and assist the great Jehovah in their eternal salvation, and upon what part of their aid salvation depends. And having done this, you will then inform us, whether it be just and righteous in God, to demand all the glory, and not to admit any flesh to glory in his presence, but in the Lord; seeing that all the goings forth

of the free grace of God will never save one sinner, if the sinner neglect to do his part.—It is to be hoped you will not pass these things over as trivial matters, for they are matters of the greatest importance; and surely it behooves every sinner that expects to go to heaven, to be well persuaded in his own mind, upon what grounds his salvation depends, lest he should be building upon a false foundation, and, after all his diligence and watchfulness be found wrong at last.

Now, sir, as your conscience is so tender, that you could not satisfy it till you had protested against the doctrine of unconditional election, you surely cannot die in peace, without answering these important questions; important, I say, for I repeat it again, that nothing can be of greater importance, than to know upon what ground salvation does absolutely depend: and if it will not be thought insulting your *superior* abilities and understanding, I will observe, that should you find yourself inadequate to the task, you are at full liberty to call in the assistance of any of your brethren, (and truly they are many); for if the matter be but fully and clearly stated, it matters not to us, whether the statement be the work of an individual, or the joint concern of a whole host; it is the truth itself we want to appear.

You will perhaps wonder, that I so frequently mention the pronoun *us*, as if this epistle were a joint concern; but if you will only read a small pamphlet, called “a Dialogue between a Barber’s Block and a Methodist Minister,” your wonder will perhaps be at an end: for there you will see the same question proposed, namely, “What is it that saves a lost sinner?” in which pamphlet some of the above questions are asked.

Thus you see that I am not the only person who wishes to know upon what ground salvation absolutely depends; and as I have never heard of any of your Brethren that have ventured to solve the important question, I thought if the question be put to Mr. Smyth, and the nature of it be clearly stated to him, who can tell but he will exercise his *superior* talents, in giving a plain, unequivocal, decisive answer; and I think I may venture to say, that in this town I can find some hundreds of people, who feel themselves interested in the subject, and who will be sure to conclude, that if Mr. Smyth does not answer the above, the just reason will be, because he cannot; and, therefore, if neither regard for the truth of God, nor a concern for the welfare of immortal souls, will induce you to answer this epistle, let your cred-

it as a man of learning and talents have some weight with you, and never let it be said, that a country rustic, William Gadsby, has proposed questions to the REV. EDWARD SMYTH, *formerly of the Trinity College, Dublin*, which he is not able to answer, without exposing the fallacy of his own creed, and therefore, rather than do that, he will pass them by in cowardly silence.

I would not have solicited an answer, did not the subject appear to me to be a subject of the greatest moment. I am acquainted with characters who are in possession of immortal souls, and consider themselves bound for an eternal world, and have had, or imagined they have had, some soul-ravishing foretastes of immortal felicity, and are living in daily expectation, that, when the earthly house of this tabernacle is dissolved, they have a building of God, a house not made with hands, eternal in the heavens, where they shall be forever free from all sin, (a monster that their better part abhors;) yea, where they shall be free from all the insults of hell, the sorrows of the world, and every carping care, fear, and distress, and be for ever with the Lord; where they shall see as they are seen, and know as they are known, and, in one immortal song, chaunt forth the high praises of the triune Jehovah, forever and ever. O how the soul longs to be with Christ; which is far, infinitely far better, than to dwell below. Indeed sir, they are expecting the period to arrive very soon, when their immortal sight will be favoured with a clear view of the majestic blaze of Jehovah’s unsullied glory; when all their powers will be sweetly employed, in realizing those immortal blessings, which are in reserve for those who wait upon God.

But if, after all, they are only building such expectations upon a false foundation, how awful, how dreadfully awful will be the disappointment! the very thought of being disappointed convulses the whole frame; and when such a thought prevails any length of time, it produces a tremor in the mind, not to be expressed by tongue or pen. Therefore, to such souls, no subject can be of greater importance, than that now proposed for your consideration. We might expect to be princes or emperors, and be disappointed, but a disappointment of this nature is not worth a thought, compared with the above; for all the riches, pleasures, honor, and dignity this world can afford, are put poor, fleeting, perishing trash; a few years, at most, puts an end to the whole, and the beggar upon the dung-hill, and the king upon the throne, will

become equally level with the dust. But to be disappointed in soul concerns, concerns of an eternal nature, is awful beyond description; therefore, if Mr. S. or any of his brethren, feel any regard for poor perishing sinners, who are thirsting for God, even the living God, do inform us, with the greatest accuracy, upon what salvation does absolutely depend; that we may know upon what to ground our expectations.

Bear with me a moment, sir for I have one thing more to propose, and I have done at present; that is, if after you have dispassionately discussed the above subject, you should still think yourself doing the work of an evangelist, in holding up to contempt the doctrine of unconditional election, and still maintain, that, upon the ground of such a doctrine, God is more barbarous than the worst of tyrants; nay even as sanguinary and implacable as Apollyon himself;* you will have the modesty to inform us, what there is in sinners, and what they have done, that lays the eternal God under the obligation of providing for them a Saviour.

Now, sir, either God is just in electing some according to the good pleasure of his will, and leaving the rest without; what you call a chance of being saved, or else man must have some just and righteous claim upon him, whereby he has a right to demand salvation at his hands. Suppose, upon this subject, we propose a passage of scripture for your consideration; and if we turn our thoughts to the 3d chapter to the Romans, we shall see that there were characters who scandalously reported the Apostles; and affirmed that they said, let us do evil that good may come, whose damnation we are informed is just. The Apostle having given this statement of the matter, does he then begin to admire his own goodness, and the goodness of the rest of the Apostles and believers in Christ Jesus, and intimate that they were characters more worthy of Jehovah's complacency and delight, than those whose damnation is just? No, not a single hint of that nature, but quite the reverse: hence he asks, What then, are we better than they? To which he replies, No, in no wise; that is, if I understand him aright, we are, in no sense whatever, more deserving the favor of God than they; for we are, by nature, no better than they; but were by nature children of wrath, even as others. But what is the reason the Apostle gives for such an assertion; a very plain, and a very obvious one indeed; namely, that

both Jews and Gentiles are under sin; and then, to illustrate the point, he quotes a variety of passages from the Old Testament, which give a short description of the real state of man by nature: as it is written, there is none righteous, no not one; there is none that understandeth, there is none that seeketh after God, they are all gone out of the way, they are together become unprofitable; there is none that doeth good, no not one, their throat is an open sepulchre, with their tongues they have used deceit, the poison of asps is under their lips, whose mouth is full of cursing and bitterness, their feet are swift to shed blood, destruction and misery are in all their ways, and the way of peace have they not known, there is no fear of God before their eyes.

This, sir, is a short description of fallen man, given by holy men of old, who speak as they were moved by the Holy Ghost; and from the same unerring authority, we learn that God made man upright, but men have sought out many inventions, fertile inventions indeed, if the above be a true description of them, and who dare deny it? And pray, sir, for which of all these inventions is the eternal God obliged to provide salvation? or what virtue can there be in these things, jointly or separately considered, sufficient to merit the immortal favor of Jehovah, or render him an unjust tyrant, in case he give them their portion with fallen angels? Does their virtue lie in their want of righteousness? and so, because they are altogether unlike God, he is necessitated to love and redeem them, or be unjust? or does the virtue lie in their dreadful ignorance or want of understanding, or because they seek not after God, having their understanding darkened, being alienated from the life of God through the ignorance that is in them because of the blindness of their heart? Eph. iv, 18. Or does it lie in their having gone out of the way, and being altogether unprofitable, or because they do no good, seeing that they that are in the flesh cannot please God? or does the virtue lie in that dreadful stench of sin, which they emit through their throat, which is an open sepulchre? or in the deceit which they use with their tongues? or is it in the poison of asps under their lips, which is a composition of every species of sin and rebellion? or is it in that mouth full of cursing and bitterness they possess? or does it lie in the swiftness of their feet to shed blood, or in the destruction and misery that are in their ways? or because they are strangers to the way of peace? or does the virtue lie

* See page 70 of "Paul Against Calvin."

in their having no fear of God before their eyes? Now, sir, if there be no virtue in the whole of this, jointly nor separately, that lays the eternal God under an obligation of extending his mercy towards, and bestowing his special favors upon them, he must be just in saving some, as the effect of his own purpose of grace, and leaving the rest to perish in their sins. I say, Jehovah must be just in so doing, unless his justice can be impeached upon some other foundation than what has already been stated.

(To be Continued.)

COMMUNICATIONS.

FOR THE SIGNS OF THE TIMES.

In a former communication, I proposed to consider some errors which have crept in among the Baptists, ten of which were named as principal errors, and to each of which special regard was to be paid in a particular and separate paper, and first in order stood "*Ecclesiastical Councils*." These bodies have of late assumed an importance, and consequence in Church Legislation, which ought to alarm every friend to Gospel order, and cause an immediate and serious inquiry among the sons of Zion, for the "Old Paths" and the "Good Way," with an accompanying determination to walk therein, when found. They originated in their present form in the corruption of the Church in the early ages, and received a great proportion of their importance, from the royal sanction of Constantine, when he solemnized the Marriage of "Church and State." It is not necessary at this time to specify the particular Councils, which at different times have set, to dictate laws to Zion, or Babylon, to make Creeds and confessions of faith,—by which to make and punish Heretics. Our object is not to amend or reform them, but to destroy them; or prove that they ought to be destroyed; at least in their present form. The only way then is to appeal to the old statute book, which like the Book of the Law in king Josiah's days, seems to be hid in the rubbish, and look for what is there written; and if the modern proceedings will not compare therewith, let us reject the inventions of men and obey the law of the Lord. The only account of a Council in the New Testament, is that recorded in Acts, which convened at Jerusalem to settle a difficulty that occurred at Antioch through the influence of certain Judaizing teachers, who taught the disciples that unless they were circumcised and kept the law of Moses, they could not be saved. For the

purpose of deciding this question, the church at Antioch sent Paul and Barnabas to the church (not council) at Jerusalem, to state the cause of dissention and get advice; or otherwise to receive the word of the King to decide the matter. So the church at that place, consisting of *Apostles*, and *Elders*, and *Brethren*, came together to hear the case and consult concerning it. Observe the order: no council of the neighboring ministers was called, but the "*whole church*" came together. It pleased the "*Apostles, and Elders, with the whole church, to write thus*," and direct thus and so. No answer was given, however, till one or two of the Apostles stood up and declared the word of the Lord; then no doubt remained, but the question was settled forever. Here was a church which lacked wisdom in a question of gospel doctrine—in their emergency they did not send for a delegation of Ministers and *lay members* from "*sister churches*," to come and organize themselves into a council, with a moderator and clerk, to hear and determine the cause over the Head of the Church, and give forth a decree which the church must accept under penalty of excommunication from the fellowship of "*the churches*." Far otherwise: the enquiring church hears her own cause, and all evidence is given to her. The matter was wholly her own; the evil speakers or doers have no voice or part in carrying the matter to Jerusalem. The appeal is wholly by the church. She appoints the messengers to go to another church, to know the truth in the affair. She sends the cause of grief, and says in substance, "*Brethren, have you any light on this subject?*" The answer is made by a whole church in her collective capacity, as soon as she had light; for she did not seem to know at first, but Christ was there and in his light they saw light: then they made answer. It was the word of the Lord, and the matter was at rest. How plain, how simple, is the order of Christ! The Apostles are now in every gospel church, but on any question where their word is not understood they are virtually absent. Another church may have been taught on that question by the Spirit of truth, and be able to give the King's word; and that will satisfy the enquiry, prove their fellowship, and edify the whole. The Spirit of Christ dwells in the order he has appointed, and dwells there to direct his discipline and order his own house. He is a swift witness against evil doers of every kind. See his testimony against Ananias, &c. On the other hand, the moment we depart from the word of the Lord, we

are lost. No matter how sincere we are, if we have not the Spirit of truth to guide us, we shall surely walk in darkness. Our councils and consultations assume a legal or parliamentary form. The Rev. Mr. —, is Moderator, and Mr. —, Clerk. One part of the church accuses the other to this Ecclesiastical Court, and witnesses from all parts—both believers and infidels, men that fear God and that fear him not—are brought into the church, to prove facts in true legal form. Such a mode of procedure cannot result in truth, unless the spirit of error leads into truth. Can any voice or word of testimony be heard in Zion but the voice of her King, or the voice of his Spirit? The uncircumcised and the unclean, can they be witnesses in the church of the living God? Saul's visit to the witch of Endor was not more contrary to the law of Moses, than the calling in members of anti-christ or unbelievers to act in the church, is contrary to Gospel. The house of God is spiritual, her worship is spiritual, her discipline is spiritual also, and so is her fellowship; and whatever mars or makes inroads on it, must be corrected or all is confusion. The mode of correction must be according to divine appointment, or the remedy will be worse than the disease. The church is the only body of which Christ is the head, and he is the only spiritual head. So every other body must of course have some other head, and every other head is carnal. Therefore a "council" being a worldly body, (its being composed of believers alters it not,) its decisions must be on worldly principles, and not after Christ. Any departure from scripture is a corruption; therefore the order of a modern council being contrary to, and a departure from scripture, is corrupt; and a corrupt tree cannot bring forth good fruit. We need not wonder, therefore, at the gross violations of, not the law of Christ only, but of all law and decency, by such bodies. Hence the consequent schisms, contentions and divisions, that have almost uniformly followed their labors. The effect of the Jerusalem council was peace, and the effect of these is confusion.—Witness the conduct of one which was held in Hartford, and censured Mr. H. Gren for doing what they themselves declared was right and ought to be done! which doings were published by Messrs. Gren, Luther Savage, and James Hammer. Witness also the doings of one which sat at Waterford to destroy the character of Elder Caleb Green, because he was opposed to their money getting schemes, (which were repealed by a subsequent council at the same place) and pub-

lished by him and stand on record to the everlasting shame and contempt of the actors. Witness also the doing of one which set at Litchfield, South Farms, in Nov. 1831; which turned out both the Church, and the accused Members, and witnessed amongst themselves in private, declaring that they had some testimony which it was improper for any body to hear. The accused Brother was condemned, the Church with three or four exceptions refused to concur, and those few were recognised as the Church, and excommunicated the others some twenty or more, and quarrelled them away from the Meeting House by violence, the record of a like transaction can be found no where short of Madrid, at the office of the Secretary of the Inquisitor General!!!

This statement* is not made to criminate these Councils above other Councils, or to exonerate these condemned Brethren, but to show that no good results from disorderly attempts to set things in order, even though good men make them, and to caution Brethren to look for the truth and wherein they have departed to return again. The Church in "*propria forma*," is the only tribunal to try and decide religious controversies by the word of Christ and the Apostles, through the light and teaching of the Spirit of truth, the "unction from on high." Let thy unim and thumium by with thy Holy One. Every other tribunal is from beneath, and its decisions tend to confusion; while they professedly strive to make peace, and yet walk not in the commandments of the Lord, and the order he has established. We say, "what peace;" so long as thy *Mother Jezebel*, and her witchcrafts are so many.

PHILO LOGOS.

FOR THE SIGNS OF THE TIMES.

DEAR BROTHER BEEBE:—I have been preaching in my poor way about twenty years, during which time I have often heard the charge of Antinomianism brought against those who maintained the doctrine professed by the Particular Baptist. But formerly it came exclusively from professed Arminians, and was of course no matter of surprise; but the case is altered and we now hear it from a different quarter—even from those who are unwilling to be considered any thing other than Particular Baptist.

Yet we on whom the imputation is cast by our professed Brethren, have no great reason

* Some further account of the doings of this Council will be published hereafter.

to complain, as it evidently throws us into good company ; for we find the same charge brought against Christ and the Apostles. The term *Antinomian*, is from *Anti against* Nomes, *rules* or *laws*. It is evident that Christ has been charged with being against the Law of Moses ; and hence the frequent attempts of the Jews to commit him on that point, of which John viii, 4, 5 and 6, furnish a striking example.

The Apostle Paul was also charged with the same, see Acts xxi, 18. "Crying out, Men of Israel help: this is the Man that teacheth all men every where against the people, and the *law*, and this place." "Against the Law," this is Antinomianism. But why was the charge brought against them? The simple reason was this; they preached, and practised a Doctrine which struck at the very root of all human pride, and which stripped the boasting Legalist of every vestige of self-righteousness, and laid him prostrate at the Throne of Grace, to receive salvation as a free and Sovereign gift of God.

I shall here venture a few remarks on two prominent features in the preaching of Christ and his Apostles. Taking Paul for my example of the latter, not because he preached a Gospel different from his Brethren, for they all preached the same *i. e.* Christ, and him Crucified, 1 Cor. i, 23 ; but because the above mentioned charge was particularly levelled at him.

First, the absolute Sovereignty of God, manifested in selecting the objects of his favor ; this sentiment was conspicuous in the Ministry of Christ, in Luke iv, 25, 26, 27. This doctrine is exemplified by a reference to the Widow of Serepta, and Naaman the Assyrian ; on both of whom God was pleased to confer peculiar favors, This illustration was plain to the Jews, who being exasperated thereby, determined to destroy the author. Again in Math. xi, 25 and 26, we find it asserted in the plainest manner. "At that time Jesus answered and said I thank thee, O Father Lord of Heaven and Earth, because thou hast hid these thing from the wise and prudent, and hast revealed them unto babes, even so, Father ; for so it seemed good in thy sight." I shall not multiply quotations from Christ on this subject, for such as will not be convinced by the above that he preached the absolute Sovereignty of God in the dispensations of grace, will not be persuaded though one arose from the dead. Let us compare with the above a few passages from Paul. Romans ix, 15, and 16 furnishes a striking example, and one that is in point,

"For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion, so then it is not of him that willeth, not of him that runneth but of God that sheweth mercy." Compare Eph. i, 11. "In whom we have obtained an inheritance, being predestinated, according to the Council of his own will." Numerous passages might be added to the above quotations if it were necessary.

The second point I have to establish is the total depravity of fallen Man, and his consequent dependence on the Sovereign grace of God for every thing connected with Salvation. There are very few who profess to believe the Gospel at all, but what will admit that Salvation is the gift of God ; yet the prevailing doctrine of the day goes to flatter Man with a notion that they possess some sort of power whereby they can prepare themselves for the reception of that exalted favor, such as that they can pray acceptably, repent, give their hearts to God, &c. &c. And hence the extraordinary efforts of the present day to induce the unregenerated, to put into execution that supposed power, such as Protracted meetings, Pathetic exhortations &c., in which the speakers strain their ingenuity to invent, and their eloquence to point out in the most imposing form, subjects which will operate exclusively on the animal feelings, and this is followed with direct appeals to their hearers to rise from their seats, and thus express a determination to do for themselves, what the word of God, and Christian experience teaches us, can only be effected by the exertion of Omnipotent Power. But to return to the subject ;—(and here I am at a loss, not for want of proof, but how to condense my views so as to keep within the limits I have prescribed to myself.) But first total depravity is expressed by the state in which man is found by nature.—"Dead in trespasses and sin." See John v, 26. Verily, Verily I say unto you, the hour is coming, and now is when the *dead* shall hear the voice of the Son of God, and they that hear shall live." He cannot mean those who are literally dead, for directly after, he introduces the resurrection of the body as a distinct subject, and mentions the dead that are in their Graves, with a view to mark the distinction between the deaths alluded too. Eph. i, 1, is full, and in point.—"And you hath he quickened, who were dead in trespasses and sin." I am aware that the application of this text is by some extended to all mankind, but such a construction of it, evinces a gross ignorance

of the context, or a palpable design to wrest the scripture to answer a purpose.

Second, it is expressed by a total absence of every thing that is acceptable to God. John v. 42. "But I know you, that you have not the love of God in you." And where this is absent, there can be nothing acceptable to God, Romans vii. 18. "For I know that in me, (that is in my flesh) dwelleth no good thing." It is true he does not say that there was no good thing in him, for Christ was in him the hope of glory, and his body was the Temple of the Holy Ghost, but in his flesh, i. e. his nature; and whatever good there was in him was implanted by the Holy Ghost, and was not inherent.

Third, by the possession of all that is in direct opposition to God. Rom. viii. 7. "Because the carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be." This lamentable truth is exemplified in the description given, Rom. i. beginning with vs. 23. After painting in glaring colours, the conduct of the more ignorant part of mankind, the Apostle concludes by saying "that those who knowing the judgements of God, that they which commit such things are worthy of death, not only do the same but take pleasure in them that do them," in this the Apostle embraces the whole mass of mankind as engaged in the abominable crimes enumerated, by giving their secret approbation to them.

There is, no doubt, a difference in the outward deportment of natural men, but this is owing to some providential restraint, and not any real difference in their nature. "For the heart" (not some hearts, but the human heart,) "is deceitful above all things and desperately wicked. I wish I could give a better account of human nature and tell the truth, but the word of God forbids it.

This being the condition of man by nature it follows of course, that if ever delivered therefrom it must be effected by a power, without him, and not by any thing in him, but for this fact, we are not indebted to inference. "We have a more sure word of prophecy," even the positive declarations of the Scriptures of truth. See John vi. 44. No man can come unto me except the Father, which hath sent me, draw him." Coming to Christ in a Gospel sense, involves genuine faith and repentance, indeed believing, repenting, praying, &c. expresses the very act of coming to Christ, and of course no man can perform either until drawn by the Father. For to admit as some pretend that Regeneration is the work of the Holy Ghost, and yet con-

tend that man has the power to perform all the functions, of the new creature, such as believing, repenting, praying, acceptably giving their hearts to God &c. &c., is an absurdity too glaring to need refutation.

Compare with the above 1 Cor. ii. 14. "But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are Spiritually discerned." Here is not the most distant allusion to the distinction between moral and natural abilities, (such distinctions have been invented by carnal men to accommodate the Gospel to the views of the carnal.) But a plain unvarnished statement of facts, just as they are without any metaphysical subtleties.

These two positive declarations, the one by Christ, and the other by Paul under the infalible inspiration of the Holy Ghost, are (one would suppose) amply sufficient to satisfy the honest inquirer after truth, and as for such as will not admit them as proof, we must leave them in the hands of God, who alone is able to open their hearts and prepare them to receive the truth as it is in Jesus.

The two features of the Gospel, on which we have ventured a few remarks was plainly discovered in the preaching of Christ and his Apostles, not only by those who received them as truth, but by their enemies who loaded them with calumny and reproach. Deprive the Gospel of these two general features viz: the Absolute Sovereignty of God, in choosing his people in Christ Jesus before the foundation of the World, *Predestinating to the adoption of Children by Jesus Christ, unto himself according to the good pleasure of his will*; and the total depravity of Man and his consequent dependence on the discriminating grace of God to deliver him from his deplorable condition, either by denying them entirely or by explaining them in such a manner as to conceal them from the view of carnal men, and we may pass along smoothly. But if we venture to preach them as we find them in the Bible, the charge of Antinomianism is as certain as death. But what else should we look for: the Gospel is the same at all times, Human Nature is precisely the same now that it was Eighteen Hundred years ago, its natural enmity is not in the least abated, its opposition to the truth is ever the same in all ages, and that you and I and all who attempt to preach the Gospel of our Lord and Saviour Jesus Christ, may be enabled so to preach so as to shun the charge of handling the word of God deceit-

fully, and so to live as to refute the imputation of Antinomianism, Inertness &c. is the ardent prayer of your companion in the Kingdom and patience of our Lord Jesus Christ.

OBSCURATUS.

SIGNIS OF THE TIMES.

NEW-VERNON, JANUARY. 16, 1833.

We are under the necessity of apologizing to our readers, and particularly to "The Waldensis," for the order in which we have inserted the last two of his communications. It will be discovered by comparing the dates, that the second communication in the order in which we have published them, is of a later date than the third. This mistake was in consequence of our not being able to publish the second until after the receipt of the third, and having filed them together the wrong one was accidentally published first.

As our Specimen Number is not reckoned in with the present volume, we have at the request of some of our Subscribers republished our extracts from Dr. Judson's Letter, to the Females of the United States, together with our remarks which accompany them. We shall have occasion to call the attention of our readers to this subject again before long.

The communication from Philo Logos, presents a subject which is worthy of our prayerful consideration. The authority of Ecclesiastical Councils have seldom been questioned by our Churches. We would do well to examine the King's Book on this subject, and as Philo Logos stands open to conviction if any of our Brethren can furnish a more clear light on this important subject, we shall be happy to publish it.

FROM THE BAPTIST REPOSITORY.

✠ "The Editor of a paper printed at New Vernon, Orange Co. N. Y. expects to find opposition from other Editors. We think, and hope he will be disappointed. At any rate his statements must have more truth and

common honesty in them before any one will take notice of them."

Bepatient Mr. Crosby, you shall have more truth. The Editor of a paper printed at Now Vernon, Orange Co. N. Y., intends to furnish considerable more truth on various subjects; perhaps full as much as the Editor of the Repository would like to see in print, as he may probably have as much reason to dread its force as any other man. It is quite possible that the Repository may yet be compelled either to fight or ground the weapons of their rebellion at the feet of *more truth*. If the Repository is a fair specimen of "*common honesty*" we would prefer a kind of honesty that is not quite so common. We prefer singularity in preference to that kind of common honesty which they have so forcibly illustrated in the following article.

JUDSON'S LETTER—JEWELRY, &c.

"Since this letter to females on useless ornaments was published, we have had our eye on the results, and though we have kept no account, yet we are within bounds in saying that hundreds of articles of jewelry and extravagance have been sent in to the treasury of the Lord. By the minutes of the Charleston, S. C. Association, it appears that on reading Dr. Judson's letter in a public meeting at Columbia, fifty-three articles of jewelry were sacrificed on the spot. This is the kind of nullification we like—pride and extravagance keep the treasury of benevolence poor."

Least we should mistake the Editors views of "common honesty," we will just analyze this popular article—and first we are not to consider it as a random shot, or the production of a momentary excitement of his mind. It is a subject which he has had in contemplation ever since Judson's Letter was published. We may therefore venture to conclude that it is a fair sample of the Editor's honesty and truth. He says, "although we have kept no account, yet we are within bounds, in saying that hundreds of articles of jewelry and extravagance have been sent in to the treasury of the Lord," i. e. as the results of the publication of Judson's Letter. Now allowing this to be the truth, the Lord's treasury is of course the receptacle of jewelry,

extravagance &c., and by means of Judson's Letter the Lord is getting rich, and Labanon is sufficient for an offering, and the Cattle thereof for a burnt offering—and we may come before him with much less than the Cattle of a thousand hills, or ten thousand rivers of Oil. Nay, we may approach him with useless ornaments of pride and vanity, and contribute to the funds of the Lord, Necklaces, Beads, &c. But on the whole we are rather inclined to doubt the truth of the statement altogether. We cannot believe that these jewels, and extravagances, have any of them reached the Lord's treasury!—But there are many Achans in the Camp at this day, who covet the Babylonish Garment and the Golden Wedge, and are willing to pretend that it is all consecrated to the use of the Lord which is put into their hands. This kind of honesty has become quite common among the money bottomed professors of our age, and even the Editor of the Repository would have us believe that fifty-three articles of jewelry put into the hands of these "Greedy Dogs, which can never have enough," are a sacrifice holy and acceptable unto that God who has said, "But go ye and learn what this meaneth, I will have mercy and not sacrifice," and that, "Obedience is better than sacrifice, and to harken than the fat of rams."

Common honesty, then, is that which would scour Creation to obtain money in the Lord's name, without his liberty,—it is that which would make mankind believe that the popular Priesthood is the Lord's treasury, that what is given in to their hands is given to the Lord, it would make them believe that the Omnipotent God was unable to fulfill his purpose of Salvation, and that thousands are sinking into the everlasting fire of Hell, for want of funds in the treasury of the Lord to save them. But how different was the honesty of the Apostles. Thy money perish with thee, said the Apostle Peter to Simon Magos, for thou hast thought that the gifts of the Holy Ghost might be bought with money. Apostolic honesty is not common in our day, it is very rare,—yet odd as it may

appear we give it our decided preference.—More anon.

We hope that our Armenian Baptists will take home the Everlasting Task, and not attempt to shift it off upon the Methodist altogether. It is designed for Armenians in general.

HOUSEHOLD BAPTISM.

Last Lord's day Eld. Maclay administered the Ordinance of Baptism to two entire households, but none of them were infants; all were Baptized upon a profession of their faith in the Lord Jesus Christ. These make four households who have all been immersed on a profession of faith in this city within one year. A larger number than is alluded to as having been baptized in the whole New Testament history. We respectfully challenge any candid unprejudiced person to say with such facts before him, can the mention of household baptism prove any thing in favor of admitting unconscious infants to that ordinance?

No congregation of any considerable number can be selected, where there would not be found a large number of families without any children at all, and many more with no small children or infants.

Facts, such as we have presented above are stubborn things, and cannot be got over by a few vague suppositions, that there *might* be some little babies in those families mentioned in scripture.—*Baptist Repository*.

CHURCH AND STATE.

THOS. JEFFERSON IN A LETTER TO MOSES ROBINSON, says:—"The Eastern States will be the last to come over on account of the dominion of the Clergy, who had got a smell of union between Church and State, and began to indulge reveries which can never be realized in the present state of science. But I am in hopes their good sense will dictate to them, that since the mountain will not come to them, they had better go to the mountain; that they will find their interest in acquiescing in the liberty and science of their country, and that the christian religion, when divested of the rags in which they have enveloped it and brought to the original purity and simplicity of its benevolent institution, is a religion of all others most friendly to liberty, science, and the free expansion of the human mind"—Vol. 3, page 463.

SIGNS

VOL. I. No. 5.



TIMES.

\$1 PER ANNUM.

DEVOTED EXCLUSIVELY TO THE BAPTIST CAUSE.

PUBLISHED SEMI-MONTHLY, BY AN ASSOCIATION OF BRETHREN.

NEW-VERNON, N. Y., FEBRUARY 6, 1833.

GILBERT BEEBE, EDITOR.

To whom all Communications must be addressed.

COMMUNICATIONS.

FOR THE SIGNS OF THE TIMES.

BROTHER BEEBE;—A friend of mine handed me the other day a paper called the "Gospel Luminary." This is a mothly periodical published in the City of New York, by one Clough. The number before me contains an article headed "Signs of the Times" from which it appears that Mr. Clough, also has opened his battery against the Signs of the Times. The article to be sure, is not editorial but written by C. E. P. This man I have seen: he preaches in this place once in four weeks—he belongs to a people calling themselves "Christians"—not I believe for the purpose of distinction, but for the purpose of catching men and of uniting all parties with them. They pass in some places for "Freewill Baptists." Mr. C. E. B. is invited here by the *world*, is supported by the *world*,—addresses himself to the common sense of the *world*—is the delight of the *world*—and the *world* say of him as they said of Simon Magus "This man is the great power of God," in all this we see this truth verified, "the world loves its own." But Christ says to his Disciples "ye are not of the world, therefore the world hateth you," "ye shall be hated of all men for my name's sake." The people believe his Gospel and rejoice in it; but none are Baptized. Why not? for we read that in the Apostles days all such were Baptized straitway.

The article alluded to is of very little consequence on any other account than the exposure it gives of the doctrine of the Luminary Christians. I shall not give it a distinct examination because it matters little what is said against you or your paper except on the good masters account. I shall be enabled to pay sufficient attention to it by taking it in my way in the notice I propose to take of the doctrine of This Society as expressed in the

sheet before me, like all other anti-christian sects has a few leading features, by which she is easily distinguished as one of the Harlots of the Old Mother of abominations, called "Mystery Babylon" viz: generalism *i. e.* general atonement—general calling—general repentance—general faith &c. Gospel morality, or the morality of *Benevolence* for righteousness and reason or common sense, as the teacher or revelator by which they are enabled to understand the Scriptures, and comprehend the whole will of God. Under these general heads I must make a few remarks, and give some samples from the Luminary, by way of proof. The following extract from the article headed "Signs of the Times," is proof of their generalism. "Again in the third item, eternal unconditional election." O how unlike the blessed Bible, which says "look unto me all ye ends of the earth and be ye saved for I am God &c." In the 5th item he asserts "that the atonement and redemption of Christ are for the Elect only." How can this be the casse of that Jesus who came to give his life for the world, and to seek and to save them that were lost; (eternal Elect could never be lost or unconditional Elect unsafe,) yea, to call sinners to repentance. Neither can such views be *reasonably* entertained of that God who giveth a measure of his spirit to every man to profit withal, nor will they comport well with the benevolent object of Christ's death and sufferings. "For he by the grace of God tasted death for every man," give us "*every man* as the subject of divine compassion and Mr. B., may have the rest for reprobates." Now all these truths are what "*unreasonable?*" very true we know that, and we also know what the spirit saith unto the Churches, "For you (who are spiritual) it is given to know the mysteries of the kingdom of heaven, but to them (who are natural and depend on reason) it is not given. Again, "the natural man (reasonable) receiveth not the things of the spirit of God, neither can he know them, for they are spir-

itually discerned." From the above extract it is evident that *generalism* is the fruit of reason, while the particular system is the fruit of the spirit. The following extract from the same paper gives a full account of the righteousness of these general and benevolent men. "We would not by any means be understood as advancing the idea that the Universalists make no distinction between *virtue* and *vice*, because they do not believe in a state of future retribution after death. They profess to make the same distinction between virtue and vice that we do. They believe with us that the *former renders men acceptable* to God, and that the latter will subject them to his displeasure. He will reward the one and punish the other." In another article an attempt is made to show the difference between the morality of Moses, and the morality of Christ, or the morality of justice and the morality of *Benevolence*, in which the morality of justice is called the righteousness which exceeds the righteousness of the Scribes and Pharisees. "The rules of justice had been taught by the Scribes and Pharisees who sat in Moses seat, and so far they did well, but "I tell you says he (Christ) that unless your righteousness exceed the righteousness of the Scribes ye shall in no case" &c. This superior morality consists in doing more than mere justice to others and be content with less than strict justice to to themselves. Moses taught "eye for eye, and tooth of tooth" but the good Master taught a more benevolent morality thus, "I say unto you love your enemies, bless them that curse you,"—(See Christ's sermon on the Mount.) Now this is the righteousness in which the Luminary Christians are a going to Heaven; their song is morality, morality, do, do, do—instead of the righteousness of Christ imputed and revealed through the spirit. The following language from the article headed "Signs, &c." shows by what power they are convinced that what they believe is true. "We might regard it (the Signs) as an innocent thing, were it not for an unaccountable propensity in some to receive the mere assertions of some men in the room of plain Scriptural roundabout common sense, truth." How shall we understand this? We suppose that Christ or the Gospel is the truth—that common sense by going "roundabout" teaches him to be the truth—that Scripture and common sense are agreed, not opposed to each other. The Bible say they (as do all the new school men) is a plain common sense book. It contains nothing mysterious to common sense, otherwise

it would be no revelation; the way to attain Gospel faith is to read the Bible and let common sense judge of its meaning, and so it follows: that common sense explains the Bible—common sense reads the Bible—and common sense believes the Bible, because nature comprehends nature,—reason comprehends reason—but spirit alone can comprehend spirit, and in as much as that God, who is a spirit has made the Bible and delivered it to his Children as a revelation of the heavenly things, reason cannot comprehend one word of it. Hence it is said "great is the mystery of godliness; we preach Christ a mystery," a mystery hid from ages and generations, but now made manifest to the Saints. Mystery of the Kingdom, but we speak the wisdom of God in a mystery—"Stewards of the mystery of God," "the mystery of Christ," this is a great mystery. "The mystery of the Gospel," "holding the mystery of the faith," &c. &c. mystery to what and to whom? To the reason of natural men; to whom made known? To the Saints; by whom? By the holy spirit; how? By making them understand the Scriptures, and thus producing faith in Christ. These men appear to be "ignorant of God's righteousness, and are going about to establish their own righteousness." They have yet to learn that the Bible is a revelation to them only to whom it is revealed, by the spirit to the utter prostration and confusion of common sense. "No man knoweth the Father but the Son and he to whom the Son shall reveal him." "I will send you the comforter who shall guide you into all truth."

Mr. Critic inquires with much surprise, what you intend to do with the Methodists, Presbyterians, &c., seeing you make the Church of Christ to consist of Baptized believers only, and thereby cast out two thirds of the Protestant world. You informed him in the same paper, that "all the rest were Harlots;" but some people need to be twice told. It may be well therefore, to tell this story a little more in detail. There is no more connection between the Protestant world and christianity, than there is between the Papal world, the Mahomedan world, the Jewish world, or Pagan world and christianity.* These are all worlds, but none of them Churches. The prevailing notion is, that the Church of Christ became merged in Popery, and the Reformation, headed by Luther

* Hence the absurdity of sending Protestantism to the Heathen, because the Heathen have as good a religion of their own.

and Calvin, delivered her from darkness into marvellous light—that she now consists of divers sorts, called Christian Denominations, all holding the head and walking in the light and liberty of the Gospel; although as divers in their faith and practice, as the beasts in Daniel's vision; whereas these Christian Denominations are but the harlots of the "Mother of abominations" called "Mystery Babylon," (See Rev. xvii, 5.) Protestantism is mere Popery reformed, and "who can bring a clean thing out of an unclean." She builds up on the same carnal and worldly foundation on which Popery is built, to wit: *infant sprinkling*. In a word the faith, practice, customs and usage of all these sects, all prove them to be borne upon the knees, suckled at the breast, and rocked in the cradle of the "*mystery of iniquity*." Upon them (the Mother and her Children) will ere long be poured out, "The viols of Gods wrath without mixture, and the smoke of their torment will ascend up for ever and ever." If Mr. C. E. B. wishes further information on this subject, I would refer him to the 13th and 17th Chap. of Rev. where he will find an entire account of the rise, progress, and final end of the whole Protestant World. Some of Gods people have been carried captives to Babylon. Just before her destruction a voice will be heard through the Gospel saying come out of her my people that ye partake not of her sins and receive not of her plagues.

The Church of Christ 'tis true, has ever been in character Protestant, she has protested against one and then another of these worlds, as fast as they arose or came in her way. First Judaism—then Paganism—then Popery—then Protestantism, and lastly, in these last days she finds it necessary for the honor of God to lift her voice in loud protestation against a new world which has arisen called "*Benevolent Institutions*." Now what is it that our inquirer wants? Why, that the Church of Christ shall acknowledge Anti-Christ to be the Church of God. Has she ever done it? No; the good master refused to do it, and was crucified. Stephen, refused, and was stoned to death. The Apostles refused, and were persecuted in various ways. Gods witness have sealed their testimony and this truth, with their own blood in every age of the world. Will she do it? No, let the Church and State party in this country succeed to the utmost of their wishes, and then light the fires of "Smithfield," and the Church will still say "you are of your father the devil, and his works you will do." Again our Critic says "Now Mr. B's con-

sistency," "the predestination of all things" and yet is opposed to the Benevolent Institutions; "now these are amongst the all things, which are of God." This he calls a contradiction; well now Mr. C. E. B's consistency—he and the connection to which he belongs insist that immersion is the only Baptism with which God is pleased, and yet they will receive a person, sprinkled in infancy or any other time, and acknowledge the Baptism *good*. But lastly he calls the Doctrine of the "Signs" a heart withering soul, freezing mess of pottage," to which it is sufficient to reply,

Oh, how blessed are they,
Who can heartily say
That in Jesus, they take no offence;
But the Gospel of Christ
Is a mountain of ice,
When placed beside common sense.

PHILO SIGNS.

PHILO SIGNS, will oblige the Editor, and likewise the Printer of this Paper, if he would be so kind as to transmit his communications in as plain a hand as convenient and not in Hieroglyphics.—*Editor*.

FOR THE SIGNS OF THE TIMES.

DEAR BROTHER BEEBE:—I see that you have copied into the "Signs of the Times" from the "World," the communication signed T. J. K. on the subject of justification.—The sentiment advocated by this writer, relative to the elect having been justified in eternity, is one which has generally been received by our *Predestinarian* Brethren, and is certainly ably handled by him. Although I am a predestinarian in sentiment, and classed with those, whom the *law-gospel* Religionists call by way of reproach anti-nomians, yet the arguments of T. J. K. has left my mind, as they found it, possessed of what appears to me strong objections to this sentiment. As T. J. K. appears to be intimately conversant with the subject, and as capable perhaps as any other of removing these objections, if they can be consistently answered, I beg leave through the medium of your Paper to propose some of them for his examination; hoping that, not for my sake only, but that there may be a correct understanding of this important subject by all those who are desirous of being established in the truth as it is in Jesus, he will enter into a candid discussion of the subject. Before stating my objections, I would remark that none of those objections raised by the popu-

lar religionists against this sentiment, and which grew out of a denial of the *eternal union* of Christ and his Church, find any place in my mind. But I object to the sentiment that the elect were justified before the foundation of the world.

First, because the Scriptures, no where as I can find, declare this to be the case, or directly imply it. Now to us Waldensis, this is a weighty objection; for being inhabitants of the Vallies, and not having our residence on the *hill* of *Theological Science*, we have never learned to receive as *revealed truth*, those notions which are only found by drawing inferences from the *major* and *minor* propositions of the logicians. We are plain men, and require plain and direct Scriptural proofs for what we receive as *articles of our faith*.—Thus *eternal & personal* election we find plainly stated or necessarily involved in the declarations of Scripture; the everlasting love of God to his people is also clearly revealed, and the eternal union of Christ and his Church, and the individual members thereof, is also evidently declared in such texts as these, "According as he hath chosen us in him before the foundation of the world," and necessarily involved in the doctrine of the *headship* of Christ. So of the other particulars of the Doctrine of the *everlasting Gospel*.

Second, I object to it, because to defend the sentiment its advocates uniformly find it necessary to make it an essential pre-requisite to the everlasting love of God. T. J. K. does not say this in so many words, but he seems to think it inconsistent to suppose that God would choose his people in Christ, without considering them as justified, which amounts to the same thing. But the Scriptures, I think, as uniformly represent the love of God to his people to be the moving cause of his making the necessary provision, that is, giving his Son that they might be justified. If so I do not see how we can get rid of acknowledging it the *primary* cause of their justification; which is exactly reversing the subject.

Third, I object to the notion of eternal justification, because that in supporting it, its advocates seem necessarily to blend the law under which Adam was created, with the everlasting Covenant, under which Christ and his posterity were set up, and the relation of the elect to Adam with their relation to Christ. For justification, I believe is uniformly admitted to be a law term, and to effect man's standing as existing under the law; so I think the Scriptures speak of it.

This being the case, I cannot conceive how justification can *entitle us to heaven and eternal happiness*, unless the inheritance come by the law; but the Apostle tells us, *If the inheritance be of the law it is no more of promise*, Gal. iii, 18. Neither can I comprehend how they could be justified; (justification being a clearance from a charge of guilt,) whilst they had no being, but as they existed in Christ, unless they existed in him as under the law; nor can I understand how that which was alone necessary to the elect, as existing in their relation to Adam, could be necessary to effect their standing in Christ, if their relations to the two, *Adam's* be as distinct as are their two headships.

Last, I object to this notion, because, as justification relates wholly to the requirements of the law, the idea of *eternal justification* must involve in it the existence of the law from everlasting. But how could a law exist without subjects? and who were the subjects of law before the Creation of the World, if we admit that Christ, and his people in him, were wholly set up under another Covenant?

A WALDENSIS.

Valley of Achor, Dec. 21st, 1832.

A VOICE FROM KENTUCKY.

Extract of a Letter, from a Ministering Brother, near Lexington, Kentucky, dated 20th Dec. 1832.

DEAR BROTHER BEEBE;—The six copies of "the Signs of the Times," you did me the kindness to forward to my address, reached me on Monday last, for which please except my unfeigned thanks. I am peculiarly gratified to find there are Ministering Brethren, in other parts of our common Country, who entertain the same views in relation to the "popular schemes of the day," got up and sustained by those, a majority of whom, (I fear) are ignorant of an experimental knowledge of the truth as it is in a precious redeemer. The address to the "Particular Baptist Churches of the Old School," is in perfect accordance with the sentiments I have publicly avowed for months past, and the avowal of which has seemed to sharpen the weapons of the *Errorists* in our vicinity (which are carnal) and caused them to deal out rather more lavishly, their abuse of me, than they have been accustomed to do heretofore. But I have as yet, seen no cause to beg quarters (though fighting single handed against their *Idols*;) nor do I feel at all daunted at the fear-

ful odds, I am told, I have against me. I am perfectly satisfied that I am with the Bible on those subjects and that "truth is mighty, and will prevail." My situation is somewhat perplexing, there being *some few* Brethren in the Ministry, whose claims to my confidence as christians, and Gospel Ministers are irresistible; yet upon the subject of those Institutions of human invention they observe a strict neutrality; seeming to say, *If you can stand, be it so, but we shall risk a forfeiture of popular applause, should we join you*; and we are not prepared to meet the frowns of those who can contribute so largely to our preferment to honor (from men) office, and pecuniary advantage.—I think I have learned something of the force of that, saying "the friendship of the world is enmity with God," and that with Moses, "I choose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season."

That there are God fearing men engaged in contributing to build up and sustain those Institutions I am free to admit, but that they are in so far as they are thus engaged, fighting in the ranks of the alien against the truth, is to me equally palpable; therefore, to such the Lord is saying "touch not, taste not, handle not, which shall all perish with the using."

"Be ye not conformed to this world." "Be ye not unequally yoked together with unbelievers." In order to get along harmoniously with that heterogenous mass, which are associated in building up and sustaining the Theological Schools, Bible, Tract, Temperance Societies, Sabbath Schools, Baptist Conventions, &c. It is perfectly palpable to me, that there must be a compromise of principle, and that the faith of their advocates must bend to the promotion of the interests of the establishments.

I discover the Baptist Repository and Christian Index, have both opened their batteries against you, and that they predict the downfall of "the Signs of the Times," and I was particularly gratified to discover in your replication nothing derogatory to the spirit and temper of the Gospel; I sincerely hope you will in conducting your paper, have scrupulous regard to that saying of the Saviour "when you are reviled, revile not again, when you suffer (as you must for righteousness sake in controverting for the rights of Zion,) threaten not, but commit yourself to him that judgeth righteously." Remember, the Master has said "a soft answer turneth away wrath, whilst grievous words stir up anger."

I herewith forward you a copy of the minutes of our Association at her last Session, the corresponding letter attached to which seems to have thrown *fire* into the *nests* of the Fullerite and other Armenian Preachers, and to have created a sensation amongst them similar to that experienced by "Demetrius and his fellow craftsmen," when the Apostle declaimed so loudly against their Idolatry. Doct. —, takes the lead in opposition to its principles, asserting (as he has done in the presence of one of the Churches he supplies) that it is Antinomianism, &c. He however has found that a majority of that Church composed of 500 to 600 (Members,) are resolved to sustain the writer of the letter, and maintain the principles it develops as being in strict accordance with, or rather emphatically their declaration of Faith. The Doct. has (it seems) learned the injudiciousness of his attack, finding an overwhelming majority against him, and now says, as I learn that he was misunderstood—but his efforts to reinstall himself with the Church will, (it is confidently believed,) prove wholly unavailing. I desire to hear from you, after you shall have read the corresponding letter, and to know, whether there is a discrepancy in our views.

I hope there are a goodly number in this part of the Country, not yet disposed to bow to the "Image of the Beast," that I shall be enabled to procure many more Subscribers. The Churches I attend, present an unbroken front in maintaining the views I have taken; we have an overwhelming majority of the Association. Yours in hope of immortality.

FOR THE SIGNS OF THE TIMES.

(From the Cincinnati Journal.)

March of Mind.—At an Association of a body of Divines and Delegates, from the Churches, in a region of this great West, not two hundred miles from this City, in an adjoining State, convened for the purpose of entering into articles of compact or forming a *platform*, amidst a variety of other business, a resolution was passed almost unanimously in substance as follows:

Resolved, That as an Association we will hold no fellowship with the Minister, Church, or private Member who has any thing to do in any way, with Bible, Tract, Missionary and Temperance Societies, Sabbath Schools, Colleges, and Collegiate Education.

The above resolution was carried, in the association, by the influence of a Preacher, who delivered a Sermon during the occasion

for the benefit of the Association, and a large concourse of hearers, from Psalms 119, 83. "For I am as like the bottle in the smoke." The principle object of the speaker in the prosecution of the discourse, was to show that the "Bottle" was the Church, the "Smoke" was the Bible, Missionary, Tract, and Temperance Societies; and in illustration of the subject, he stated in a triumphant tone, that the Oil of Grace in the—, Church was just as safe from this "Smoke," coming up as it does out of the bottomless pit, as Oil in a glass bottle in the midst of ordinary smoke.

DEAR BROTHER BEEBE;—The above is copied from a religious paper published in Philadelphia, denominated the "Presbyterian"; the profits of which are to be sacredly employed in the cause of Missions, and education." It seems to have originally come from the "Cincinnati Journal." Who this Association of Reverend Divines and Delegates were, I am unable to learn; only that they were from the illiterate regions of the "Great West" and not from the great literary City of Cincinnati. I am happy to learn that the people of the West are getting their eyes open to the plans, and manœuvres of the various benevolent institutions of the day. The resolution agreed to by the Association, I can heartily assent to, as I have no fellowship with the Ministers, Churches, or private Members who hold the various Benevolent Societies of the day to be religious institutions, and as for the influence of Preacher who was the means of carrying this resolution into effect, I could wish that we had a few of those Preachers from the "Great West" sent amongst us, as we want some such influence in this region, that we may be "taught the way of the Lord more perfectly." We have amongst us the "Homogenous influence" of Doct. Beecher, which is for the people to believe what the Preacher tells them which has the effect to "March the Mind" just as the Preacher gives the word of command. These like Hymeneus, and Philetus, "who concerning the truth have erred" and have "overthrown the faith of some" so as to make them believe that if they will give them their money they will convert the heathen and hasten the millennium. But we have a more sure word of prophecy than those vain and blasphemous pretensions held up to us by the money made Christians—and that is, that "the foundation of God standeth sure" and that "the Lord knoweth them that are his," 2 Tim. ii. 19.

A SUBSCRIBER.

PREDESTINATION.

BY THE EDITOR.

The absolute Predestination of all things.

On this important point of the doctrine of Christ, we wish to be well understood, as we consider it a fundamental part of the faith of the Gospel. In the absence of this doctrine we can have no confidence in the predictions of the word of God. If the Prophets spake and wrote of undeterminate events, events concerning which the Holy One himself had not made up his mind, they must have spoken and written with the utmost uncertainty. If it were possible to banish the doctrine of Predestination from the Holy Scripture we should not only lose thereby our interest in the ancient predictions of the Old Testament, but we should find it impossible to believe the testimony of the new. What consolation would the exceedingly great and precious promises of the Gospel afford us, if we knew, had reason to believe that God had not yet determined whether they should ever be verified? Again what confidence could we have in the veracity of God, if it were certain that his promises were made without any determination on his part to perform them? Indeed there could be no certainty of a future state without the predestination of such a state. No heaven—no hell—no resurrection, nor final judgment. Thus we see to what an awful dilemma we should be driven without this doctrine. Predestination is the pre-determination of all events that can possibly come to pass, it involves the doctrine of Divine Sovereignty, and exhibits the wisdom and the power of God; the one presents the plan, the other carries into execution the things decreed. Predestination is the result of the Counsel of God's own will, originating with himself alone. "With whom took he Council and, who instructed &c." In the doctrine of Predestination all the Attributes of Deity shine forth, with dreadful Majesty, the entire history of mankind is by Predestination established in the view of God, and the final destiny of all things are held in his almighty hand.

"There's not a sparrow nor a worm,
"But's found in his decree;
"He sits on no precarious throne,
"Nor borrows leave to be.

We may consider this doctrine first in the economy of Salvation, and then in its more general bearings. First God has chosen, or Predestinated his people unto Salvation, through sanctification of the spirit and a belief of the truth, See 2 Thes. ii, 13, agreeable to his own Sovereign pleasure as expressed in the above text, he has Predestinated them to the adoption of children by Jesus Christ unto himself according to the good pleasure of his will, Eph. i. 5. He has Predestinated them unto eternal life. "As thou hast given him power over all flesh that he should give eternal life to as many as thou hast given him," John xvii, 2. "And as many as were ordained to eternal life believed," Acts xiii, 48. He has Predestinated their calling, conformity to the image of Jesus Christ, their justification and glorification. "For whom he did foreknow he also did Predestinate to be conformed to the image of his Son, that he might be the first born among many brethren. Moreover whom he did Predestinate them he also called, and whom he called them he also justified, and whom he justified, them he also glorified," Rom. viii, 2, 9, 30. In short every thing in relation to his people here, and hereafter is so firmly established in the decree of God that no power can prevail against them. "He rideth upon the heavens in their help and in his excellency on the sky. The eternal God is their refuge, and underneath them is his everlasting arms," Deut. xxxiii, 26, 7. "Surely there is no enchantment against Jacob, neither is there any divination against Israel; according to to this time it shall be said of Jacob and of Israel, What hath God wrought?" Num. xxiii, 23. "Even the very hairs of their head are all numbered." Math. x, 30, Luke xii, 7.

Predestination is not confined to the adorable purpose of Salvation by grace, but it has a direct bearing on all thing. Not a sparrow can be brought to the ground, nor can

the troubled Ocean dash her foaming waves one inch beyond the limits of the decree.

If any thing was left upon uncertainties, every thing must have been equally uncertain. If the smallest atom in creation were suffered to fly at random in the full sense of the word, God himself not knowing where, or when it would alight, it would prove what cannot be proved, viz: that God is deficient in knowledge, the Omniscience, and the Predestination of God, must stand, or fall together, they cannot be separated, we are confident that both exist in glorious harmony in the mind of him who has declared the end from the beginning saying my Council shall stand and I will do all my pleasure, See Isaiah xl, vi, 10. The doctrine of absolute Predestination when rightly understood does not involve the idea of man's acting involuntarily in sin nor does it exonerate him from accountability, this may be discovered by noticing the following examples. The crucifixion of Christ, the abduction of Joseph, together with many other circumstances recorded in holy writ. "For of a truth against thy Holy Child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel were gathered together, for to do whatesover thy hand and thy counsel determined before to done," Acts iv, 27. "Him being delivered by the determinate counsel and foreknowledge of God, ye have taken and by wicked hands crucified and slain," Acts ii, 23.

The Brethren of Joseph had no knowledge of the purpose of God when they sold him to go down to Egypt, they meant it for evil, but God ordained it for good. When the Jews persecuted the Disciples of our Lord Jesus into strange Cities, they knew not that God had ordained this very method of sending his Missionaries every where preaching the word. And amidst the abounding abominations of the present day, it is our consolation that God has ordained "The wrath of man shall praise him, the remainder of that wrath he will restrain," Psalms lxxvi, 10. We need only to understand this precious doctrine, and we shall most assuredly love it. The christian exults in the

thought that Death and Hell can do no more than what their Father please.

We might notice the objections commonly brought against this doctrine, but we shall wait until such objections are presented and in the meantime earnestly request our Brethren, to examine the word of God on this all grace give us light and wisdom from above that in his light we may have light, is our prayer in Jesus name, to whom be glory, power and dominion now and forever, Amen.

ANTI-CHRIST EXPOSED.

AN EVERLASTING TASK FOR ARMINIANS:

Or a Letter to the Rev. Edward Smyth, formerly of Trinity College, Dublin: to which are added, Lines in Praise of Free-Will, and a short Reflection.—By Wm. Gadsby.
"For they, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God."—Paul.

CONTINUED.

But, as I said in the beginning of this letter, that I have nothing in view but the glory of God, and the welfare of Zion, so say I again, and can assure you, I do not wish to take any unjust advantage of you or your creed. We will, therefore, for the sake of getting more fully to the real truth, suppose, that some men by nature are not so vile as others, and we will suppose, that those who believe in the doctrine of unconditional election, are by far the worst, and those who believe in the doctrine you profess, are by far the best; and we put the question to each.—Do you believe that the eternal God would have been just had he left you to perish in your sins? What says the electionist to this question? Methinks I see every one, who in his heart believes the doctrine, from a feeling sense of its intrinsic glory, ready to say without the least reserve, Just, indeed! I have been astonished almost to an infinite degree that he should be just in saving me. I am quite sure I have deserved his righteous indignation in thousands of instances, and had he seen fit to have banished me from his presence, into that place where hope never cometh, I must have said, even then, it is what I justly deserve. Thanks be to God for his unspeakable gift; adored be his eternal name, that he has brought my poor, guilty, ruined, hell-deserving soul, to know that he has made him to be sin, though he knew no sin, and in the riches of his grace, has made such a God-dishonoring wretch as

I, the righteousness of God in him. Wonder, O heavens, and be astonished, O earth! for the Lord hath done it. When by a precious faith, I am enabled to behold unworthy me among the sons of God, the purchase of the precious blood of Christ, I am lost in wonder; I sink to nothing before him, and am compelled, sweetly compelled to cry, from my very soul, Lord, how is it that thou wilt manifest thyself unto me, and not unto the world? John xvi, 22. I am persuaded, that it is not for works of righteousness which I have done, but according to his mercy he saves me, by the washing of regeneration, and the renewing of the Holy Ghost. O my soul, let all thy powers unite in praising the eternal God for so great a salvation. Great God! fill me with thy blessed self, and may it ever be my highest ambition to be nothing, and to magnify thine infinitely adorable name.

But hark! what do I hear, is it not the voice of Mr. Smyth, calling such language "*cant*?"—O, sir, fie, fie, blush for shame! but whether you are capable of blushing or not, this is the language of a sinner saved by grace; and if you and your brethren were to call it by the detestable name of *cant* ten thousand times ten thousand, twice told, it would be their language still. I admit it is language that ill becomes a man, who believes God would be an unjust tyrant if he did not provide salvation for him; for what thanks can be due to Jehovah, for redeeming characters whom he in justice is bound to redeem? He either must do it, or impeach his justice, and then wherein can grace and mercy shine. Indeed, sir, I am greatly mistaken, if upon an inspection, you are not induced to call the terms grace mercy, and compassion of God, *cant* too, or else give up that for which you plead. If salvation be a just debt that God oweth to his fallen creatures, (and it must be, if he would be unjust in case he did not provide it) how can it be of grace and mercy? If your mind be not overwhelmed with enmity against the sovereignty of God, let these thoughts occupy it for a moment, at least.

But we will now turn our thoughts to those characters we supposed might be considered the best sort of sinners, namely, the Arminians. Will Mr. S. inform us what claim these have upon the Almighty for an everlasting salvation? Now, sir, we earnestly wish you to be very particular in telling us, what they have in them, or what is done by them, that is so virtuous in its own nature, as to oblige the eternal God to provide salvation

for them, or else be a cruel unjust tyrant? But, in order to get at the truth, we will suppose that Mr. S. is not able to answer for all this body, seeing they are amazingly numerous: we will, therefore, bring the matter into a narrow compass, and you shall only be desired to answer for yourself: then the matter now rests here, if you feel yourself inadequate to answer for the whole, you are desired to come forward and truly declare, without any reserve, what you have done that lays the mighty God under an obligation of providing salvation for you? and wherein Jehovah will be an unjust tyrant, if he do not give you a chance of being saved? We hope you will state upon what grounds you can appeal to the infinite God, and tell him you have a right, in justice, to expect salvation at his hands; and that if he withhold it, and leave you to perish in your sins, he is no less than a capricious tyrant.

Should you feel yourself disposed to say, that Jehovah ought to have prevented the fall of man, or provide a salvation that extends to all the fallen race; you will, no doubt, inform us from what quarter such an obligation arises, or how Jehovah came to be thus obliged? and whether he was not as much under the same obligation towards angels as men? and if he be just in leaving fallen angels to perish, without a possibility of being saved, upon what ground can his justice be impeached, in leaving fallen man to the same condemnation?

If Satan were as much disposed to cavil with the sovereignty of God as Mr. S., and had the same opportunity of publishing his views to the world through the medium of the press, could he not represent the Almighty in as odious a light, for passing by fallen angels and redeeming fallen men, (seeing they are all the creatures of God) as Mr. S. has done, upon the ground of unconditional election? Indeed, sir, to be consistent with yourself, it is high time your bowels began to yearn a little over fallen angels, and instead of calling Satan the destroyer, an arch fiend, &c. represent him in the same favorable light as you do fallen man, and be a complete champion for universal charity at once. O, sir, think and tremble! I have often thought that man excels Satan himself in rebellion against God; for though we read of his tempting Christ, and of his crying out, what have we to do with thee, Jesus thou Son of God, art thou come to torment us before the time? yet we hear nothing about his calling him a capricious tyrant, because he had not given them a chance of being

saved: No, this species of rebellion appears to be the sole prerogative of ruined man.

I have no more to say at present, only again to solicit your candid attention to the things proposed, and that you will give us a plain, unequivocal, decisive answer. That the truth of God may run and be glorified is the prayer of yours to serve in the Gospel of the Lord Jesus Christ.

WM. GADSBY.

✚ The "*Lines in praise of Free-Will*," will be found on the last two pages.

THE GOSPEL SPIRITUALLY DISCERNED.

The Gospel Spiritually Discerned, occasioned by a work entitled, "*The Gospel its own Evidence*," by Andrew Fuller, in which some expressions in that book are particularly considered, and some remarks made on the tendency of those principles, which are generally maintained by that author, in a letter to a friend. By John Bradford, A. B. late of Wadham College, Oxford, and a Minister of the Gospel, City Chapel Grub-st. London.

"What man knoweth the things of man save the spirit of man which is in him? Even so the things of God knoweth no man but the spirit of God. The natural man receiveth not the things of the spirit of God for they are foolishness unto him, neither can he know them because they are spiritually discerned."

PREFACE.

The following remarks on some expressions used by Mr. Fuller, in a Book entitled, "*The Gospel its own Evidence*," were written intentionally for a lady, and are now published by request.

As I have consented to publish these remarks, I shall at the same time give the reader some information of the manner in which I became acquainted with Mr. Fuller's principles, and how my mind has been affected by them.

I had not been called by grace much more than two years when I came to reside in Birmingham, and was at my first coming there invited to dine with Mr. Harwood, who seemed to receive me with great kindness and liberality, and at the same time lent me a book written by Mr. Fuller "*The Gospel of Christ worthy of all acceptance*." He made me promise to read this book throughout, and at the same time, I can truly say, I was wholly unacquainted with any of those disputes in which I have since been engaged. At

the time when I was first called, I knew nothing of any particular doctrines nor religious controversies;

All I knew and all I could say was chiefly, if not wholly, confined to my own experience. Having made a promise to read this book which had been so strongly recommended by such a man as Mr. Harwood, I expected to find something about Jesus Christ; something that would engage my heart and stir up my affections towards that dear name which I can truly say was so precious to my soul; but alas! not one word, either of light, or life, or love; but when he came to urge upon that point; "That faith was not believing my own interest in Christ," I can never forget, though it is impossible to describe, what I felt at that time; my heart sunk within me; it seemed to overturn all that the Lord had taught me, and to contradict what I had been preaching about the Spirit's work. I laid the book by, determined never to touch it more; but I was frequently reminded of my promise to read the book through. I would sometimes take it up, then throw it down and fall upon my knees, crying out, Lord! Lord! let me not be deceived nor be the means of deceiving others. At last I returned the book to its lawful owner, with such expressions of decided disapprobation, that I ever found him and his friend Moseley from that time, to be two of my most bitter enemies. When I found myself branded with the name of an Antinomian, I began to see a little through the sleight of men and the cunning craftiness whereby they lie in wait to deceive. I have not only read Mr. Fuller, but other modern authors on the same subject. I have now by me a variety of remarks on the nature and tendency of their principles which I could collect and publish, could I be indemnified as to the expense, but can by no means run any risk, for I would not lay any additional burden on those kind friends among whom I labor and who have contributed so liberally and so cheerfully, to the maintenance of myself, a wife and nine children. I am persuaded that many ministers as well as private christians seem to embrace Mr. Fuller's principles without understanding their nature and tendency. If the remarks made in the following letter should be the means of undeceiving such, the end is answered. As to scurrility, and abuse, it is what I am so accustomed to receive, that I am prepared to meet it and am free to own that I hate their principles as much as they can hate mine; though one of them, Mr. Spencer, late a Baptist Mi-

nister at Aulcester, has given it in his own hand writing that no devil in hell holds worse sentiments than John Bradford does; but whatever be my sentiments I see no reason to retract them, and so far from wishing to disguise them that I will endeavour to express them in the fullest and plainest manner possible, and that too without any equivocation or mental reservation; and I do now consider Mr. Spencer abundantly more honest than when he pretended to be a Calvinist. I am well convinced that every principle which has a tendency to set aside the Spirit's work will lead to Socinianism and at last end in Deism. However Tom Payne and Mr. Fuller may, at present, look different ways; nevertheless, they are as closely tied together by the band of carnal reasoning as were Sampson's foxes, when tied tail to tail.

This is one way of setting aside the necessity of the Spirit's work, by insisting on the natural power of man, of himself to undertake the Scriptures, without any supernatural or spiritual illumination or application. But as man is forever finding some new invention, in order to darken the divine counsels, so there is another way by which the work and office of the Spirit is superseded, and its evidence may be considered as altogether needless: and that is, by calling the *Word the Spirit*, and this opinion is implied in this title, "The Gospel its own Evidence." There is likewise another expression in this book which seems to favor this opinion, that the Word is the Spirit, for, page 24, says, he the "Spirit which the Scriptures inspire is favourable to divine worship." We are expressly told that these holy men who wrote the Scriptures were moved by the Holy Ghost, and that the Scriptures were given by inspiration; we are likewise told that the natural man receiveth not the things of the Spirit of God, neither can he know them, because they are spiritually discerned; but where are we told of the Spirit which the Scriptures inspire? In the work of regeneration, I consider the word of God to be the seed of eternal life; this is received in the heart by the quickening power of the Holy Ghost; and thereby Christ is formed in the heart, and a new creation actually takes place. The soul is endued with new powers, is presented with new prospects, and is engaged with new pursuits. In and by the work of regeneration the soul receives a spirit, temper or disposition, not only favorable to divine worship, but a spirit of devotion; for the spirit of grace and supplication is poured into it. The renewed soul, ac-

cording to the effectually working of the Holy Spirit, must delight itself in God; must be a thirst for God and pant for communion with him. Where, I could ask, is personality, agency, and the power of operation ascribed to the Scriptures or the written word? It may perhaps be said, that in St. John's Gospel, our Lord says, the words that I speak unto you they are spirit and they are life, but suppose the words spirit and life should imply personality, agency, or the power of operation; nevertheless, those words can apply only to the words which Christ himself spake with divine authority, thereby communicating life to the subjects of grace. By what construction can they apply to the written word? What ground I would ask, is there for any such construction, or even for applying them to any other word than those spoken by our Lord himself?

The word of God is spoken of in different points of view, such as, the eternal and essential word, and is applied to Christ as God. The word was with God, and word was God. We read of the incarnate Word, which is applied to Christ as God and man. The Word was made flesh and dwelt among us. There is, the *indwelling word* which is received in the heart, as that incorruptible seed which liveth and abideth forever. There is likewise the *word of God*, as it is either spoken or written, and is therefore to be considered either as a *report* or as a *record*. This record or this report is the medium or means of information by which the Spirit works; in this sense it is called a sword, being compared to one. St. Paul says, "The sword of the Spirit is the word of God. It is the word, which the spirit of God makes use of; but surely the *sword* of the Spirit cannot be the *Spirit* no more than the sword can be the hand that strikes with it. St. John says this is the record, *i. e.* this is the sum and substance of the written word, "That God hath given unto us Eternal Life," but then he adds, "this Life is in the Son." Though the record informs us of this eternal Life, yet the record is not the life.—It might be asked, what did your Lord mean when he said, "The words which I speak unto you they are spirit and they are life"? He plainly intended to show the difference between the words spoken by him and, it may be, the very same words spoken by others. The words spoken by him are not mere names used as mere expressions, or sounds; not mere signs or symbols which are used only as external or carnal representation, but they are the thing itself, they are the spirit and not the let-

ter. They are not merely the report of Life, but they are life, and do convey life into the soul. It seems as if our Lord should say, others may speak of the blessings, but with the word as it proceeds with power from me, the blessing itself is communicated and conveyed into the soul. The same words when spoken by others are only shadows, but spoken by me they are substance. Hence I infer that in preaching we may speak of blessings as they are set forth in the very words of Scripture; but unless the Spirit attends these words with divine power, nothing is felt; there is no sense of their worth and value, of their grace and influence. Therefore, says our Lord, "It is the Spirit that quickeneth, the flesh profiteth nothing." From hence I infer that all ordinances when only administered by man are carnal, and as such they profit not, the flesh profiteth nothing (says the Lord), but when the ordinances of God's appointment are administered and received under the influence of the Holy Spirit, then they are spiritual,—as such, profitable. Then we see his going in his sanctuary and cry out, "How beautiful are thy tabernacles, O Lord of Hosts."

If the word be the Spirit; if personality, life, agency and the power of operation may be so ascribed to the Scriptures as if they could inspire a spirit favourable to divine worship, why does not the same cause always produce the same effect upon the same subject under the same circumstances? Why is not the same man always affected in the same manner by reading the same Scriptures? It may, perhaps, be answered, that he may not be equally serious. I appeal to those who know any thing experimentally of the grace of God, who have felt the word brought home with power to their hearts, who really know what it is to have the secret springs of sensibility touched in the hearing or reading of the Holy Scriptures; whether it be so with them? whether they always enjoy the same light, and life, and love, and liberty when they hear and read? Nay, whether they have not found their minds more insensible when they have been more earnest and more attentive?

To be continued.

A peasant being at confession, accused himself of having stolen some hay, the father confessor asked him how many bundles he had taken from the stack? "That is of no consequence," replied the peasant, "you may set it down a waggon load, for my wife and I are going to fetch the remainder very soon."

SIGNS OF THE TIMES.

NEW-VERNON, JANUARY 30, 1833.

ANTI-CHRISTIAN.

We copy the following article from the N. Y., Baptist Repository, it was copied by them from the S. S. Journal, and appears to be intended by both of those periodicals, as an illustration of the term with which it begins.

"ANTI-CHRISTIAN.—At a meeting of a religious representative body in Crawfordsville, Indiana, a few weeks since, a vote was passed, of seven to two, disapproving of Temperance, Missionary, Bible, and Tract Societies, and Sabbath Schools, and it was determined that the patronage of any of these Institutions ought to subject the offenders to Ecclesiastical discipline. The argument that carried this point was used in opposition to the introduction of a new vegetable into Scotland not many centuries ago—"Potatoes are not mentioned in the Bible."—*S. S. Journal.*"

The Church of God was early warned of the spirit of *Anti-Christ* which was in the world in the Apostle's days. And lest they should be deceived by it, its most prominent features were depicted by the Apostle John. Let us briefly compare the testimony given by inspiration of the Holy Ghost, with that given in the article above. "And every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God, and is that spirit of Anti-Christ, whereof ye have heard that it should come; and even now already is it in the world. Ye are of God little children, and have overcome them; because greater is he that is in you, than he that is in the world. They are of the world, therefore speak they of the world, and the world heareth them. We are of God, he that knoweth God, heareth us; he that is not of God, heareth not us. Hereby know we the spirit of truth and the spirit of error," 1 John iv, 3, 4, 5, and 6. The characteristics, of Anti-Christ according to the Apostle, are first. A failure to acknowledge that Jesus Christ is come in the flesh, *i. e.* as the Head over all things to his Church which is his body, and the fullness of him that filleth all in all; as

God's King, set upon his Holy Hill Zion, to reign unrivalled as the only wise God, our Saviour—as the Mighty God, the everlasting Father, the Prince of Peace, on whose shoulder is the government of Zion. In short to acknowledge that Jesus Christ is come in the flesh, embraces all that his name implies viz: Jesus, "for he shall save his people from their sin." Christ the anointed of the Father, anointed as Prophet to teach his children, "as never man taught," Anointed Priest, to bear their sins in his own body on the tree, and—"by one offering he hath perfected forever them that are sanctified." Anointed King, to be their only Law-maker or Law-giver. To deny this or any part of it, is Anti-Christian, either directly by disputing his right to Legislate for the Church, or indirectly, by attempting to amend his laws, or add to them even the introduction (into Zion) of Potatoes, or any thing else to feed the flock of God upon, which Jesus the King has not provided. See Nehemiah, xiii, 15, 16. "I testified against them in the day wherein they sold victuals. There dwelt men of Tyre, also therein, which brought fish, and all manner of ware, and sold on the Sabbath unto the Children of Judah, and and in Jerusalem." Again the Apostle further describes the spirit of Anti-Christ, as being, first "of the world," secondly, "they speak of the world, thirdly, "they are heard by the world, fourthly, they are for the world, and lastly, they hear not the Apostles.

Such is the description of Anti-Christ given by the infalible word of God.—Candid reader, where do you find these characteristics? Can you discover them in the conduct of those Brethren who refuse to recognise those Institutions which are unauthorised in the King's Book; but are brought in by the Merchants of Tyre? Or are they to be found in those Societies which teach for doctrines the commandments of Men? Have the Brethren complained of in Indiana, denied that Jesus Christ is come in the flesh, either by refusing to obey what he has commanded, or by consenting to do what he has not commanded? Are they of the world?

Do the world hear them? Do they speak the language of the world? Or are they for the world coveting other men's Gold and Silver? Or are they denounced for refusing to do this? Judge ye! Ah, here lies the offense of the Cross, with such arguments as would prohibit the introduction of Potatoes, where they could not be introduced scripturally, "they have passed a vote, disapproving of Temperance, Missionary, Bible and Tract Societies, and Sabbath Schools. Nay more, they have concluded that such departures from the Law of King Jesus, ought to subject the offenders to the Discipline of the Church. We are truly rejoiced to learn that God has reserved to himself a remnant according to the Election of Grace in the State of Indiana, who have not bowed to the Image of Baal.

We should not think it worth our while to notice the attacks made upon the character of the Editor of this paper, but for the sake of such of our friends as have not a personal acquaintance with us. Calumny and abuse from these very individuals was anticipated by the publisher of this humble sheet—the cost was counted before the work was commenced, and we do rejoice, and are exceedingly glad, that we are counted worthy to suffer reproach for the sake of him who despised the shame, and endured great contradictions of sinners on our behalf; for so persecuted their fathers the Prophets which were before us. We feel grateful to our friend and companion in persecution for the interest he has manifested for the honor of his Master's cause, and for his unworthy Brother in the Gospel Ministry, the Editor of this paper! We are not disposed to revile Elder D. T. H., although it is in our power, (as he very well knows) to retort with severity, and without following him beyond the boundaries of truth.

New Agents for the Signs of the Times.

Dea. Thomas Faulkner, Roxbury, N. Y.
James P. Preston, Baltimore, Md.
Elder T. P. Dudley, Lexington, Ky.
Alanson Everett, Blooming'gh, N. Y.

COMMUNICATIONS.

FOR THE SIGNS OF THE TIMES.

CALUMNY.

DEAR BROTHER BEEBE:—In my late excursion into New Jersey, I was informed that a Mr. T. J. a Baptist Preacher, who had passed along a week or two before me, on his way to visit a certain Church in the Warwick Association, which is destitute of a Pastor, had represented the Welch Tract Church with which I am connected, as being quite strict in disciplining its Members for departure from sound doctrine, but as paying no regard to their maintaining good works; that to his certain knowledge, they had retained a Member in standing with them, who was a notorious drunkard, without ever calling him to account. Whether his intention was to give an unfavorable impression with regard to me as a Preacher, or to give this as an instance of the doctrines of grace tending to licentiousness; I feel bound to contradict the report as false.—The only Member of this Church since my acquaintance with it, who could by any fair constraction of the terms be called a notorious drunkard; was several years since taken under dealings, but on professing repentance, and promising reformation, was restored to fellowship, and thus remained till shortly after I became the Pastor of the Church, reports having got to the ears of some of the Members, of his having given way to drunkenness again, a complaint was laid in against him, and after waiting perhaps two months to give an opportunity to appear before the Church, and answer for himself, he was excluded. If Mr. J. knew of this man's sin before this, he was himself culpable, that he did not bring his case forward, he being a Member of this Church till the time of their agreeing to call me; when he took a letter. And in every other case, I take it upon me to say: there has not, since my being with the Church, been a single known instance of a Member's falling into that, or any other known sin, but that Gospel steps have been taken to reclaim him, and when these have failed exclusion has taken place. And as to the general and known characters of this Church, previous to my coming into it, and that for considerably more than a century, I venture to say it will bear a comparison with any other Church existing in the United States, for any thing like the same length of time, whether in reference to a constant succession of sound, able and esteemed Pastors, or in reference to a steadfast adherence to the faith, and covenanted.

order on which it was originally constituted. It is true that a conscientious adherence to that faith and order, which in years that are past, commanded the esteem of the Baptists of those days, exposes it to the reproach of modern Baptists; but this only shows that the Baptists are not what they once were.

Again I was informed that Elder D. T. H., of P——d, New Jersey, has stated, as he said, upon the authority of some Baptist Members, that the congregation to which you preach has dwindled down to about forty persons, in consequence of your preaching so constantly against the Benevolent Institutions of the day, that a part of your congregation is composed of young men whom you have trained to think as bad of these Institutions as you do, and that when you have, in your preaching said any thing against those plans, you set up a Haw! Haw! and these young men join you, and you have a hearty laugh together. I also was informed that a third Baptist Preacher, of the Warwick Association, who has been visiting certain Churches in pursuit of a new location, has been trying to prejudice the minds of persons where he has been, against the Signs of the Times, by giving a bad representation of your character. But as I fell in with none who had themselves heard him, I cannot particularly state what he said,

We thus see what kind of opposition your Paper will have to encounter; whether there has been an organized plan to defame all who are supposed to have any hand in getting up the Signs of the Times, or whether these three Reverend Gentlemen as I suppose they would be called, were simultaneously moved by the same spirit, I cannot say,

I think it well to notice these attacks and refute the one specified above by reference to respectable names of persons who by constant or occasional attendance at New Vernon, know what the effect of your preaching there has been, that persons at a distance who would encourage your Paper, may not be deterred by such slanderous reports.—Not that I think it necessary to occupy your Paper with noticing every slander that may be set afloat. Giving however, in this case a pledge to be ready to meet any report, that your friends may hear and think necessary for the honor of the cause in which you are engaged, to be refuted.

Yours &c. &c. S. TROTT.

Iron Hill, New Castle Co. Dela., January 7th, 1833.

FOR THE SIGNS OF THE TIMES.

The Baptist Church of Christ, at New Vernon, Orange Co. N. Y., under the Pastoral care of Elder Gilbert Beebe. To all people whom it may concern sendeth,

GREETING:—

Whereas, we discover by a letter from our much esteemed Brother Elder Samuel Trott, of the Welch Tract Church, that the character of our beloved Pastor, Elder G. Beebe, has been attacked by certain individuals to us unknown, we do hereby certify, that the charges reported against him are not founded in truth. He has been our Pastor more than six years,—has during that period, Baptized *20 persons—his Preaching among us has not been with enticing words of men's wisdom, but in demonstration of the spirit. The Church and Congregation are ordinarily as numerous at this time as at any former period since he accepted our call, or for years before he came among us.

We have often seen a smile on his countenance, while he was engaged in preaching the word, but have never heard him laugh in time of Religious Services, since he has been among us. We consider it to be our duty, and our privilege, to protect him from abuse, by a refutation of the above slanderous reports, and shall stand ever ready to defend him from Calumny and Reproach, as far as in us lieth, until he shall forfeit our confidence either by some departure from the faith, or the order of the Gospel.

Read, approved by the Church, and ordered to be signed by the Deacons in connection with the Clerk, after worship on Lord's-day 26th Jan'y. 1833

CHARLES HARDING, } Deacons.
PETER HOYT, }
JONATHAN SMITH, Church Clerk.

I heartily concur with the statements made by the Church in the above Certificate.

ELDER AMOS HARDING,

The Baptist Church of the Old School, at Walkill—To all whom it may concern.

Having been supplied with the preached word by our Brother Elder Gilbert Beebe, one third of the time for the space of three

* We do not mention the number Baptized, for the purpose of proving that our Pastor is called of God, for we very well know that error has many more advocates than truth, but our object is to refute that part of the Calumny which says that the Church has dwindled away &c.

years, and occasionally for considerable length of time subsequently, we heartily concur in the Certificate given by the Church at New Vernon.—Written after worship, Saturday evening, Jan'y. 20th, 1833.

DANL. W. MOORE, *Church Clerk.*

LINES IN PRAISE OF FREE-WILL.

I consider the following lines to be pregnant with the most glaring blasphemy, breathing forth the most awful rebellion against the Eternal God; at the same time I am convinced they contain the very spirit of Arminianism; and, if it were necessary, it might very easily be proved from the works of Mr. S. and other Arminians, Let the impartial read, and judge for themselves.

—oo—

What! Roby taken up his pen,
In vindication of the plan,
Long since condemn'd by mighty man?
Let sov'reign creatures scorn to tread,
In paths beyond brave reason's aid;
And creature like, with awful roar,
Make travellers dread' approach the door.

Great Man, when on his sov'reign seat,
Almighty in his own conceit,
Dreads not Jehovah to condemn,
Should he attempt to be supreme.
Base must the great Eternal be,
Yea, base beyond description he,
If he a sov'reign pow'r maintain.

O'er all the noble sons of men;
Take some to bliss with him to reign,
Sink others into endless pain,
And all to glorify his name.
What sov'reign man can sit at ease,
And not condemn such acts as these?
Arminians all, to war repair;
Come, sword in hand, nor yield to fear,
Nor to election lend an ear.

Calvin! a name my soul abhors,
I hate him and his partial cause.
Predestination God's decree,
Salvation fix'd eternally,
All settled by a mighty plan,
Without consulting noble man!
I'll stand against it while I can;
Nor will I yield to Paul or Luke,
Peter, nor Jude, nor Roby's hook;
I'll turn the Bible up side down,
Nor shall it's Author wear the crown;
It shall be God and Co. at least,
My mind is fully fix'd on this,
Nor can God take it much amiss.

Sure, none so bright and wise as me,
Can e'er submit to God's decree;
I spurn a God quite from my view,
Nor think it wrong to hate him too,
Who did not give all men a chance,
Of having an immortal glance,
Of that majestic blissful shore,
And reign therein for evermore.
Election true! awful to tell!
I'd rather dwell with fiends in hell,
Than with a partial God like this,
In what he calls immortal bliss.
To bend to sov'reign Deity,
Would be no real bliss to me.
To own God has a Sov'reign right,
To banish sinners from his sight,
And plunge them in the burning lake,
Would make a sov'reign creature quake.

Submit to this! indeed not I,
My noble pow'rs shall it defy:
Brave creature-like, I'll war proclaim,
Against a God of sov'reign name.
I will admit he has a pow'r
To make men rich, or keep them poor:
Or that he has a sov'reign right
To set up kings, or spoil their might:
I'll also grant, he may possess
Sufficient pow'r some men to bless
With favors rare and not a few,
As Abraham and Jacob too.
The tribes of Israel, I confess,
Were his peculiar chosen race,
He lov'd them as his own elect,
But still he did the whole reject,
When they free-will spurn'd from their sight,
Which proves he chang'd his mind outright.
But sov'reign, settl'd, fix'd decrees,
Unchangeable realities:
Some of old Adam's fallen race,
Chosen as objects of God's grace,
Their bliss, their glory made secure,
In spite of sin or satan's pow'r;
While all the rest, as good as they,
Are left to perish from the way.
While I have pow'r, or tongue, or pen,
I'll preach, and write, and write again;
From pulpit, and from press declare,
A partial God I'll not reverse.
There's something galling, I admit,
In what is called Holy Writ;
John, Luke, and Paul, and Peter too,
With more of this electing crew,
The Nazarene himself, I fear,
If studied close, will prove severe.
Distracting thought! what must I do?
This mighty host I must break through.
And that, by brave sophistry too,
Or else my cause will come to nought,
And I appear not worth a thought.

I cannot, will not, stop to think
My noble cause is on the brink,
For if it fall it's sure to sink.
With all the main and might of man,
I'll stand against this partial plan;
I'll tell Jehovah to his face.
He ought to give the human race
An equal power heav'n to obtain,
And in immortal glory reign:
My noble heart shall still maintain,
That he, and he alone's to blame,
And sin lies wholly at his door,
If men have not this saving pow'r.

Free-agency, man's sov'reign will,
Shall be my boast and glory still;
Free-will the glory of the place,
Where God unveils his lovely face;
Archangels must with wonder view,
What its Almighty pow'r can do,
And stand in awe before it too.
Majestic pow'r! supreme delight!
Thou blaze of pure celestial light,
I'll plead thy cause with all my might.
Wrapt up in glory so divine,
Immortal beauties must be mine,
Nor Gabriel is half so fine.
A doctrine this as clear as light,
No noon-day sun shines half so bright;
On this firm basis will I stand,
Here's room for all my pow'rs t' expand,
A theme so grand, what tongue can tell,
It makes my very bosom swell:
My anxious mind's quite on the wing,
The glories of Free-will to sing.
Here all are sov'reigns, all are kings,
For this eternal glory brings;
Free-will alone has power to do
What God himself can not get through;
But for Free-will, the Lord the Lamb
Had shed his vital blood in vain,
The ransom price prov'd incomplete,
Nor one poor soul been sav'd by it.
Jehovah Jah, the holy Three,
Must ever disappointed be;
Their grand design of saving man,
Have prov'd an insufficient plan.
That God has freely done his part,
Is granted by—*my sov'reign heart*;
And now he sits upon his throne,
Beseeching man his work to crown.
But, if Free will was lost by sin,
Redemption's work is all in vain,
Nor can God save a single man,
Because he's done all that he can;
And yet the work is not complete,
'Tis man alone must finish it.

O, what a field of glory here,
Free-agents, one and all, draw near,

And with harmonious tongues adore
Free-will's almighty sov'reign pow'r,
And magnify it evermore.
But that contracted base design,
Predestination's plan I mean,
We'll with one sov'reign solemn mind
Condemn, as both unjust, unkind.
Poor mortals must be low indeed,
Who can for such a doctrine plead.

A Calvinist, or what's the same,
A true Predestinarian,
My very soul abhors the name;
Deluded bigots, base and vile,
Who act the hypocrite in style,
And with a fawning, canting voice,
Cry, "Why am I Jehovah's choice:
Why me, an helpless rebel base,
Why me an object of God's grace!
Why am I sav'd from black despair,
And others left to perish there?"
Such *cant* my noble heart detests,
Nor shall it have a moment's rest,
In one Arminian's pious breast.
A Calvinistic God, 'tis true,
May hear such cant and love it too;
But should Free-will to this agree,
Down falls its throne, I plainly see,
And all our pious camp must flee;
We'll therefore put their host to shame,
Nor shall their God among us reign:

With one accord we'll sweetly sing,
In honor to our God and king;
Long shall he reign o'er all the land,
Long shall his mighty empire stand:
In vain shall men of base design,
Attempt his throne to undermine,
Mighty Free-will shall prove divine.

Great honors to our God belong,
And we'll repeat them in our song;
Dear Sov'reign, tune our hearts afresh,
Stand forth and all our woes redress,
Bid heav'n and earth at once adore,
Yield them to thy majestic pow'r.

—oo— REFLECTION.

Methinks I hear the Christian say,
Great God! what dreadful blasphemy!
A ruin'd, guilty helpless man,
A worm, whose days are but a span,
With heart, and lip, and tongue, and pen,
Jehovah's sov'reignty condemn!
Sure none of Adam's fall race
Can wear so impudent a face.
Strange as the case may appear, 'tis true;
Mischievous man this deed will do;
Yea, and a name shall here be seen,
Too holy in his own esteem,
His heart to bend to the Supreme!

SIGNS



TIMES.

VOL. I. No. 6.

\$1 PER ANNUM.

DEVOTED EXCLUSIVELY TO THE BAPTIST CAUSE.

PUBLISHED SEMI-MONTHLY, BY AN ASSOCIATION OF BRETHREN;

NEW-VERNON, N. Y., FEBRUARY 18, 1833.

GILBERT BEEBE, EDITOR.

To whom all Communications must be addressed.

COMMUNICATIONS.

FOR THE SIGNS OF THE TIMES.

TO A SUBSCRIBER :—In your communication published in the 3d No of the Signs you say,—“Two thirds of the Baptists, two thirds of the Presbyterians, and all the Methodists are preaching law for Gospel.” This is an insinuation, that one third of the Presbyterians preach the Gospel—will you be good enough, to inform us through the same medium, where these Presbyterians live. I assure you that none of them live in any part of this country where I am acquainted.

In refutation of this allegation, I must adopt the method resorted to by the Apostle Paul, when he was permitted; to answer for himself before King Agrippa, *i. e.* to relate my experience—I was brought up a Presbyterian by tradition—was instructed in the Westminster Catechism, committed the Lord's Prayer to memory, likewise that beautiful little ditty,—“Now I lay me down to sleep,” &c.; and was accustomed to repeat these, every night when I went to bed—I went to meeting strictly, to see and be seen, to meet my acquaintance, and learn how “to get religion.” When about 17, the whole country, from Dan to Beersheba, was swept over by a *Revival*. It seemed as if the whole multitude would be swept into the Church (Presby'n) by this hurrican, which the Apostle calls, “wind of doctrines.” By the raging of this wind, I was brought to a conclusion to “make my peace with God.” Accordingly I began to pray—(Ah, yes to pray, for I was taught to believe prayer to be the lever, by which the soul raises itself from death to life. The only hope of salvation for a sinner,) pray or be damned was the doctrine; the creature

must begin cries the preacher. Get religion or go to Hell says the multitude, frightened and bewildered, I went to work, I worked till the fright was over, my feelings subsided, and there I was—when about 23, a similar wind passed over the land with similar effects.

The preachers (Presby's.) took their stand mount *Sinia*, (not Mount Zion,) and rolled down “Blackness, and darkness and tempest.” Hell yawned beneath our feet; again I prayed. As long as hell was in my mind, I could pray, but by and by I lost sight of hell, and then I lost sight of prayer, and so I got no religion this time,—and why not? Because as I believe, God has not appointed me “unto wrath but to obtain salvation by Jesus Christ,” not a soul, whom God has appointed to this blessed end, can get religion; but when the fulness of time has come he reveals Christ in their souls the hope of glory.

But to return: when about 25, it pleased the Lord through his spirit (as I believe,) to bring me to know him, “whom to know is life eternal,” when the love of God was shed abroad in my heart, I cried; *this is religion*. “Let God be true and every man a liar.” For I as much expected, that when religion come it would come in the Presbyterian way, as I believed the Lord lived; every thing I have learned of Jesus, from that time to this, goes to confirm what I then saw in the light of the Spirit, viz: that Presbyterianism, as it has been preached, ever since my memory, is a refuge of lies. I have made the Gospel my study for nearly ten years past, and from a careful comparison of the two, am fully persuaded that I have never heard a Gospel sermon preached by a Presbyterian—In my mind, not one ray of the “sun of righteousness, shines into their camp. No not even moon-shine, but where this *ism* reigns, “there thick darkness covers the land and gross darkness the people.” When God found me he found me in the “open field in my own blood; my time was a time of love, and he said unto me *live*. He spread his skirt over me

and covered my nakedness; yea he swear unto me and entered into covenant with me, and I became his." To my surprise, I found, that there was no more connection, between my doing, seeking and praying and salvation; than there is between my prayers, &c.—and the light of yonder sun. To my view salvation is beamed forth into the soul upon the same principles, on which the light of the sun, is shed abroad over this dark world, and the blessings of the Gospel discerned, as the showers that water the earth. God first finds us, and then we find him. He manifests his love to us, and then we love him. He gives us religion, and then we pray, if the Presbyterians had have preached the predestination of all things, and salvation by the unconditional Election of God, (as taught in the Catechism) and carried out these principles in their legitimate consequences, they would have described my experience precisely;—but the same little book (the Catechism) contains another way of salvation which is, to the Presbyterians, all their delight and all their hope. Thus, "to escape the wrath and curse of God due to us for sin; God requires of us, faith in Jesus Christ, and repentance unto life, &c." What is this, but the very dregs of Aminianism? Salvation on conditions,—the obligation of the creature,—the *offers* of mercy,—the ability of man,—the power of prayer, &c. &c. are the themes on which the Presbyterians display all their pulpit eloquence. In short, their religion is very justly and summarily expressed by the editor of the New York Evangelist; thus, "religion is right conduct. It is not a principle implanted in the mind, and that grows like vegetation, it is doing right, serving God, keeping his commandments." The manner therefore, in which a subscriber has spoken of the Presbyterians and Methodists, looks to me like drawing a distinction between Sodom and Gomorah. If however, you can make it appear that any of the Presbyterians preach the Gospel the length of a whole sermon, my soul shall thank God and take courage.

INQUIRER.

FOR THE SIGNS OF THE TIMES.

BROTHER BEEBE;—having briefly considered the evils of Ecclesiastical Councils, as conducted at present. I proceed to notice the second article in my catalogue of "Baptist errors," which is Creeds Articles, and confessions of Faith, surmounted by a "Covenant," used as a test of fellowship in the admission of members into the Church; the ostensible object in the use of them, is

"unity of faith," but experience has fully proved that they have utterly failed in accomplishing so desirable an object, for the present state of things in our Churches, shews that in the face of most excellent creeds, dividers and strange doctrines abound, divisions and contentions exist, and every evil work is no way hindered by very sound articles, and a well worded Covenant. But as the best way of exposing error is to exhibit truth, we will go to the Old Standard, the "Law and testimony." And first, what is the foundation of Gospel fellowship or union? We answer the new, or heavenly birth, by which we are made partakers of the Spirit of Christ, or divine nature, and become susceptible of divine teaching. We are then one in spirit with Christ, acknowledging him as the one Lord, and one head in all Spiritual things, by this birth we become children in fact, as before we were in seed, and covenant in Christ; being therefore, actually born of one Spirit, by one power, in one manner, the effects of one purpose, of one Father, by one operation. The foundation is most surely laid for the perfect eventual union of the whole body in, and to its one head; the foundation thus laid for perfect union, the means by, which this glorious end is to be accomplished, are as single as the end.

There is but one King—one Law-giver,—one High Priest,—but one Statute Book, and one teacher. The Kingdom not being of this world, of course none but those who are born not of blood, nor of the will of man, nor of the will of the flesh, "but of God." Have power to become subjects of it, or are capable of understanding, or submitting to its laws? But those who are born of God, are proper, and the *only* proper subjects of his Gospel Kingdom, the foundation for unity, being therefore laid in the *one* birth, the Law of the Spirit of Life in Christ Jesus having made them free from the law of sin and death, and the power of his resurrection being manifest in them, by raising them to newness of life, the eyes of the understanding, being opened, the mind renewed in its spirit, they are prepared as new born *babes* to, not only desire, but to receive the sincere milk of "the word, that they may grow thereby," these are the *babes* that are proper subjects of, and have received the true circumcision "*made without hands*," they have eyes to see the Glorious Character and standing, of the King the Lord of Hosts, and their own native corruption, the excellency of his institutions, and the folly of all human inventions, they have ears to hear the testimony of Moses, and the Pro-

phets and the Psalms concerning Jesus Christ, and also the witness of those his Apostles, who testified what they saw and heard. They have a heart to understand the things of the Spirit, and a mind submissive to the will of God, now as there is but *one* testimony which is divine, there can be but *one* faith arising from that testimony, and as there is but *one* teacher who can, does, or ever did, or will, lead into *truth* those who follow and hear him, will learn the same things, and have the same views, some will or may learn *more* than others, but none *can* learn *contrary* to the rest, unless they learn from some other source and through some other medium, as all the gifts are by the one spirit, and are for the edifying of the one body, and as there is but *one* code of Laws and *one* expositor, and but one mind by which they can be understood or received, there can be but one confession of faith, and one covenant. The confession is that *Jesus* is the *Christ*, the son of the living *God*, which is testified in all the Scriptures of truth, from beginning to the end, in the Old Testament and New, just as briefly, and just as darkly, and just as brightly, just as figuratively and just as literally as God has pleased, and just as far as the Spirit of God leads into the testimony of God, his children are of *one* mind, and of the same judgment, having one Lord, one faith, and one Baptism, and the moment any abridgement is made in form of articles or covenant, there is an abridgement of faith, and if this creed is made a test, it at once either concludes that all the new-born babes in Christ know as much of Gospel as those who framed the formula, or else they must lie, in order to get into the Church, by confessing they believe what they do not understand. Many instances have come to our knowledge of persons, owning their belief of articles, for the purpose of being Baptized, because the Church would in no wise receive them without, and be Baptized they must; for that duty pressed hard on them. They did not know whether they believed the articles or not, for they were children, we are by no means to reject those weak in the faith; but to receive them, to be afterwards taught when they have grown strong, by the "sure provisions," but the present mode, makes them profess to believe what, at most, they in truth, could only say they could not contradict, therefore the effect must be evil. First, for it leads to hypocrisy. Second, it hinders the weak and those of tender conscience, who hesitate to approve or profess; because they are ignorant; it is like keeping an infant

from the breast, because it could not define the word milk, or tell its component parts. Third, it says, virtually that the King's laws are not plain enough, are too prolix, or that the test of fellowship is too indefinite. Fourth, it causes churches to depend on something besides their testimony in preaching exhortation, &c. and their separate walk in the things of the Kingdom of God to exhibit the soundness of their doctrine. Fifth, it opens a door for unsound preachers to get among, or into the flock, by acknowledging the articles for the sake of a living; and so getting in and dividing the flock, oftentimes leading them from truth to error, and causing them to practice deception to preserve their reputation, and standing among the Churches, with which they are associated. To illustrate this subject we intend in a future number to note a case which occurred in the Church at Southold, Long Island, which will show this mode of proceeding exactly as it is, and how futile articles are to preserve the unity of the Church. Sixth, it impeaches either the wisdom, or goodness of God. His wisdom in not choosing the best test, for the guarding of his own faith, or his goodness in not naming it to his Church, and giving it the sanction of his authority, its tendency is also to set aside the fellowship of the Spirit,—that holy,—that blessed oneness of heart and soul which kindred souls enjoy, in Jesus Christ; such as the Disciples felt when on the road to Emmaus, he whom they thought lost to them forever, joined them on the way, and opened to them the Scriptures, and shewed them how Jesus "ought to have thus suffered, and to thus have entered his Glory." "Did not our hearts burn within us?" Was their language, and so says every one, who possesses the same spirit? When he comes into the congregation, where Jesus is in Spirit, declaring his name unto his Brethren, and his Father's name also, by the lips of the Church in her teaching her exhortations, and all her worship, there is a joy in which no stranger intermeddles, enkindling through all the soul, a union and love to the Brethren, on account of their Faith, Hope and Charity, which many waters cannot quench, nor floods drown. The Hypocrite and Formalist know not, neither can they learn it. Says the inquirer, "this is my home, this doctrine is my only confidence. these are my Brethren." This is a new covenant union, the articles are written in fleshly tables of the heart, by the finger of Jehoyah, and as each one reads the name of Jesus in his Brother, he feels his confidence abound, that he who hath begun

a good work will carry it on. Thus their union is in Christ; the evidence of it, in each one of his Disciples, obeying from the heart that form of doctrine delivered to them by the *Apostles*, then they find each other when looking for Christ, and assemble together at his feet for "he has made the place of his feet glorious." When they put off the body of this death, their union will be fully apparent, and the perfection of the purpose of the Father, the work of the Son, and the testimony of the Spirit will be glorified in those that believe, in all the beauty of holiness.

Then shall we see, and hear and know,
All we desir'd, or wish'd below,
And every power find sweet employ;
In that eternal world of joy.

PHILO LOGOS.

POPULAR INSTITUTIONS.

BY THE EDITOR.

It is very common with those who are in favor of (what are called) the Benevolent Institutions of the day, to represent us as being opposed. First, to the circulation of the Bible. Second, to the publication of the Gospel. Third, to the general diffusion of Bible truth, through the press. Fourth, the education of Children, especially on the first day of the week. Fifth, that we are unwilling that the Ministers of the Gospel should be learned men. Sixth, we are sometimes represented, as being either lovers of Rum, or advocates of drunkenness—if we withhold our name from their Associations which they call Temperance Societies.

Our object in this article, is not to complain of reproach, for we have (in measure) become accustomed to it. But our design is, to give a brief statement of our views on these points, for the information of those who do not know our sentiments in reference to them. And first, the Bible is in our estimation, the infalible record which God has been graciously pleased to give us of himself, and of the true state of mankind, and the only possible way of life and salvation. We cannot appreciate its value too highly. We have no objections to its circulation, so far indeed from it we are willing to furnish every person in our region with a copy of it who stands in need, and are unable either to buy

or to borrow one. Neither do we object to voluntary contributions for the purpose of supplying the poor with the Scriptures gratuitously. But what we protest against, is the organization of a great National Religious Society, unauthorised by the Lord, and uncalled for by the wants of Zion, under the ostentatious, pretention of Benevolence, picking the pockets of the ignorant and unsuspecting, and at the same time by their speculations on that best of all Books, becoming a wealthy and powerful body. We shall not be able here to give in detail our objections to the American Bible Society, as that is not our present object, but at some future period we intend to lay before our readers the reasons why we protest. And in the meantime we would refer them to the objections stated in the Address of the Old School Baptist, as answering our mind. See the first number of this Volume.

But second, we are so far from being opposed to the preaching of the Gospel, that we cannot consent to have any thing else preached in its place. We are not only engaged in preaching the Gospel ourselves, but are also ready to divide the last loaf of our bread and the last shilling of our money with any one of Christ's Ministers who may stand in need; only let us have an evidence that they are called of God to that important work, and we consider them entitled to a share of what God has made us the Stewards of.

But as for those Missionary Gentlemen, who do not own our Master as their Captain, or cannot trust him for their support; but go out under the authority of some Missionary Board, of President and Directors, &c., (who are made so for their money) and who instead of preaching Christ, and him crucified, are preaching up "union of effort," to get money in his name. We do not know them as Brethren, of the household of faith; for we have not so learned Christ.

In short, if by the term Missionary, we are to understand, one who is sent of God, to preach the Gospel; we are in favor of Missionaries. But we must protest loudly against

all Missionary Societies, except "the Church of God, which he has purchased with his own blood."

Third, that we are not opposed to the use of a Printing Press, for the diffusion of the truth. Witness the Signs of the Times; but we are opposed to Religious Tracts, when they are filled up with fables, or falsehoods, not when they publish truth. We are opposed to Tract Societies, on the same ground that we are opposed to every professedly Religious Society, except the Church of Christ. We protest against all such Institutions as profess to be the Lord's Treasury, and would make men believe that all that is given to them is given to the Lord, and that the Lord has authorised them to beg money in his name, for their own use, to enable him to save his people from their sins.

Fourth, we do not object to learn our children the necessary branches of Education, even on the first day of the week, when such instruction can be kept disconnected from the popular idea of learning them religion; and where the children of a City or Village, are so situated that they cannot be instructed as well in any other way, or at any other time, but when the children of any neighbourhood have the advantage of a common School six days in a week, we think the time set apart by the Church for the worship of God, ought not to be broke in upon.

Fifth, we have no objection to learned Ministers, provided they have learned in the School of Christ; nor do we care if they are conversant with the dead languages; provided they preach the living language to us, and not the dead carcass of Moses. We do not object to learned men when it is our good Master's pleasure to call them, but we do consider that a Theological Seminary, for the preparation of young men for the Ministry, is a work-shop of the Devil, and the hot-bed of all kinds of delusion. Perhaps the expression may have a harsh sound, and truly we would modify it if we could consistently, for we have no doubt it will make diviners, mad. But what shall we call it? We chal-

lenge Creation to prove that they are of God! Nay, we stand prepared to prove they are not of God; and if not of God—they must be of Satan,—and if Satan does not work in them, we are confident he does not work any where. It is there he keeps his Library, or Tool-chest, and there he Manufactures his Magicians.

We would use softer language if we could, but truly we have never yet met with a sound man who had learned to preach at a Theological Seminary. In this establishment he does not only heap teachers "having itching ears," but it is there he Manufactures degrees, Reverends, D. D's, Pontiffs, &c. &c.

Lastly, we are not in love with intoxicating Liquors, nor do we advocate the cause of intemperance. But we do believe that there is sufficient virtue in the Religion of Jesus Christ, and a sufficient code, in the law-book of Zion, and a sufficient obligation in a profession of Religion; to restrain the saints, and to exclude the offenders, without our sinning in order that grace might thereby abound. We do think that when a professor of Religion joins a Temperance Society, (as they are called) that they are certainly going down to Egypt, for help. Therefore, if any of our Brethren are fearful, that they shall not be able to conquer their thirst and withstand the temptation to drunkenness—we should recommend that he, or she should remember that the name of the Lord is a strong tower, where unto the righteous us flee, and are safe.

But as for the world if they think proper to form Societies for the purpose of guarding themselves against intoxication we have no objection, so long as they do not make this a machine to act in concert with the other Societies of modern invention.

THE GOSPEL SPIRITUALLY DISCERNED.

OCCASIONED BY ANDREW FULLER'S PUBLICATION, ENTITLED "THE GOSPEL ITS OWN EVIDENCE."

[In a Letter to a Lady.]

"What man knoweth the things of man save the spirit of man which is in him? Even so the things of God knoweth no man but the spirit of God. The natural man receiveth not the things of the spirit of God for they are foolishness unto him, neither can he know them because they are spiritually discerned."

(CONTINUED.)

As far as my testimony is of any weight, I can truly say that I have taken up my Bi-

ble with the most fixed attention and most earnest desire to understand its meaning. I have endeavored, as seriously as ever man did, to compare spiritual things with spiritual, but all to no purpose; I could neither see nor feel spiritually; at other times when I have been walking in the streets in company conversation, or when at my meals, I have had such sweet views of the Scriptures, in their divine harmony, their perfect consistency, and such an insight into the hidden mysteries contained in them, that I have been lost in wonder and amazement. I can say, that I never got one grain of spiritual knowledge and experience working; that all I have gained has been brought me, and I doubt not by the Lord my God, for I have found it like Jacob's savory meat, it was brought with power; the Spirit gave testimony to the word; I felt that force which brought conviction with it. There is not a truth for which I now contend, but I know the time when, the place where the manner how, that truth was first applied to my heart, and received in love. As face answers to face in a glass, so I know there are many others who can say the same thing; and that in this respect their experience is the same as mine; but as to those who are yet carnal and unconverted, who have only a literal knowledge of the Scriptures, whose wisdom is earthly, who say they see, though they never yet knew they were blind, and consequently never could have known what it has been to have the eyes of their mind enlightened, never could have felt the wonderful effects of the Lord's eye-salve, and that heavenly anointing which teacheth the difference between truth and error; however such as these may intrude into things which they have not seen, vainly puffed up with their fleshly mind, with self-conceit, and self-sufficiency, yet it is impossible that they should form any judgment of the conflicts of those who have been effectually called by grace. He who is spiritual judgeth all things, yet he himself is judged of no man; he knows what man is in a state of nature, because he was in that state once himself; but a man who is in a state of nature, can know nothing of the experience of him who is in a state of grace; therefore what such men think of me, or say of me, gives me but very little concern indeed. For the spirit or disposition which the Spirit of God inspires into the soul, in and by his regenerating influence is not only a spirit favorable to devotion, but is a spirit of devotion, by which we become devoted to God, and are enabled

so to sanctify the Lord God in our hearts, and to make him our fear, and reverence.—It is not only a spirit favorable to divine worship, but is that spirit of grace and supplication, without which all the outward forms of godliness and all those services and ceremonies which are called divine worship, are nothing more than solemn mockery, and the sacrifices of fools, who do not consider that they are doing evil; worshipping they know not what; being altogether carnal and sensual. It may perhaps be said, that Mr. Fuller sometimes makes mention of the Spirit, and from thence they would conclude, that he neither denies his personality, work, and office, nor yet holds the Spirit to be the Word. That conclusion does by no means follow; we are told to try the spirits, whether they be of God. If what Mr. Fuller says, of man's power or natural ability be true, the Spirit's work is needless. Read over those expressions which I have already noticed—"The Gospel is its own Evidence." "It will bring conviction—the Spirit which the Scriptures inspire."—According to these expressions, is not the Word the Spirit? or, do they not ascribe to the written word the work and office of the Spirit?

Whenever the personality, work and office of the Spirit is denied or questioned by those who set up for religious characters, and write or preach on religious subjects, we may depend upon it, that the Scriptures will be literally fulfilled in them; "They shall wax worse and worse;" they shall go from one, *ism* to another; from Arminianism to Arianism; from Arianism to Socinianism; and the next step to Scepticism, Deism, and at last Devilism. If the work of the Spirit be denied in calling; the work of the Father will next be denied in choosing; till at last the Son's work both as to his imputed righteousness and atoning blood will be absolutely denied. I have known many instances of this, and am sure that there are many in the high road of infidelity, who are not aware of the nature and tendency of those principles which they so much admire, as being so holy, yet so moderate, and so rational, but which I will venture to pronounce earthly, sensual, and devilish.

How can the doctrine of election be maintained, if it is the duty of all men to believe where the gospel comes? If so, then all must be Elect, and Christ must have died for all, wherever the gospel comes, otherwise it will be the duty of some to believe a lie. Mark the progress of infidelity, observe that crooked serpent; sometimes he hides his

head, sometimes he wiggles, winds and twists, and tries to insinuate himself with the subtilty of a serpent; but the moment grace appears, his flaming eyeballs roll—he shoots his arrows, darts his forked tongue, and hisses with indignant rage. This is an old grudge; it began in the garden, from the time that God said “I will put enmity between her seed and thy seed.” This quarrel shall never be made up as long as there are two seeds in the world; it will be found true, “He that is born after the flesh will persecute him that is born after the Spirit.” How can it be otherwise? The Lord’s controversy must go on, and the word of life will ever prove the word of strife.

There is one expression in this book, which confirms my suspicion, that as soon as ever his friends and admirers are sufficiently prepared to receive the finishing stroke, the doctrine of atonement will next be called in question. In this book there is one perversion of Scripture for which I cannot account, unless it be a fixed design, (as occasion offers) to turn the eye from Christ. Speaking of the Jews, he says, “In them shall all nations of the earth be blessed.” How different is this passage explained by the Apostle Paul in his Epistle to the Galatians! What stress does the Apostle lay upon the word *seed*, as being in a singular number! He says not of seeds, as of many, but of seed as of one, and that seed is Christ.—To them that believe, we know that the very name of Christ is precious; but to them who believe not, he is a stone of stumbling and a rock of offence. It is not therefore to be wondered at, if the one be looking for Jesus, whenever they read their Bibles, always rejoicing to see his dear name, whether expressed or implied; but others who see nothing in him wherefore they should desire him, had rather look to anything else than to him. Was I to introduce you to a supposed character, it would be application alone that would make it real; till one takes it to himself it would be all ideal. I would suppose some wise disputer, who had once been at the top of a profession, high in doctrines, but who never had received grace, at last determined to give it all up, and to clear his character from the charge of bigotry and enthusiasm, resolved likewise to bring back with him as many as he could, and deliver them from their old superstition; it certainly would not answer his purpose to throw off the mask at once; he must begin at first with dropping a few hints, showing a few doubts, introducing some new scheme, and by all

means encouraging a reasoning spirit. I would suppose that he has hitherto succeeded beyond his most sanguine expectation; he is looked up to by his followers as a masterpiece for sound reasoning, clear judgment, and deep penetration. Nevertheless he is still doubtful how far his followers may be prepared wholly to give up their former superstition. For though his sceptical pills may have operated so powerfully upon some, that they are entirely gone over to the standard of Socinius; yet there are others on whom they work but slowly. For though that enthusiastic fever called godly zeal, may in some measure be abated; though they are not so contracted and hide-bound, by partiality to certain notions, which by some are called *love to the truth*, yet still as a prudent man he acts with caution, he still finds it necessary to mix up his scepticism with a proportion of revealed truth, and not only to mix those well together, but to wrap them up so as to disguise them, and then he takes care that the pills be not too large, nor administered with too much haste.

Does Mr. Fuller deny the doctrine of atonement? It may be that many, who at present admire his scheme, and seem to receive his principles would shudder at the thought, and cry out God forbid! if I thought so, I would never read his book again. He does not indeed deny in so many words, the doctrine of Election; yet he does say, that it is the duty of all men to believe. Let him reconcile that with the doctrine of Election if he can. He does not at present in so many words deny the doctrine of atonement. He only tells us, page 260, I never could perceive any clear or determinate idea conveyed in the word purchase in this connection;” again, “If the salvation of sinners had been a commercial transaction he might possibly” &c. &c. Who can say that Mr. Fuller denies the doctrine of atonement?

He only says he never could perceive any clear or determinate idea conveyed by the term purchase, in this connection. In this I verily believe that he speaks the truth; & that he never could perceive the meaning of the word purchase; in this connection, as applied to Christ and his Church. But because Mr. Fuller never could perceive the meaning of the word purchase, does it follow that others may not. Is it not a Scriptural expression? Does not Paul charge the elders of the church of Ephesus, to feed the church of God which he had purchased with his own blood? Are not believers said to be bought with a price? If the word purchase

be a Scriptural expression, none but an infidel will say that it conveys no clear and determinate idea. It is true Mr. Fuller may not perceive it, but if he denies it to have a clear or determinate idea, he then is going over to Tom Payne before he himself may be aware.

✎ If the salvation of sinners had been a commercial transaction, then Mr. Fuller seems to admit that it might possibly be so. Is not the salvation of sinners then a commercial transaction? What is a covenant, bargain, or contract but a commercial transaction? What are bonds and bondsmen? What are debts and debtors? What are payments and receipts but commercial transactions? In order that we may have strong consolation, who have fled for refuge, to lay hold of the hope set before us, salvation is set forth in different points of view; and we rejoice in considering it as a commercial transaction; concluding from thence, that Christ must have his bargain, which has been dearly bought and honestly paid for, even to the last farthing. We are not our own, we are bought with a price, this is the triumphant language of those heaven born and blood bought souls, who believe in Jesus and receive his mark, the impressed image of his grace, cast in the gospel mould, and sealed with the Holy Spirit; whereby they are conformed to Jesus, and changed into the same image from glory to glory.

It may perhaps be thought that Mr. Fuller's controversy with Socinians of the present, is sufficient to clear him from every suspicion of leaning to their principles, and sufficient likewise to clear his principles from the least tendency to theirs. But of this I am convinced, there is no end of reasoning about the truths of God, as revealed in his word, or about the truth as it is in Jesus. For, till the truth of God, as revealed in his word or the truth as it is in Jesus, is received in the heart with divine power and evidence from the Holy Spirit—there can be no true knowledge, arising from conviction, as to their true meaning, worth or influence. The wise disputers of this world may go on without end to multiply arguments, raise new objections and invent new distinctions.—Plato may reason well, yet after all, the proud reasoner, weary of conjectures, and lost in a maze of error, sinks into despair and falls upon his own sword.

I have reasoned with myself on the authenticity of the Scriptures, and the being of a God, till I have been distracted, and overwhelmed with horror. And since the Lord

has been pleased, in any measure, to enlighten my understanding—to seal his truth upon my heart—and has given me to taste and feel his love, I never found myself betrayed into a reasoning spirit, without suffering loss, and experiencing sensible deadness and darkness in my own soul. I bear my testimony to what I have experienced, and this testimony corresponds with the word of God. Let me have nothing to do with mere conjectures, or vain suppositions, with probabilities and plausibilities, with the reason and fitness of things, according to which it may be, or it may not be; far be it from me ever to inquire how these things can be—the language of faith as it respects the Gospel of the grace of God, and the blessings contained therein, is this “These things are so.” Will any ask me, how do you know that these things are so? I answer, not by force of argument, but by such a sensible impression, and such a powerful application to my own soul, as scattered for the time every reasoning scruple, silenced all the objections of my unbelieving heart, and carried such conviction with it, as not only proved the truths received the truths of God; but likewise that the power with which they were attended was nothing less than the great power of God.

The truth of God, thus applied and spiritually discerned, are then, and not till then, known as to the reality, either of their existence or of their excellence; then, and not till then their glory is unveiled, their meaning is understood, and their influence is felt.

The Church of Christ has no establishment in the world but what it receives immediately from God himself by the alone agency of the Spirit—so likewise all true religion, and all vital godliness has no establishment in the heart, but what it receives from the Spirit.

Whoever attempts in the cause of God and truth, to meet the reasoner upon reasoning ground, does thereby betray the cause tho' not intentionally; by making it a subject of doubtful disputation, instead of appealing to facts, and resting the success upon the Lord's presence and sovereign blessing, promised to all who are engaged in his work and service.

Upon this ground I object, not only to the particular expressions I have noticed in this letter, but to the main of Mr. Fuller's principles, as tending to supersede the work and office of the Spirit, which must be altogether unnecessary if the natural man has any power (natural or moral) let them call it what

they please, to believe or repent, or to perform any action really good ; nay, the believer in Jesus, who like Paul, glories in his infirmities, will readily acknowledge that he cannot speak one good word, or think one good thought, but as he is immediately inspired and influenced by the Holy Spirit, for this crowns all. *Finis* covenant opus. This restores the soul—this forms the man anew—this unfolds the secrets of the sacred page—this seals the truth and sets it home upon the heart, the pledge and proof of dying love—the earnest of that inheritance which is incorruptible, undefiled, and fadeth not away, but is reserved in heaven for those who are kept by the power of God thro' faith unto salvation.

Is Christ the wisdom, righteousness, sanctification and redemption of his people ? It is by the Spirit's work that he is made so to me. For it is by that alone that I can only know him as such. Whatever Christ may be in himself, whatever he may be to others, whatever he may be to me in the secret purpose of God, it is impossible that I should feel the blessing, or be made sensible of the benefits, till he is made so to me—till I am enabled to apprehend him as such and to lay hold of him for myself. There is no medium between right and wrong, between truth and a lie, between true and false religion. There are many religions, so called in the world, various sects and parties, various sentiments and opinions, creeds, or confessions of faith, words and forms of worship. There is but one faith in the sight of God. There is but one faith that will do us any good, and that can only be ascribed to the exceeding greatness of his power to usward who believe, according to the working of his mighty power, which he wrought in Christ Jesus when he raised him from the dead.

Dear Madam—I shall now conclude these remarks with saying, have faith for yourself ; be satisfied for yourself about the state of your own soul ; what Mr. Fuller's opinions or principles may be, or what may be the opinions and principles of such a worm as myself, does by no means affect this most interesting and important question—how does it stand bewixt God and your own soul ? We must die alone. What will support us in our dying moments ? Nothing, but that well grounded and steadfast faith in Jesus, which alone can maintain the rejoicing of our hope firm unto the end ; which hope, like an anchor sure and steadfast, lays hold of that which is within the veil. While one cries " lo, here" and another cries " lo, there,"

may God direct your heart and mine more and more unto the love of Christ." To this end I commend you to God, and to the word of his grace, which is able (as that God shall bless it to your heart) to build you up in your most holy faith, by enabling you to read therein a just claim and title to a joint inheritance among all those who are sanctified by faith in Christ Jesus.

Yours to serve in the Gospel,

JOHN BRADFORD.

[*Concluded.*]

KINGS-EVIL AND PRIEST CRAFT.

BY JOHN LELAND.

Which has done the most mischief in the world, the Kings-Evil or Priest Craft ?

By the *Kings-Evil* is not intended the necessary rules which men adopt by their prudence, in the hours of reason to controul the unruly passions of themselves and others, which sometimes break out like an overwhelming torrent. No such rules or government, whether administered by kings or any others, is a blessing to mankind ; attended, however, with some evil, like every other blessing below the sun. By the *Kings-Evil* is meant that lust of arbitrary power—the unjust stride to gain it—the disguise to retain it, and the cruelty inflicted by it,

By *Priest-Craft*, no contempt is designed to be cast upon any of the Lord's Priests from Melchizedek to Zecharias, nor upon any of the ministers of Christ (either those who have been remarkably endowed with power from on high, to work miracles, &c. or those of ordinary endowments, who have been governed by supreme love to the Saviour and benevolence to mankind.) These, to the world, have been like the stars of night. But by *Priest-Craft* is intended, the rushing into the sacred work for the sake of ease, wealth and honor, and ecclesiastical dignity. Whether they plead linial succession or divine impulse, their course is directed for self-advantage. By good words and fair speeches they deceive the simple ; and by solemn threatening of fines, gibbets, or the flames of hell to those who do not adhere to their institutes, they drive the people from the ground of reason and common sense, and establish their own importance beyond the reach of investigation. These remarks are intended for the priests of Pagan, Mahomedan and Christian Countries. Different indeed in their creeds, but uniform in their exertions. Each class pleading the super-excellence of their religion ; and alike compassing sea and

land by their missionaries to proselyte others to their faith.

The question now returns, "which has done the most mischief in the world, the *Kings-Evil* or *Priest-Craft*?"

The first man (Nimrod) who was affected with the *Kings-Evil* to a dangerous degree, was an impious wretch, who cruelly hunted down men in slaughter, and made sport of it, as if they were beasts. After the disease broke out, it ran like a raging plague, and kings became as plenty as the locusts in Egypt; who sported themselves in cutting off the thumbs and great toes of each other. Indeed among ten of the favoured tribes, was a line of Kings; and the character which raised many of them to the throne was murdering their predecessors. History has detailed the destructive effects of this malignant disease in the world for about 4000 years. What destruction of property! In the late contest in Europe between Bonaparte and the Hereditaries, it is said that more than one million of lives were sacrificed.

Strong symptoms of this disease are found in representative Republics as well as in Monarchies. "Pray hold the ladder that I may climb the tree," says the ambitious Democrat; and when he has ascended, he kicks the ladder down that no other may climb but himself. Out of office he talks like a whig, but in office he plays the tyrant. This predominant love of arbitrary power has been the bane and ruin of many flourishing Republics. A plural tyrant is as mischievous as an individual despot.

To consider Priest-craft in all its ramifications, would be a herculean task, that would make Olympas sweat. The game which it plays with power and deceit is all that will here be attended to. In the ancient times; the servants of the priests, like modern constables, used, coercion, and said, "Thou shalt give me now; and if not, I will take it by force." But their sin was great before the Lord. In later days, the public teachers of piety, religion and morality cried, "Peace" (be all united in our support let there be no division partyism or bigotry among you) "and he that put not into their mouths, they declared war against." These same teachers prophesied for reward and divided for money.

On the introduction of christianity, "three shepherds (scribes, priests and prophets) were cut off, of in one month;" since which time the ministers of the gospel have never been called priests (in the New Testament) in distinction from all the Saints; but as words

are variable in sound, and bear the meaning which the speakers attach to them, let them be called priests.

It is the *boast* of christianity, that in an enlightened period of time (so far as it respects science and state policy) it should be promulgated; and that without the aid of law, sword or college; but contrary wise in opposition to all of them; by simple appealing to the reason and judgments of men, it should gain such conviction among every class of citizens that in 300 years it should overturn an empire, which claimed universal sway.

(Excepting imperfections and impostors) Priests were then servants of the people, and not lords of God's heritage. They had missionary spirit and and practiced upon it, without missionary societies and missionary funds. They labored to collect free-will offerings, which they themselves carried to the poor; but did not oppress the poor to better themselves. They trusted to providence for their food and raiment (laboring and working with their own hands) and had nothing to do with town votes and subscription bonds for their living. They did not esteem the civil law, the very sinews of the gospel, but the sinners gospel. They never appealed to the laws to establish their holy days; confirm their creeds of faith; or punish any man that did not observe their days of worship, or pay the preacher of the parish. In short they behaved as if they understood the will of their Master, that *his kingdom was not of this world*. That legal reward should never be given for religious services; and that civil incapacities and legal penalties should never be inflicted on men for religious heterodoxy or evils, simply moral.

But after founding of the christian college, in Alexandria, and the mechanical forms which christianity assumed *Constantinus Magnus*, established it as the religion of the Empire, and made all others pay obedience to that Sheaf. What a melancholy reverse has followed! Churches invested with corporate power by the Acts of Legislatures and not by the Acts of the Apostles. Ministers supported by the laws of men, contrary to the Laws of Christ.—And all this brought about by the craftiness of priests who profess to be the followers of Christ and the imitators of the Apostles; who estimate the excellency of their religion by its popularity, splendor and dignity. The *living* Jesus was but meanly clad with swaddling bands, with straw in a manger for his bed, but the *dead* Christ was wrapped in fine linen and laid in a magnificent tomb.

The strife for power and pre-eminence was long and violent among Priests, till at length the Bishop of Rome prevailed: and there have been 180 Popes in succession, from A. D. 606 until the present time. That Popes, with their triple crown, standing armies; thundering Bulls, high claims and bloody cruelty; together with their legions of priests to support the papal throne by signs and lying wonders, are inverted followers of the meek and lowly Jesus, and his humble Apostles, all protestants attest.

In the 10th century, an opinion prevailed all over christendom, that with the close of that century the world would be burnt up; which the crafty priest worked to their own advantage. Near the close of the century, men would give first all their money and then all their land to the priests for a single prayer. At length the century closed; but the world still continued; but the money and land were in the hands of the priests.

Soon after this a priest, called Peter the Hermit, crept out of his cell, and with a crucifix in his hand ran to the princes of Europe & inflamed them with holy ardour to raise their armies and go and take Jerusalem and the holy land out of the hands of Infidels. This memorable frenzy of *crusade* lasted more than a century; and some say as many as two millions of lives were sacrificed in the religious farce.

In protestant countries, where the civil arm triumphs over the ecclesiastical, the Kings-Evil rages among kings and prelates, who in the disease, like Procrustus of old, forge their iron bedsteads, (creeds of faith) and stretch and lop off all that are too long or too short for their measure. He who in the preface of the English Bibles is compared to *the sun in its strength*, claimed infallibility as much as the Roman Pontiff. He ascended the Star-chamber and preached, "that to call in question the infallibility of the king, was to wade into the weakness of princes."—His infallible tyranny, however, drove our forefathers from the bosom of their country into the wilds of America. The same high claim cost his son Charles his crown and the head that wore it.

As it respects the bearings on society all the difference that exists between a papal church, with a Pope at the head, and a prelatical church, with a king or legislature at the head, lies in this, viz: the first is infallible, and the last is always right.

The first settlers in New-England had been oppressed by the prelatical church in England and fled to Holand; but not finding

things among the Dutch to please them, Mr. Robinson's Congregation came to Plymouth, and set up their government and religion, in 1620. But all the art of their priests could not bring them into the measure of supporting the preachers by legal tax, until Governor Bradford was dead, which was more than 30 years afterwards.—Those who settled at Boston adopted the measure sooner. Priest Cotton, with his amazing influence, led the General Court to place *Lord Majority* in the pontifical chair in each town, and assume to itself the right of judging the orthodoxy and tendency of every man's doctrine. This high claim of power soon banished Roger Williams—persecuted Mrs. Hutchinson and Co, and hung several Quakers. The beast, tho' diverse from the beast of Rome and that of Great Britain, has been wondered at and followed by a majority of Massachusetts until this time "Who is like unto the beast"? Who is able to make war with it?"

The late Convention, called to revise the Constitution, still retains the same principle. Strange indeed that Massachusetts, all alone in opposition to all the other states, should still view religion a principle of State policy—the church a creature of state, and Ministers in the light of state pensioners! that the legislature should have the power to clothe the majority of each town or parish with authority to compel the people, by a legal tax, to support the religious teachers among them. What a pity! When all men realize that a Constitution of civil Government is a charter of *powers* bestowed and of *rights* retained; and that *private judgment* and *religious opinions* are inalienable to their nature, like sight and hearing and cannot be surrendered to society. Consequently it must be impious usurpation for ecclesiastics or civilians to legislate about religion. Things should so be fixed in Government, that neither a *tempting bait*, to exempt from burdens and reward for services on one hand; or any civil incapacities or proscriptions on the other; either to flatter or deter men in the work of the ministry. The first would draw into the ranks of the ministry indolent and avaricious men, who would follow for the leaves; the last would cast an unequal and cruel burden on those who feel a woe if they preach not the gospel of Christ.

Admit of the principle, that religious opinions are subjects of legislation, of any wise subjects to the controul of jurisprudence, and there remains no effectual barrier in the hands of the people against legislative oppression. The disposition of the legislature is all the

defence that remains ; and this disposition is as variable and changeable as the shape of the moon. The freedom here contended for, is not founded on the toleration or benevolence of those in authority, but in *natures inalienable right*, of which individuals cannot be deprived, but by impious tyranny. I call it *impious* ; for a man cannot give greater evidence that he is ignorant of the precepts and spirit of christianity, than when he resorts to legal coercion to compel others to perform what he himself believes to be religious duties. If a man works ill to his neighbour, punish him according to his crime ; whether he plead, religious impulse or devilish instigation, the facts alone is to be attended to. But where conscience begins empire ends.

The religious liberty is one item among others that has given the states of New York and Pennsylvania such an amazing ascendancy over Massachusetts. Foreigners, with their arts and wealth bend their ears to those climes where they can enjoy their religion without legislative chains : nor can all the pharisaic boast of the *conscience-slave-holding state* divert them from their choice.

The pretence of a legislative interference in religious affairs, is thus stated.

1st. Christianity is the best religion on earth, and is essential to good society.

2d. All men ought to support the best good for society.

3d. As many men will not contribute voluntarily, they ought to be compelled by law.

Was I capable of analyzing and elucidating this pretence, with the wisdom of a statesman, the politeness of a gentleman, and the skill of a logician, my strictures would appear to better advantage. With such talents as I have, however, I will make a few remarks ; keeping in mind the word of a popular author ; " If the truth is not as plain as the nose in the face, but few men will poke long in the dark to find it."

To be continued.

SIGNS OF THE TIMES.

NEW-VERNON, FEBRUARY 13, 1833.

" *The hireling fleeth, because he is a hireling,*" &c.

THE MASTER.

The Legislature of this State, have repealed the Law which provided for the payment of their Chaplains, out of the public funds. This is as it should be, it is incompatible with the spirit of our civil Institutions, to make, or continue any legal provisions

for the support of a clerical order. The King of Zion has commanded his Ministers in common with all his subjects, to pray for all men, such as are in authority over them, that they (Christ's subjects) may lead a quiet and peaceable life in honesty and godliness. See 2 Tim. ii, 2. This ordinance of God is all sufficient as far as Christians are concerned. They will not fail to pray for their rules, in private and in public, in their closets, or if necessary, even in the Legislative Halls—none who have an interest at the Throne of Heaven, will discontinue their supplications because the Legislature will not pay them three dollars for each prayer. The Clergy of Albany were invited to continue their services gratuitously.

To the invitations of the Senate, and Assembly, the Rev. Clergy (as they are called) have given the following reply :—

To the Honorable the Senate, and Assembly, of the State of New York.

The undersigned, clergy of the city of Albany, respectfully acknowledge the invitations which they have severally received from the honorable the Senate and Assembly, to open their respective session " each day by prayer."

The undersigned have carefully considered the subject connected with the invitation, and in view of the opposition which the employment of chaplains by the Legislature has met with, within a few years past ; the unpleasant discussions it has occasioned, and which will probably be renewed from year to year, they believe they will best subserve the interests of religion by respectfully declining the invitation of the honorable the Senate and Assembly January 4th, 1833.

With great respect,

Frederick G. Mayer,

John Ludlow,

James R. Wilson,

B. T. Welch,

Charles Smith,

William Lochead,

Wm. Linn Keese,

E. N. Kirk,

J. N. Campbell.

James Martin,

Isaac D. Williamson

Isaac Ferris,

W. B. Sprague.

Had these professed successors of the Apostles discovered the propriety of discontinuing their ministerial labors in the Legislative Halls, before the *loves and fishes* were, withheld ; they might have withdrawn with

more credit to themselves. But as it is, we forcibly reminded of a certain spirit mentioned in the Scriptures, that "goeth not out but by fasting," &c. Unhappily for them, they could not be moved, until \$3 per day was discontinued and then the Senate and Assembly might do their own Praying—before the Clergy, would give away their prayers, or trust to the liberality of their employers, for remunerations.

Our Brethren throughout the United S. are requested to bear in mind the appointment of a general meeting, to be held with the Church at Pleasant Valley, Washington Co. Md. on the Monday after the third Lord's day in May next, unto which all Brethren of the Old School are cordially invited, See the Minutes of the meeting at Black Rock, on page 8th of the present vol.

In publishing the Resolutions which were adopted at the Black Rock meeting we accidentally omitted the following, viz:

Resolved, That Brother Wm. Gilmore, of Leesburgh, Va. preach the introductory Sermon at our next meeting, and in case of failure Brother Beebe, of New Vernon, N. Y.,

The name of Elder Eli Scott, Golden, Md. should have been among the signers of the Address.

TO CORRESPONDENTS.—The subject proposed for consideration by our friend in Troy, shall be attended to soon.

Elder Barton's letters, and remittances have all been duly received.

COMMUNICATIONS.

FOR THE SIGNS OF THE TIMES.

Sardis, January 20th, 1833.

MR. EDITOR:—Permit me to congratulate you and your brethren, on the success which has at length crowned your undertaking, in regard to the Signs of the Times. When I first saw your prospectus, I concluded that the sentiments it was to maintain were such as could not be indured by the heart of man, and which could not be supported any way except by the Good Old Book, which has long since been superseded by modern religious publications; and when I learned that it was to "*wage war with the Mother Ar-*

minianism, and her whole Brood of Institutions," I concluded that it must fall through for want of subscribers.

I rejoice that God has reserved to himself, some who have not bowed the knee to the Image of Baal, and that some are disposed to contend earnestly for the faith once delivered to the Saints.

Living as I have, for some years in the town of Sardis, Ct. where religion is made to consist chiefly in giving money to aid the various enterprises of the day, I have often felt myself alone in the world—a pilgrim, and a stranger.

In the early part of my life, I was led by the Spirit and Word of God, to behold myself a sinner, justly condemned by the righteous law of God; and God was presented to my view as a Sovereign who would dispose of me in the way which would be most consistent with the display of his own glory. I felt the solemn truth of this Immutability, and that all the prayers and entreaties that could be uttered by me, or by others on my behalf, could never prevail on God to change his purpose, or alter the word that has gone forth from his mouth, in regard to me or any other son of Adam. I am prepared to say from experience, that the record given in the Bible of the character of the Great Jehovah, is such as the sinner cannot love, until Christ is formed in him the hope of glory, and when I hear those who are called Gospel Preachers say that the unregenerate are able to do all that the Law requires, to love God with all their heart, and their neighbor as themselves, and urging them to comply with the demand, immediately on pain of Damnation! I shudder.

It is impossible for the carnal mind which is enmity against God, to love him, "he is not subject to the Law of God neither indeed can be." Christ alone has obeyed the law, and he alone is able to obey it; and the sinner must be brought to see as in a glass the glory of the Lord, (in fulfilling the utmost demand of the law) and be changed into the same image from glory to glory, as by the spirit of the Lord.

The sinner is wretched and blind and miserable, Christ alone can open his eyes, and cause him to behold the glories of his character, and the application of his atonement. But how is the sinner to gain access to Christ? Christ has declared, "No man can come unto me, except the Father draw him." And again, "No man knoweth the Son, but the Father. Neither knoweth any man the Father, but the Son, and he to

whom the Son shall reveal him." Thus we see the sinner entirely helpless, and hopeless—his eyes are blind—his ears are deaf—his feet are lame, and he is destitute of every thing which the Law of God demands, in a word, "he is dead in Trespasses & Sin," he is without hope, and without God. The only hope remaining is, when the sinner is brought by the quickning Spirit of God to see his true character, that God has chosen him in Christ Jesus, before the foundation of the World. and that he is redeemed from the curse of the law, by the one offering of him who now liveth to make intercession for his people. To such Christ has said "Fear not, Jacob my servant, and Israel whom I have chosen, O, Israel; thou shalt not be forsaken," "I have blotted out, as a thick cloud, thy transgressions, and as a cloud thy sins." Return unto me, for I have Redeemed thee," "The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads," "A new heart will I give unto them, and a new spirit will I put within them," "I will put my spirit within you and cause you to walk in my statutes." These promises with many more, which time would fail me to mention, are made to Jacob, to Israel, to the Redeemed, the Elect, the chosen, &c. The sinner who is included in the above names, has nothing to fear: Christ is exalted a Prince, and a Saviour to give repentance to Israel and the remission of sins. He is Christ's by redemption, and Christ is his by that living faith, which comes from Christ, and makes manifest the bond which unites the helpless sinner, to his Almighty Saviour, should any ask how this work can be done, let him find the answer in the Gospel by John, iii, and 8th.

The invitations, and promises of the Gospel are addressed to a peculiar people, I can find no Gospel invitations given, or promises made to Ishmael, Esau, Amalek, or Babylon. Of Ishmael, it is said in the Scriptures, "Cast out the Bond Woman, and her Son, for the son of the Bond Woman shall not be heir with the son of the Free Woman." Of Esau it is written, "Was not Esau Jacob's brother? Yet loved Jacob, and I hated Esau, and laid his mountain, and his heritage waste for the Dragons of the wilderness. Whereas, Edom saith, we are impoverished, but we will return and build the desolate places, Thus saith the Lord of Hosts, they shall build, but I will throw down; they shall call them the border of wickedness, and the people against whom the Lord hath indignation forever." Of Amalek, the Lord hath sworn that

"The Lord will have war with Amalek, from generation to generation."

Of Babylon it is said, "Come out of her my people that ye be not partakers of her sins, that ye receive not her plagues; and like a great Mill-stone, with violence cast into the sea, she shall be found no more at all."

From these, and many like passages of Scripture, I conclude that there are some of the human family who are not invited to fly to the "wide extended arms of mercy," (according to the Arminian phrase) some unto whom, no promises of mercy are made; yea, some to whom Christ is "a stone of stumbling and a rock of offence, even to them that stumble at the word, being disobedient, whereunto also they were appointed."

These being my feelings, and views, I must say, when I hear doctrines proclaimed from the Desk, or in Tracts, or Newspapers, which are calculated to place Man's Free-will upon the Throne, and God's Free-grace upon the footstool, I am ready to say with Mary, "They have taken away my Lord; and I know not where they have laid him." When I hear the Lord Jesus Christ represented, as wooing, beseeching, and entreating sinners to be reconciled to him, I ask myself,—was this his manner of treating sinners in the days of his flesh? Or even unclean spirits? I answer no; when he said to the sons of Zebadee, "Follow me." They left their Father, and followed him. Although Levi was engaged at the receipt of custom, Christ said unto him, follow me, he arose and followed him. He commanded the dead to arise, and they arose!—he said unto Lazarus, "Come forth, and he came. He commanded the unclean spirits and they obeyed!" It may be said of all the works of God, "He commanded and it stood fast—he spake, and it was done." By the word of his power, the worlds were created, and by the same display of Omnipotent Power, his sons are brought from afar, and his daughters from the ends of the earth. "It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." Those who represent Christ as entreating, beseeching sinners &c. are not Preaching Christ, but their own inventions.

Amidst the wonders of the present day, our Churches, have almost perished with a famine, not of Bread, nor of Water, but of hearing the word of the Lord, and were it not for the Elect's sake, no flesh would be saved. As far as I can understand the Signs of the Times, it is time for all who are born of God, to cry day and night unto him, that

he would hasten the period when they that swear by the *sin of Samaria*, and say thy God, O Dan. liveth! and the Manner of Bersheba liveth, may fall and rise no more.

RUTH.

Extract of a Letter from Elder, William Marvin, dated Winchester, Va. January 18th, 1833.

BROTHER BEEER:—I am happy to learn by the Signs of the Times, that you are not ashamed of the Cross of Christ.—It is my prayer that this little bark may be kept afloat, and that you may be enabled to withstand, not only the winds and waves, but also the shallows, of errors. Many professed teachers of the faith of the Gospel at the present day, hold up an unhallowed mass, fermented with the vile leaven of human righteousness, free-will conditional justification, and universal grace. They have various ways of disguising the truth; our Rev. Doctors of Divinity who observe the heavenly horizon, put the divine mysteries under the bushel, in order that the offence of the Cross, may be dispensed with. They talk of a kind of common grace, sufficiency of Redemption for all men &c., and gloss away the mediatorial work of the Redeemer. They call upon the blind to see, the deaf to hear, the dumb to pray, and the dead to live. They would send us to Moses, to work for life, and thus dry up the springs of action which flow from our personal relation to, and union and communion with Christ, by casting Moses' vail on the face of Jesus, and giving us stones for bread, serpents for fishes, the letter for the spirit, and the administration of death for that of life. "If the foundations be destroyed, what can the righteous do?" But this cannot be done. God will bless a faithful avowal of his word; let the Trumpet give a certain sound, and leave the result with God, as a valiant champion once said, "If the ministry of the word is to be blessed, speak it out openly, for none deserves the character of a faithful Minister, who out of fear will conceal any part of the truth." Let us not be cowards in the cause of Christ, let us be valiant, and at least let us have as much to say in favor, as an ignorant world has to say against the cause of truth, and thus "wisdom shall be justified of her children."

I remain yours in the best bonds,

WM. MARVIN.

REMARKS.

The present is indeed a very trying time, and the exhortation of Brother Marvin, is seasonable; may the Lord grant we may profit by it, many very many of our Baptist

Brethren seem to be seized with a trembling for the Ark of the Lord. God is casting out the Bond Woman and her Progeny, and they go out from us in such numbers that many of our timid ones, are afraid that they will be compelled to fight, therefore they are constantly trying to so modify the truths of the Gospel as to make peace between Sarah, and Hager—their supplications are, "O that Ishmael might live," surely he was a child of means, (not of promise) Sarah once owned him as her son, she bore him on her knees, and now why cast him out? "But nevertheless, what saith the Scriptures? Cast out the Bond Woman and her son, for the son of the Bond Woman shall not be heir with the son of the Free Woman." Let then the children of Hager, and the slaves of Moses—let the admirers of popularity and the dupes of Priest-craft leave our ranks, as the cowards did the army of Gideon. We may rely upon it, not an Isaac will go with them.—*Ed. S. of the Times.*

THE SUBMISSION CHAIR.

We have more than once had occasion to express our regret that the "anxious seat" as it is called, has so extensively come into use in some parts of our country, in the management of revivals. We think, and have always thought, with Dr. Miller, that "it is eminently fitted to generate fanaticism," to affect the passions, at the expense of the understanding and judgment; in short, to mar and hinder the blessed cause of revivals. But our apprehensions in respect to the evils connected with it would have been less, if we could have regarded it as an insulated measure, rather than as part of a system; or if we could have felt an assurance that it would not lead to other measures still more extravagant. That we were not deceived in our expectations on this subject, we have the fullest evidence.

A gentleman in this vicinity, every way entitled to full confidence, states that at a protracted meeting which he attended a short time since, a person had occupied the anxious seat until he supposed himself converted, and was pronounced so; he was then required to sit in "the submission choir," as it is called, while thanksgivings were offered, that a new soul had been born into the kingdom. Nothing can be more certain than that the "anxious seat" used in this manner, must almost of course lead to self-deception, and it is equally certain that "the submission chair," must serve to confirm it. It is, indeed, a great evil, that these measures serve

to make intelligent worthy men regard the whole subject of revivals with disgust ; but the greater evil, as we think, is that they are sited, in the best possible manner, to inspire false hopes. We must continue to protest, as we have always done, against the whole system ; and though we have no doubt that the anxious seat is used by some with much less evil than by others ; yet we believe there is evil connected with it almost of course ; an evil too, which may be avoided without a sacrifice of the least advantage. Our earnest hope is, that the churches in which these things have prevailed, will gradually throw away their anxious seats and submissive chairs, and be contented to conduct their revivals, if God is pleased thus to bless them, in a sober and scriptural manner.

Journal and Telegraph.

INDIAN ANECDOTE.

A certain Preacher of the Gospel of Fuller, was once sent to labor as a Missionary among the Indians. After pointing out to them the difference between their natural ability to get religion, and their moral inability to do any thing to divine acceptance ; he closed his sermon in the usual manner by exhorting them to accept the proffers of grace, and the overtures of mercy. After service, the Missionary asked the Chief how he liked the sermon. The Chief replied as follows : I tell you, three Indian went down the river the other day sailing on a Mill-stone, one Indian he have no arms, and one Indian he have no eyes, and 'tother Indian he have no clothes on. Well, the Indian that have no eyes, say, I see a gold watch on the bottom of river, and Indian that have no arms, reach'd down his hand and pick up the gold watch, and give it to 'tother Indian that have no clothes on, and he put it in his pocket.

POETRY.

Lines written by Mrs. B. on the sudden death of her child, aged 2 years and 7 months.

—o—
And must my darling be consign'd,
To the cold prison of the grave ?
And can my aching heart no'er find
A balsam for the wound it gave ?
I thought that time would wear away,
The sorrow that oppresses me ;
But still I find, day after day,
Repeats the same reality !
My James is gone ! forever gone !
His lisping tongue no more I hear,
The spirit from its clay is flown ;
His smiles no more my heart shall cheer.

But mem'ry, why thus bring to view
His charms which I no more must see ?
His eyes of meek expression blue,
His sportful sweet simplicity.

And why should my sad heart be riven
With keen reflections arrow still ?
Ah ! was it not a claim from heaven ?
Yes ! it was my kind father's will.

Though death may seem choose the flow'r,
Yet God directs, which it must be,
For death cannot extend its power,
Beyond Jehovah's firm decree.

Then cease, fond nature, to desire
Him back to earth's polluted shore,
Since he has join'd the happy choir,
Where pain and sorrows all are o'er.

MARRIED.

In Wallkil, on Thursday, the 31st Jan'y. by Elder G. Beebe, Mr. *Nelson Kirk*, to Miss *Mary Jane*, daughter of Alex. Bell, Esq.

On Saturday the 2d, in the same town, by the same, Mr. *Lebbeus L. Harding*, to Miss *Fanny Jane*, daughter of Mr. William Carpenter, all of Wallkil.

On Saturday Feb. 3d,—by Elder Gabriel Conklin, Mr. *John Wright* to Miss *Clarissa*, daughter of Mr. David Seely of Minisink.

DIED.

Jan'y. 1st, 1833.—At Iron Hill, New Castle, Co. Del. *James P. Trott*, son of Elder Samuel and Elizabeth Trott, aged 12 years and seven months.

Through the tender mercy of God, the afflictions of his parents in this severe loss was much alleviated by the clear evidence given of his having fallen asleep in Jesus. The relation which he gave a few days before his death of the exercises of his mind for some months past, and of the ground of his hope, being the Lord Jesus Christ, revealed to his mind as possessing a fulness suiting his case ; was as clear as could be wished for from an adult.—Communicated

From the New York, Baptist Repository.

Our esteemed Brother, Rev. J. C. Murphy, has resigned the pastoral care of the Baptist Church in Warwick, Orange Co. N. Y. and has been appointed an Agent of the Baptist Home Mission Society, to labor at present in the vicinity of Hudson River.

Brother Murphy, is Agent for the Repository.—Good, *Ed. S.*

NEW AGENTS.

Stephen Gard, *Trenton, Butler Co. Ohio.*
Samuel Buck, *Strasburgh, Sham'shook Co. Va.*

SIGNS



TIMES.

VOL. I. No. 7,

\$1 PER ANNUM.

DEVOTED EXCLUSIVELY TO THE BAPTIST CAUSE.

PUBLISHED SEMI-MONTHLY, BY AN ASSOCIATION OF BRETHREN.

NEW-VERNON, N. Y., FEBRUARY 27, 1833.

GILBERT BEEBE, EDITOR.

To whom all Communications must be addressed.

COMMUNICATIONS.

FOR THE SIGNS OF THE TIMES.

MONEY ! MONEY !! MONEY !!!

Or "America Ruined."

BROTHER BEEBE :—The following is from the fifth Annual Report of the American Tract Society. "The day is evidently hastening," (says a Clergyman to the committee) "that is to draw a visible line of separation between the friends and enemies of truth and holiness. Could your committee and *wealthy* friends of your Society see the progress of error and vice at the West—the wide West, which is soon to give character and laws to the Nation, they would tremble as they have never yet trembled for *our country*. The progress of *Romanism*, together with open and disguised infidelity, in the great valley of the Mississippi, will require, according to present appearances, but a few years to prepare from your press a Tract, which you may entitle "*The last hope of the World fallen*,"—"America Ruined :"—and shall it be? Shall this progress not be checked? I know that you are doing much; but, dear sir, while the thanksgivings of many, very many, souls ascend to God for the abundant liberality of your Society, and the Bible and Missionary Societies, be assured that in your department, and in all the departments of benevolence, efforts altogether unprecedented must be made, and made soon, or our Country is lost—our civil and religious Institution—all the blessings of a free Government, will be swallowed up as with a flood, and Wo ! Wo ! will be written in tears and blood all over this once fair and happy land." Thus it appears that the prosperity and future happiness of this Country depends on the amount of Money contributed to the Tract

and other Societies of the day. We are informed in this Report that there has been collected the last year from the Romans and Infidels, in the Valley of the Mississippi, \$14,927 and 13 cents—and that the amount of Money received for Tracts and donations the last year amount to \$60,210 and 24 cents. Can it be any longer a doubt, is there any so credulous that they cannot believe that money is not the *rock* on which the various Benevolent Societies of the day are built? Money will make Ministers—money will make Missionaries—money will establish Sunday Schools—money will supply them with *suitable* teachers—money will supply the world with "Winged Messengers," (Tracts)—money will convert the Heathen—money will "replenish the Treasury of the Lord." Ergo, and give us money says the Pope, and we will *pardon your sins*—and finally money will hasten the millennium, and in the language of Doct. Beecher, "will save millions from going to hell." I will give his own language in an appeal to the people of New England—he says, "we appeal to your consciences whether it is not your duty to give. We appeal to your hearts whether you are not willing to give to save your Country from ruin, and to save millions of your countrymen from hell. Are you a friend to your Country? Behold her nakedness, and spread over it the cover of charity; are you friends to civil liberty? Give, that it may be rescued from a violent death, and a speedy one, by the hands of ignorance and irreligion; Are you patriots? Bless your Country by uniting in the holy enterprize of converting a moral wilderness into a beautiful field; Are you fathers? Give that you may provide for your children at home and abroad an inheritance incorruptible, undefiled, and unfading, in heaven."

Every means and plan that is in the power of men to invent are resorted to, to collect money for what is falsely denominated benevolent enterprise. Even the suffering indigent widow

is asked for her *mite*—for proof hear the Rev. Doe. Rice of Virginia, he says, "That while acting as Agent to solicit funds for the Virginia Theological Seminary while in Philadelphia a poor Widow after hearing some remarks on the Widows *two mites* addressed to him a letter containing *one Dollar* for the Theological Seminary." And the Rev. Dr. Ely, when travelling through this County, (Orange) collecting money for the Sunday School union, informed us in his sermon, and as proof that we ought to contribute our money—that a poor *Black Woman* had done so much on one occasion as to open her snuff-box, and there pick out her last sixpence and hand it to him to further the cause of Sunday Schools, and as still further proof of the unholy cravings of these money begging christians; look at the letter of the Rev. Mr. Judson, to female christians, he solicits them to take off their "Necklaces, and Ear-rings, tearing away their ribbands and ruffles and superfluites of Head-dress," and dispose of them to "disseminate the Holy Scriptures, speed the glorious Gospel throughout the world" and save "*many precious souls from the quenchless fires of Hell.*" It is said by one of old, "If I have made gold my hope; or have said to the fine gold, thou art my confidence," it must be "an iniquity to be punished by the Judge," Job, 31st Chap. From this testimony is it not safe to conclude that if they of the different Benevolent Societies have "*made gold their hope,*" or have placed any "*confidence*" in it, that it must be "*an iniquity to be punished by the Judge.*" It was said to one who thought to purchase the gift of God with money, "thy money perish with the." Would it be thought uncharitable in me to say if they of the different Benevolent Societies have "thought to purchase the gift of God with money,"—that they have "neither part nor lot in this matter," and that "their heart is not right in the sight of God." Now permit me to predict that if we in this Country continue to contribute our money to the various Benevolent Societies, that all the "blessing of a free Government, will be swallowed up as with a flood, and *wo! wo! will be written in tears and blood all over this once fair and happy land.*" From what source did those persecutions arise that drenched all Europe "in tears and blood?" Was it from the humble dependent follower of the Lord Jesus Christ? No, it was from those who rolled in wealth and that were "clothed in purple and fine linen and fared sumptuously every day." The Prophet Micha, in the 3d Ch. describes this class of persecutors more

minutely; he says the "Prophets that make the people err, bite with their teeth, and cry peace; and he that putteth not into their mouths, they prepare war against him: they build up Zion with blood, and Jerusalem with iniquity. The heads thereof judge for reward; and the Priests thereof teach for hire, and the Prophets thereof divine for money: yet ill they lean upon the Lord, and say, is not the Lord among us?" Now without going to the Jews and Heathen, to look for persecutions against the people of God—turn your eyes to the valleys of Piedmont where the persecutions lasted for about thirty years, where the *blood* of the Saints was said to have flowed like rivers of water. Look into France where the most horrible scenes have been committed, men, women, and children butchered, and their dead bodies dragged through the streets, the *blood* so running through the channels, that torrents seemed to empty themselves in the neighboring river; and in England, when Queen Mary, and Elizabeth, came to the Throne, the most severe persecutions took place, and when that *pious tyrant, King James the first*, came to the Throne he "commanded all protestants to conform strictly and without any exception to all the rites and ceremonies of the *Church of England*, many were distressed, imprisoned, whipped, fined and burnt; and history informs us that the Presbyterians in England, were not free from persecution when the Government of their Church was established by law. "In 1645, the Presbyterians applied to Parliament, pressing them to enforce *uniformity* in religion, and to extirpate Popery, Prelacy, Heresy, Schism, &c. And in 1648. the Parliament, ruled by them, published an ordinance against heresy, and determined that any person who maintained, published or defended the following errors, should suffer death. These errors were, First denying the being of God. Second, denying his omnipresence, omniscience &c. Third, denying the Trinity in any way. Fourth, denying that Christ had two natures. Fifth denying the Resurrection, the Atonement, the Scriptures." Many were imprisoned and cruelly treated on the account of this ordinance. But let us look around and see if there has not been persecution for conscience sake in this "fair and happy land." Yes as soon as there was provision made by law for the support of the *Saybrook Platform*, persecutions commenced. Yes, the very men who had just escaped from persecution themselves commenced persecuting others who dissented from them. See their cruel treatment towards the Baptists,

and Quakers in New England. Thus we see without going any farther, what kind of a "Government" is wanted in this Country to save "our civil and religious Institutions, and all the blessings of a free Government" from being "Swallowed up as with a flood." If those who are contributing their money to the various Benevolent Institutions of the day could see the errors they are propegating and the "character and laws," they are likely to give to this "Nation, they would tremble as they have not yet trembled for their Country." In the year 181, under the reign of the Emperor Commodus of Rome, the Government became so corrupt that the office of Senator was exposed to public sale, and a wealthy Criminal by the means of money might obtain a reversal of the sentence although justly condemned. It must be acknowledged that money is power and that it has corrupted the Church, and people of every Nation when improperly used. If money is power it must then be granted that those societies have power, as they roll in luxury and wealth, and to assist them, their is a combination of talents and learning which if strong enough will destroy liberty of conscience and fill the land with oppression, wretchedness and misery, "and wo! wo! will be written in tears and blood all over this once fair and happy land."

LEBBEUS L. VAIL.

Goshen, Orange Co., N. Y. Feb. 12, 1833.

FOR THE SIGNS OF THE TIMES.

BROTHER BEEBE:—Having had the opportunity granted me, of examining a communication, in the "World" of Dec. 29th, signed Phlegon, I beg leave through the medium of your paper, to give it a passing notice. The production was, I presume, designed to expose our folly at the Black Rock Meeting, in daring, in the face of popular opinion, to express our attachment to the New-Testament, as the only correct standard of Gospel order; and to declare our rejection of the substituted inventions of men. It is a fair specimen of the written arguments with which the appeal, of the followers of the Lamb, to the Bible, has in all ages, been met, by the advocates, for human contrivance.—

To Phlegon, alias, Brother, J. M.,

SIR,

Having read over your remarks, above referred to, and casting my eye further over the "World," I discovered some editorial remarks, in which your production is highly extolled. The editor speaks of it as the re-

futation of error and superstition. How strangely, thought I, have things changed among the Baptists; formerly with them, it was error and superstition, to be led by Priest-Craft, and the inventions of men, in religion, now it is such, to believe in, and follow the Bible, as a perfect rule of faith and practice.—He further speaks of this refutation having been made "Under the clear and manifest dictates of the word of God and of a sound judgment." On reading this, I concluded again to look over your remarks, and see if I could discover wherein they were dictated by the word of God. I recollected that in the Bible, we read, "To the law and to the testimony, if they speak not according to this word, it is because there is no light in them," Isa. viii, 20. But in vain did I look over the production of Phlegon, to find any portion of God's word referred to as supporting his positions, or as condemning ours. It is true I find you once saying, (speaking of those Institutions to which we object,) "That 'the essence or spirit of some of them, at least, is as abundantly established, demonstrated, and set forth in the sacred page, as if it were line upon line, and precept upon precept, here a little and there a little.'" But I thought that you, if not your Editor, had been enough acquainted with the old-fashioned Baptists, to know that a naked assertion of this kind, would never be acknowledged by them, as proof in the place of a *Thus saith the Lord*, in reference to Religious Institutions. They have been often told by the Paedo Baptists, that Infant Sprinkling is abundantly taught in the Bible; but when pressing for a text in point, they have been again told, "We cannot mention the particular place, but we know it is there for our preachers say so." Hence when any person tells them that such, and such sentiments are in the Bible, without deigning to inform them where, they cannot help suspecting that he has obtained his information from the same source, from which the Paedo Baptists get their's.

In a word, my brother, and not wishing to be too severe, the more I examined your remarks the more I felt, that they were a wicked cavil, against our references to the word of God as the only proper standard of gospel order. It is true, that in blending things in different and positive institutions together in one common mass, the precedent has been set you by others. But are the same allowances to be made for you, as for some others in this thing? You have been long conversant with the Baptists; you have shared with them in the contests with the Paedo Baptists, and

have felt with them, when your opponents have used arguments, similar to those used by you in the former part of your *remarks*; that is, when to meet your demand of a—*This saith the Lord*, for their practice, they have required your authority for conforming to some of those ever-varying, and indifferent circumstances necessarily connected with religion in one shape or other; I say that you in common with other Baptists have felt that this was treating the authority of God's word with contempt; for when you have thus demanded direct authority from God's word for a certain practice, it has been in reference to it as practised as an appointment of the Great Head of the Church.—You also must have known, what the Baptists have understood relative to positive institutions, or appointments of the King of Zion, personally or by his Apostles, viz: that an Institution, or the order relative to that Institution, being established by the Word of the Lord, or by the uniform practice of the Apostolic Churches, as necessarily prohibited the substituting any thing else in the place of that Institution, or any other order in the place of that established, as it required the observance of them. For instance, Regular Baptists, have uniformly considered unbaptized persons prohibited from partaking of the Lord's Supper, by the uniform practice of the Apostles of administering Baptism to the converts to the Gospel previous to admitting them to the Supper. Again I should suppose that you, at least, ought to know the difference between a thing or circumstance having a particular order relative to it prescribed in the New Testament, and its being left undefined or as a thing indifferent. For instance, if you have read the New Testament with any attention, you must have observed that relative to individual Brethren's uniting themselves with the Church and relative to the Churches' meeting together, and to the Officers of the Church and to the parts or worship to be attended to when the Church meets, &c. there is a certain prescribed order given; but that in reference to Brethren's occasional meeting together, either designedly or undesignedly, in their intercourse in the world, there is no order specified. Yet in your zeal to turn into contempt our conscientious appeal to the Baptist Churches, of self-defence, relative to our course touching the popular Institutions, you have thrown away all distinction between things appointed of God, and things indifferent.

If indeed, it should be the case, that though the oldest, or next to the oldest preacher in

the Philadelphia Association, you have never reflected that the ministry of the gospel, is as much a positive Institution, as in Baptism, I beg leave to inform you, that your authority to Baptize is found in the self-same command which authorizes you to preach the gospel. If then one is a positive Institution, the other must be; and if the order laid down in the word of God relative to the former, must be strictly regarded without alteration, the same must be the case with the latter.—And if the views we entertain, of God's word and God's appointments, and the stand we have taken relative thereto, in the face of open reproach, and at the loss of popular influence, appear trivial to you and incline you to be facetious; they are serious and important things with us.

Now, my Brother, referring more particularly to your remarks on our "Old School Meeting," if you will read our Address again, I think you will find that our objections to some of the Institutions of the day, are founded upon the views which I have above noticed as having been uniformly entertained by the *old regular Baptists*, relative to the authority of God's word, as requiring the observance of those Institutions appointed, in the order marked out, and in prohibiting what is not required thereby, in the observance of them.

The Sabbath School, Tract, Mission and Bible Societies, and Theological Schools, have all, ostensibly, in view, the spread of the gospel, and the evangelizing of the world. Yet the Lord has especially appointed the preaching of the gospel, in the order pointed out in his word, for the accomplishment of that purpose. Hence we consider the appointment thus made and the order divinely established, as requiring our strict regard, and prohibiting our substituting any thing else in their place. Ponder, if you please, the following texts, among many, and see if they do not bear us out in the views we entertain of the authority of God's word. Heb. viii. 5; John x. 4 and 5; Luke vi. 46, 49; Math. xvi 24, xviii, 18, and Isa. viii, 20.

Again we consider the formation of Gospel Churches, that which entitles to membership in them, the bond of union, the discipline to be observed, &c. to be special appointments of the Great Head of the Church. And that as the whole organization of these religious bodies was thus divinely appointed, and as this is the only combination into a religious body, appointed in the New Testament, we considered other combined religious Societies as unscriptural; that is, *forbid-*

den by the Scriptures. Hence we object to these new Societies, because they are religious bodies, distinct from Gospel Churches, having altogether a different organization, bringing in as members, persons prohibited by the word of God from membership in religious Societies, professing to be formed for the purpose of accomplishing that work which the Lord has intrusted to his churches, and, in some instances assuming the very authority, with which he had alone invested his Church; that of calling persons to ordination, &c.—These things you will discover, by a perusal of our Address, to be some of the principle grounds of our objections, as there stated.

Now, my Brother, if you considered us Scripturally wrong, in our views, why did you not as a candid man, and as a christian, take up our positions and objections, and show their wrong, from the word of God.—Instead of this you have attempted by vague, unsupported assertions, to impress your readers with the notion, that our proceedings at the Black Rock Meeting, were as contrary to the Scriptures, and as much at variance with our own avowed principles, as were the Institutions to which we object. Before making such assertions as you have, and casting such insinuations; you ought to have showed either, that our objections were not supported by the Scriptures; or that the same, or similar objection rested against our proceedings. Neither of which have you attempted, from the word of God. As I have already remarked, and as you must allow; the New Testament no where defines the *order* to be observed in the occasional meeting together of Brethren as individuals, in their intercourse one with another. That such occasional meetings, where Brethren meet not as a Church, or particularly for worship is allowable by the Scriptures, as one among several instances take the following: Paul, Barnabas, and Titus, at a certain time went up to Jerusalem to consult with the Brethren there concerning the Gospel they had preached among the Gentiles; and it appears also from the sequel, that they consulted about certain practices, and that a certain thing was recommended to Paul,—See Gal. ii, 1,—10. Now the *order* observed in this meeting, is not specified, though I presume it was not a *chaos*; if therefore the Old School Brethren, may have pursued a different order in their meeting together for consultation, still they have not transgressed any *fixed Scriptural rules*, relative thereto; nor substituted one order, for another which had

been divinely appointed.—Wherein, did we contravene any Scriptural order, or substitute any human Institution in the place of a divinely appointed one? Did we form ourselves into a standing religious body? Or endeavour to impose our *order*, in our proceedings as of divine appointment, or religious obligation? Did we assume any authority which did not belong to us as individuals.—As a professed Disciple of Christ you ought to have reflected and been prepared to answer to these queries, before you threw out such remarks as you have.—Did we deal thus in *generals*? Did we not candidly state the ground of our objections? I will notice a few of your remarks particularly. You say, “I no where in the New Testament, read of a Baptist Convention.”—Neither do I; and what is more: according as I read the New Testament, I find State Conventions, and all others which assume the form of standing religious bodies, by appointing Boards to act as their Representatives during the recesses of their meetings, &c.—prohibited by the Scriptural fact, that the Lord has appointed one order of religious bodies, viz: Gospel Churches, requiring his Disciples to unite with one or other of them, and to act as amenable to them. The term Convention it is true may be applied to our meeting, in the simple sense of a *coming together* and only in that sense.

But still the term was rejected by us, on account of its being so generally used to designate, those religious combinations formed for concentrating power.—How the Clerk, or the Editor* came to head our proceedings with the terms “Baptist Convention,” I know not. But assuredly the thing was unauthorised, and I presume done inconsiderately.

Till opportunity admits of my further noticing your remarks, which I hope may be shortly,—I bid you Adieu. S. TROTT.

Iron Hill, New Castle, Co. Del. January 25th, 1833.

FOR THE SIGNS OF THE TIMES.

BROTHER BREEBE:—I have heard of various kinds of Baptists; but until I saw an

* The term Convention, was placed at the head of the proceeding at the Black Rock Meeting, by the Printer, who was not aware of the different uses which were made of the term by different Baptists, and in reading the proof it was inadvertently passed by the Editor. We give this explanation, to exculpate the Clerk of that Meeting from any unjust imputation.—*Ed. Signs, &c.*

extract from the New York Repository, I never heard of Hickory Baptists. I suppose the editor of that paper, is entitled to the honor of the discovery; and I presume you as well as others, for whom it was intended are willing that he should enjoy all the advantages resulting from the invention. I confess, that on first reading it, I felt something of the spirit by which I believe it was dictated, and I soon found it was not the spirit of Christ. But I am at a loss to know his design in the allusion, I thought of several ideas associated with that species of wood.

First I thought of its elasticity; but this is only applicable to it, while young, and we claim antiquity, and should that gentleman feel disposed to dispute the claim, he may find more difficulty in bending us, than he is now aware of.

Again, it is frequently used as a rod of chastisement, and he may have had reference to Prov. xxvi, 3. "A whip for the horse, a bridle for the ass, and a rod for the fool's back." And I do not know but that meeting may answer some of the valuable ends contemplated in that passage, and it is clear to every discerning mind, from the manner in which Mr. C. attacked the Brethren composing that meeting, that he stands in need of the advantage contemplated by a proper application of the last named instrument:

Hickory is distinguished for its excellency as fuel, and I do believe the Lord is kindling a fire in Zion, for the benefit of his family; indeed the present times call for it. Fire is productive (you know) of two good effects, *i. e.* to warm, and enlighten. The winds of doctrine, which of late have been so common, have rendered the kindling of a fire productive of these effects highly necessary. They are very chilling in their tendency, particularly those from the east; in consequence of which, many of God's children have been almost frozen to ice, and stand very much in need of a good fire to thaw them.

These winds have blown up a great many clouds; it is true they are clouds without water, and we need not fear that they will extinguish the fire; yet they have obscured the sun from many of the people of God, who are now groping in the dark, several instances of this have come under my own observation. I have had conversation with several of late, who have been enveloped in thick darkness in consequence of those clouds, who having lost for a time the sight of the sun of righteousness, have been for some time following a "Will O' the Wisp," *i. e.* a delusive

light, who are now rejoicing in a deliverance from the darkness, through the instrumentality of the fire kindled at Black Rock. Indeed I have conversed with a number who have never been carried away by those winds of doctrine, who nevertheless, acknowledge that they never had as correct views of the distinctions between truth and error, as they now have, and this they are ready to attribute (under God) to the stand taken by those whom C. is pleased to call "Hickory Baptists;" but this is an effect to be looked for. The question is fairly at issue, between us and our opponent, we have passed the Rubicon and there is no retreating; but with the truth in our hearts, and the sword of the spirit in our hands; we have nothing to fear, victory is certain. It is true we may expect to have our characters traduced, and our motives impugned; but we have the consolation to know that the same fate attended him, whom we delight to own as the captain of our Salvation, and to honor as our legitimate Sovereign; and should we have to suffer for tenaciously adhering to his law, and rejecting the inventions of men, we may rejoice in being counted worthy to suffer shame for his name.

Should these remarks be thought worth a place in your paper, and come under the eye of C. they may possibly excite some degree of irritation; But for an antidote I would refer him to 1 Thes. iv, 11.

I remain yours,

OBSCURATUS.

KINGS-EVIL AND PRIEST CRAFT.

BY JOHN LEE LAND.

Which has done the most mischief in the world, the Kings-Evil or Priest Craft?

COTINTIUED.

That christianity is the best religion on earth, has my unqualified assent: and I will add, that it is the only religion that ever was on earth that brings pardon to the guilty, and gives a sure prospect beyond the grave. Granting this, a question arises, whether it is not possible for the best things to be prevented to the worst purposes; The faith of Rome was once spoken of throughout the whole world; but when christianity became the national characteristic of the empire, and was modulated as a political institute, it became an engine of cruelty. The inquisition in Spain—the tortured murders in South America, with the rivers of blood that have flowed in Asia, Africa, and Europe; all done under the mask of christianity, answer the question in the affirmative.

That christianity is essential to good government, requires some animadversion. The nations of the earth from the 18th century A. M. down, had resource to civil government, and many famous law givers among them; such as Salon, Lycurgus, &c. In this condition the world was when christianity was introduced. and whatsoever was true, virtuous, lovely and of good report was selected and enjoyed by the precepts of the New Testament, and the important doctrine of remission of sins by the blood of the lamb, & the resurrection of the dead (which heathen philosophy and state policy knew nothing of) were revealed. Moral precepts of right, whether they are found in the golden verses of Pythagoras, the maxims of Socrates, the saying of Seneca, or in the Bible, are essential to the peace and good order of society. But to suppose that christianity must put on a legal robe, and dictate either by a pope, a king, a prelate; a Kirk or a major-vote is essential to good government, is far, very far from being true.

The New Testament is written *multum in parvo*; the whole of it can be distinctly pronounced in 14 hours. It is an easy matter therefore to test the following quotations.

Did the Lord Jesus Christ ever call in the aid of civil rulers to defend his doctrine, force an attendance on his ministry, and support the 12 and the 70 whom he sent out to preach? Did he ever ordain that his followers should be formed into bodies politic, and have legal authority to assess and distrain to support the gospel? Did he ever intimate that colleges should be endowed with funds, to prepare pious youths for the ministry, or prescribe any other measure, saving this, "Pray ye the Lord of the harvest, that he would send forth laborers into the harvest?"

Did he ever institute that one day in every seven should be righteously observed by his followers; and that those who would not observe the day, should be arrested by a publican and fined by a magistrate? Did he leave any orders that Parishes, in their ecclesiastical political capacity, should contract with a preacher for life, and give him a sum per annum: and that this sum should be levied upon all, according to poll and property? He certainly ordained that those who preach the gospel, should live of it; but is the duty of communicating binding on the disciples in their social compact, or on them as individuals?

Granting christianity all its merits (which, as it respects the salvation of men, is calcu-

lated) still the question returns, "ought all men to be compelled, by law, to support it by tax?"

The New Testament is the code of laws which Zion's King has given to his subjects; to which nothing is to be added, and from which nothing is to be taken away. In that code there is no account that Jesus or the Apostles ever appealed to civil law, to aid them in their ministry, or ever desired it. Nor is there any precept given, that when christianity should become more general in the nations that then magistrates should interfere. They asked for no thing but a dispassionate hearing and a correspondent belief, on rational evidence. All that preachers, in right, ask for from Government, is to be protected as citizens, and *let alone* as religionists.

It is not only a supposable case, but a case that exists in fact, that in many parts of the world, Pagans, Jews, Turks and Christians, all have the bounds of their habitation fixed within the limits of one government. These several sects unite and form one body politic, for mutual advantage and defence; each sect pays its part of the civil list, and all arms equally alike for mutual defence. In such a case, what reason can be offered, why the three last should all be compelled to support the temple and worship of Jupiter? Or why the other sects should be forced to be circumcised and abstain from swine's flesh, &c.? Or that all the rest should subscribe to the alcoran and worship the great Prophet? Every christian would say, "the demand is unreasonable and cruel." If the christians should gain the ascendancy and tax all the other sects, to support the religion of Christ, would not the other sects have equal cause to plead injustice and cruelty? And would not the religion which they profess to admire meet them in the face. and cry "Whatsoever ye would that men should do unto you, do ye even the same unto them."

In the United States, the above case has but small bearings; where the number of Pagans, Jews and Mahomedans is so small; but there are thousands of Deists, who cannot be convinced of any revelation from God to man, except that of nature; and a thousand who cannot conscientiously join with any religious society, from an honest conviction in their own judgments, that they themselves are not fit for christian fellowship; or that the religious societies among whom they live, are not sound in the faith. Now, what is to be done with all these? Shall christians compel the Deists to support that which they believe to be delusi-

on? As well might they call for fire to come down from heaven and consume them, because they do not receive Christ! It is a horrid work for infidels to persecute those who own themselves unbelievers, which has no excuse. Men of common honesty have judgments, though they may be void of the holy unction; and in their best judgments, thousands of them conclude that while they are destitute of the spiritual anointing, it would be a presumptuous crime for them to join a religious society, which is composed of living stones. Others there are who entertain a hope for themselves that their sins are pardoned: but with the sects of religionists, among whom they live, they cannot in consequence unite. In such cases ought the ruling party to compel such honest souls to act the hypocrite, or support that order of worshippers, in whom they had no faith? If it should be suggested, that such men make their pleas only to save their money and act hypocritically (which likely is the case with some) the answer is that their hypocrisy originates from the evil of *compelling power*, which always has a tendency to create hypocrites and distress honest men. But pray who has given the ruling sect a *patent right* to all the hypocrites, and all honest individuals? It is enough for societies to tax their own members, who have voluntarily joined them and wish to be taxed; but for them to send a *press gang* of assessors, and constables and to press all within their limits to enter their service or be put in irons, may be justified on the principles of sovereign tyranny, but it is certainly anti-Christian.

If all men ought to be taxed to support religion, why are the Priests themselves exempted? Paul enforced his precepts by his example. "I have coveted no man's silver or gold or apparel. Yea, ye yourselves know that these hands have ministered unto my necessities and to them that were with me. I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, it is more blessed to give than to receive." These words were directed by the Apostle to the Elders of Ephesus. And why should priests be exempted from civil taxes and military duty? And why they should lay grievous burdens, hard to be borne, on the shoulders of others, and not touch them with the tip of one of their fingers, I know not?

The most popular argument, used by the Priests and Co. in Massachusetts to justify legislative interference and a compulsive power in religious taxation is, "that *religion*

and *education* are placed on the same footing in government; and therefore, as all men of interest ought to support education, for the good of the Commonwealth; so likewise all ought to be compelled to support the priests. That as ignorance and barbarism will prevail, if education is not supported; so superstition and heresy will abound, unless legal provision is made for the priests."

If this is a correct principle, an axiom in politics; it is as necessary among Pagans and Mahomedans as in christian countries. If there should be ever so respectable a minority of christians among the Hindoos or Turks, according to this principle, they must all unite with heathen and musselmen to support the Priests of Jupiter and Missionaries of the great prophet. Where this takes place, and the christians complain of their burden, would they like to hear this doctrine from the ruling party,—"*religion and education are placed on the same footing: and as you share the protection of government, you must bear the burdens with us to support both, for the good of society.*" The question answers itself.

Where do christians learn the lesson, that religion and education stand on the same footing? The first originates in heaven, the last arises among men. The first, no natural man can receive or know—none of the princes of this world understand it—there is a way which no bird (common man) knoweth; the Vulture's eye (philosophical research) hath not seen it; the Lions Whelps Princes and rulers with all their proficiency in policy, have not trodden it; nor the fierce Lion (the warrior with all his Military skill) passed by it. It is hidden from the wise and prudent, and revealed to babes. What is more common than for men of the greatest science, to be the farthest from christian piety? While the most illiterate are filled with the spirit. It was said by some that Jesus never learned. John was in the deserts until he began his ministry—many of the Apostles were brought up in fishing boats: where do men get the idea that religion and education, like a pair of columns stand on the same pedestal? The scheme of uniting believers and unbelievers together in religious society—of having some in the pales of the church, who are not in the church—of being incorporated by law and becoming bodies politic, of levying money for building meeting houses and paying the priests, as is done for the state and county tax, &c. may be justified on the principle of enlarging society and getting money; but meets with no support from the New Testament.

It should never be forgotten, that there is no *object* of legislation, but what natural men, as such can understand and legislate upon; but the things of the spirit, which belong to the Messiah's Kingdom, are out of the reach of merely wise men, and therefore do not come within the compass of legislation. Every attempt of a legislature to interfere about christianity, is to impeach the wisdom of Christ (as not knowing how) or his goodness (in not giving sufficient code to his subjects).—Those who are in reality the followers of Christ, will not—durst not—and know they cannot make any addition to the code which Christ has given. But those, who under a pretence of friendship to Christ, as spiritual lords, have presumed to dictate, to their consummate hypocrisy have added complete tyranny. Religion and education do not therefore stand on the same ground; for education is an article which natural men can legislate upon with understanding. What ever may be said of those governments that contend for the *divine right* of kings—that they are born to rule—that they are the fountains of honor and power—*rex lex*, is a true maxim, and that the subjects enjoy their privileges as favors from the throne, and not of native right; yet surely in the United States, where *rex rex* is believed in, where it is understood that al. power is originally in the people, and by them given to their agents, there can be no plea for a legislative interference in religious concerns: For the many units in a government, cannot invest their legislature with any power, which they themselves do not possess, in small constituent parts. If each individual has this power and right to dictate and compel his neighbor, what God to adore—what homage to pay—what times to pay his homage and how much to contribute, then, by adding all these little items of rightful power together, the whole body of the people may invest their legislature with power to interfere, but not without.

If the Almighty had appointed legislatures for it, and they would take the responsibility upon themselves, to answer for all the people at the Judgment day, it would be reasonable that they should have the controul of them in this life: but this is not the case; every man must give an account for himself: surely then he ought to be left free to himself.—Legislatures, Judges and Jurors, in their official capacities, have nothing to do with souls, consciences of others, or eternity.

The introduction of pure christianity into a nation, is an immense blessing, so long as

it operates in its native channel; which is to make known the good will of God to men, through a mediator, and teach them to do justly, love, mercy, and walk humbly before God: But wherever it has been made the characteristic of a whole nation, and treated as a principle of a state policy; it has been the worst hag above hell. Heathens and Turks shudder at perfidy, fraud, cruelty, and thirst for blood, which prevail in christian nations. Hence the appearance of christian Missionaries in barbarous nations, is dreaded. Those nations look upon them as the precursors of war. And stubborn fact proves that colonization, war and extermination have followed them in many instances. What a pity! that the only religion on earth, worth having, should be perverted by *priest-craft*, to a trade of emolument—an article of merchandize—a science of the schools—a sanctuary for crimes—a pretence for extermination; a claim for power—and a speculation for money. Christianity must necessarily be the best thing on earth; other wise it could never have been a covert for the worst abominations.

Notwithstanding a compulsive power exists in the constitution of the government and laws of Massachusetts, to force people to pay the priests; yet the principle has been rebutted with so much address, that it is greatly weakened. The spirit of so respectable a minority rises so high against it, that the majority hesitate to use it on every occasion: Recourse is, therefore had to the formation of societies—charitable appeals, &c. to raise funds to make preachers—support them that are made—and furnish the Missionaries with money to carry the gospel to remote regions.—In these exertions a great degree of philanthropy, or a great degree of craft is manifested. The images of the Gods of India are literally held to view, and the immolations of the Hindoos are painted out in all the horrors of language. Children are exhorted to cast in their mites, with encouragements that every cent may save a soul: and young men are solicited to labor part of their time to supply a ministerial treasury. Restraints on drink and superfluities are recommended, and every conceivable measure pointed out (except the unpopular method of Ministers waiting till they are endued with the spirit; taking neither purse nor scrip with them when they go—being willing to die daily that others may live—to labor, working with their own hands to supply their necessities, &c.) as if the salvation of the world depended upon a *priest-fund* as much as it

did on the promise made to Abraham. Good God ! are these thy ways ?

To honor the Lord with our substance—to contribute for the relief of the poor and widows—to administer to the saints, and communicate all good things to those who teach the word ; are sacrifices, with which the Lord is well pleased. But to create large funds in advance, for the declared purpose of educating young men for the Ministry, and supporting Missionaries ; lays a temptation before them which may be too strong for many to withstand, that are not inwardly moved by the Holy Ghost to the work of the Ministry.

When Jesus was on earth, he called unto him whom *he would* and sent them forth to preach, nor is there any good reasons to believe that the same Jesus does not *now* use the same method : If so, it is not for parents, friends, churches, Presbyteries or Bishops to designate the candidates. If certain grades of education, beyond what men in common possess, are more necessary *now* than at the first times of the gospel, the Lord of the harvest can thrust such forth. I have not yet been able to find any command or precedent in the New Testament, for the churches to be at an expence for the preparatory stages of the preachers. No, nor indeed any preparatory stages at all, until it pleases God to separate them from their mothers womb and call them by his grace to preach, without conferring with flesh and blood.

The subject of producing preachers is treated by many as a mathematical question. " There are so many vacant parishes—so many old preachers will die in a year. These vacancies must be supplied. And so many must annually be raised, and money must be collected in every devisable way, or souls will perish for lack of knowledge." If my conceptions are just, St. Paul would treat such mathematical and mechanical stuff with an indignant smile, and well he might, for he himself labored abundantly, and travelled from Jerusalem round about to Illyricum, fully preaching the gospel, without such parade of reasoning.

The exemptions which students receive, from military duty and civil taxes, while in the stages of preparation ; together with the prospect of a support through life, are strong temptations to many, who are no great friends to sun-burnt faces and hard hands. This suggestion will not appear invidious when many of them confess, that their motive is to *get an easy and genteel living.*

The Missionary plan, formed with great

ingenuity, is now in operation and will soon test its own merit. Like the great Amazon, it receives its tributary streams of thousands of auxiliary societies, and draws revenue from every spring. Whether this great exertion is the travail of Zion, to be delivered from Babylon and usher in the latter-day glory ; or whether it is only a piece of ostentatious pomposity, and will finally burst like a bubble, as the crusade and armada did, is yet uncertain. To me it appears more like a religious parade than humble piety. The predominant spirit seems to speak, " Come see my zeal for the Lord of Hosts." It opens a door for writers to paint fables and exaggerate facts. It is a lucrative business for printers, and a large field for preachers, who cannot find employment at home.

I close with an anecdote, between James Manning, President of Brown University, and Sam Niles, an Indian preacher in Charlestown, R. I.—Mr. Manning paid Niles a visit, and addressed him thus : " How do you do brother Niles." To whom Sam replied, " Ah, who are you ?" Mr. Manning replied " I am James Manning, a preacher of the gospel of Christ." " Ah, said Sam, " do you preach for Jesus Christ or *old ten*?"

[Concluded.]

In publishing " Bradford's Letter," the following was accidentally omitted by the printer. It should have been inserted immediately after the " Preface," which concludes on the 74th page with the words "*Sampon's foxes, when tied tail to tail.*"

THE GOSPEL SPIRITUALLY DISCERNED.

OCCASIONED BY ANDREW FULLER'S PUBLICATION, ENTITLED " THE GOSPEL ITS OWN EVIDENCE."

[In a Letter to a Lady.]

" *What man knoweth the things of man save the spirit of man which is in him ? Even so the things of God knoweth no man but the spirit of God. The natural man receiveth not the things of the spirit of God for they are foolishness unto him, neither can he know them because they are spiritually discerned.*"

MADAM :—

I have returned your book, " The Gospel its own Evidence," with the following remarks which you are welcome to make use

* When dollars passed at 45 shillings the currency was called *old ten*.

of as you please As you say the gentleman who put it into your hands dared you to read it, you are therefore welcome, when you return it to accompany it with these remarks, though they may be considered as too severe, and written in a bad spirit, by my own master, I must stand or fall. I have long been convinced of the evil, nature and pernicious tendency of those principles which Mr. Fuller and others have for some time been endeavouring to establish. I am sure they will eat as doth a canker and entirely corrode the vitals of true godliness. I have often been charged by others with being too severe and uncharitable in reflecting upon the principles of such dear good men, but I am convinced that those who pretend to so much external holiness and sanctity are the greatest enemies to the vital power of religion and the internal work of God's Spirit upon the heart; and whilst they cry out against outward acts of sin, they are establishing the throne of iniquity by a law; and whilst they are preaching up reformation, are trying to set aside the work of God in regeneration. Of such I can say, "O my soul come not thou into their secret," but may the Lord ever make me faithful to oppose, and according to the light and knowledge which he has given me, enable me to expose the cunning craftiness of such as lie in wait to deceive; for they do lie in wait, they set a trap, they catch men, they do catch poor christians, when they get them into their net;—and to this end they crouch, they humble themselves, and, by their religious grimace, their affected humility, candour and charity, and by feigned words, of soft speeches, they deceive the hearts of such simple babes who are unskilful in the word of righteousness; and as children not well established, are liable to be deceived by their guile, duplicity, and dissimulation.

As it respects the title of this book, "The Gospel its own Evidence," without seeing the author's name I might have passed it over, supposing nothing more was meant than the beauty, harmony, consistency and excellency of the truths therein revealed; but knowing something of the craft so often practised with success by sopistical jugglers, I could not help suspecting treachery. There is that concealed under this title, which would subvert those scriptures whose authenticity this book professes to maintain, and in the end would eventually overturn—if that was possible—blessed be God, the "foundation of God standeth sure," having this seal, "The Lord knoweth them that are his."—It is the Lord's controversy, and there is no con-

cord betwixt Christ and Belial; the very testimony of grace received, must provoke the formal hypocritical professor. There can be no more agreement or union betwixt an experimental christian and a mere professor, than between acids and alkalis; the words of man, taught of God and made wise unto salvation, will operate on the heart of a fool, like vinegar upon nitre. Every man by nature is a fool, as to all divine and spiritual knowledge, however wise he may think himself or however he may be esteemed by others for his acute reasoning, sound judgment, or fine language. What a fool must that man be who thinks that he can keep the law!

What a fool must he be who thinks that he can understand the scriptures in their true meaning, or receive them in their power, grace, and influence, who never was possessed of that spirit which indited them, and without whose teaching they cannot be understood! Whoever openly denies or goes about in any way or manner to set aside the Spirit's work, must be endeavoring to sap and undermine the very foundation of all true godliness, and to invalidate the authenticity of the Bible; and that too, more effectually than the open attacks of such professed infidels as Tom Paine. False friends are allowed to be more dangerous than open enemies. No man can receive these sayings (says our Lord) save those to whom it is given; but there is a way (says Mr. Fuller, page 262) "in which God may be said to give even to them who do not receive!" How a thing may be given to me, though I do not receive it, is what I cannot comprehend. It is one thing to promise me a favor, or to intend me a favor, it is another thing actually to receive that favor; neither can I call it mine till I have received it, either in the whole or part. But says Mr. Fuller, "It is in this way,"—I would ask, in what way? Perhaps he may say, that the Bible is given to them who do not receive it. I answer, it is one thing to have the written word in your hands; it is another thing to have the word of God in your hearts; and as St. James says, to receive with meekness the engrafted word, which is able to save your souls by making us wise unto salvation.

A person unacquainted with the craftiness of men, might pass over such an expression as this, that "God gives to them who do not receive," without once suspecting the design of thereby evading the force of an objection which may be made to that popular doctrine, *the duty of all men to believe*. If it is the duty of all men to believe, why does not God give

all men the power to believe? All for whom the Scriptures were originally intended must receive them; but even these cannot receive them till it is given them; and after given, they see no further than the Lord is pleased to show them. As many as were ordained unto eternal life, believe, and none else. What the Spirit saith, it saith unto the churches. And no man can have any clear, full, and decided proof, evidence, and conviction of the truth and authenticity of the Scriptures, but as the truth therein revealed are opened and powerfully applied by the influence and operation of the Holy Spirit. I would repeat it from the conviction that I feel, that whoever goes about to set aside the Spirit's work, does thereby endeavor, as far as in him lies, to invalidate the truth and authenticity of the Scriptures, which can no otherwise be known, received, or felt, but as they are spiritually discerned and applied to the soul by Divine energy from the Spirit's might. If this title, the "Gospel its own Evidence," be but compared with the author's principles and other expressions even in this book, its intention will clearly be proved.

Page 198, Mr. Fuller says, speaking of the Bible, "Read it, but seriously, and your hearts will answer its description, it will touch the secret springs of sensibility.—To whatever particular vices you have been addicted, here you will discover your likeness in a way that will bring conviction to your bosom."

Well madam, what think you of this? This is not so well wrapped up, nor so artfully disguised, as to leave us at a loss to know his meaning; and if these words are compared with the title of the book, the one will help to explain the other. "Read it, but seriously, (is that enough?) it will touch the secret springs of sensibility." Not the least intimation of man's blindness and ignorance by nature, not a word of the Spirit's work, it seems as if reading the Bible seriously was all that was necessary. I remember a puffing advertisement from a mountebank divine, who offered to give an exposition of the Bible, which should explain all difficulties; but that which crowned the whole was this, he undertook to say that it should carry conviction to the heart. If either he, or Mr. Fuller had ever been convinced of their own blindness, or had ever been spiritually convinced of sin, of original sin, of the sin of unbelief, or of unrighteousness, they would have known that conviction for sin was the work of God's Spirit; they would have known that neither the hearing nor the reading the

word, however attentive or serious we may be, will in the least be either pleasant or delightful, profitable, or instructive, unless the word is attended with power to the heart. If this be so, as it respects the subject of divine grace, whose minds have at any time been enlightened to see, and whose hearts have at any time been opened to receive the word of eternal life, who sometimes can hear and read with pleasure, and find the word come home with power, and accompanied with light and knowledge, but at other times find no light, no life, no sweet enjoyments, nothing but mourning and lamenting their deadness and stupidity and insensibility, nothing but crying my leanness, my leanness; I say, if this be so as it respect the subjects of Divine Grace, how shocking must it be to hear a man, who assumes the ministerial name and character, in this manner deceive souls by saying, "Read your Bibles, but seriously," &c. &c. making no distinction between believers or unbelievers! no, nor once directing them to ask of God that he would give them his Holy Spirit! So far from showing us that man can do nothing of himself that is good, we are taught that he can, if he will.—He can understand the Scriptures if he will: there is no want of power, there is nothing wanting but the *will*. And in order to maintain this doctrine they have inverted a curious distinction between natural ability and moral inability. These theological jugglers play with this distinction as it were with *hocus pocus*. And by this kind of legerdemain they can play with every text of Scripture which speaks of man's inability since the fall, to do any thing that is good, for they tell us that man's *cannot* springs only from his *will not*, that he has *natural ability*, and the Scriptures only speak of his *moral inability*. He *could*, say they, if he *would*! I do not wonder that a child of God, giving way to a reasoning spirit & following such wise disputers in such wise distinction, should be lost in a maze of error, and be distracted with such intricate inquiries till the Lord is pleased to restore his soul, and bring him again into the straight but narrow way. For my own part, I am well convinced that man's want of will arises from his *want* of power; that his *will not*, springs from his *cannot*, because as being by nature dead in sin, it is impossible that he should *will*, till he has received power, and in this I am confirmed by what St. Paul says, Eph. iv, 18, "Alienated through ignorance."

Alienation respects the estrangement of the will; and as ignorance implies the want

of power, therefore the estrangement of the will arises from the want of power. Thus the enmity of the carnal mind arises from the want of spiritual knowledge and spiritual discernment of God's mercy, truth and love, as manifested in man's salvation; and nothing can slay that enmity but a view of my own personal interest in Jesus Christ. A man naturally blind cannot distinguish colours, and a man spiritually blind cannot distinguish the precious truths contained in the word of God. Hold a looking-glass before one who can see, and he will discern the features of the face; but hold the same looking glass before one who is blind, he cannot discern thereby what manner of man he is. So likewise a man spiritually blind, as we all are by nature, cannot see himself in the glass of God's most holy word; but when the eyes of his understanding are enlightened, then he can discover something of his own likeness, and see something into the true meaning of the word, but even he who sees the most, sees but darkly; he who knows the most, knows but little, I know but in part, says St. Paul. So then we can see no further than the Lord is pleased to show us, and we can learn no farther than God is pleased to teach us. Let every man speak as he feels, let them who think they have this power contend earnestly for that which they think themselves possessed of; but at their peril let them neglect it, or forbear to make use of it. I once contended for free-will, free-agency, and man's merit, as strenuously as they can do, but blessed be God for his discriminating grace, who hath turned my comeliness into corruption; who has given me to feel that the light which was in me was darkness, as to all divine truths, and that it is only in his light that we see light; though the light shineth in darkness the darkness comprehendeth it not. A blindman can see no better by day than by night, though the sun may shine ever so bright.

SIGNS OF THE TIMES.

NEW-VERNON, FEBRUARY 27, 1833.

ETERNAL UNCONDITIONAL ELECTION.

In the third item of our Prospectus, we have pledged ourselves to maintain inviolably, the Doctrine of Eternal Unconditional Election. Some of our opponents have been kind enough to interpret our Prospectus in such a manner as to lay us under the necessity of giving our readers more fully to un-

derstand our views. The language in which this article is headed, is neither vague nor ambiguous; nor does this subject require a volume to be written, in order to convince the wise what doctrinal ideas we wish to convey. Yet as we have only asserted the sentiment as a matter of faith from which we shall in no case depart, it remains for us to show that the doctrine is Scriptural, and in proving it to be so, we shall give a sufficient reason why we cannot depart from it in conducting this paper. Having already given in our former numbers, our views of the Sovereignty, Immutability &c. of the Great Jehovah, our present work will be to prove that he has absolutely, Eternally and Unconditionally, chosen, or elected a portion of Mankind unto Salvation, through Jesus Christ our Lord.

With that class of our readers, who take the Bible as the Man of their Council and the Standard of their faith; nothing more will be required of us at this time, than a fair presentment of the word of God. Neither human language nor human wisdom can set forth the doctrine in a more clear, or positive light than that which is left by the Holy Ghost, on the sacred pages of the Old and New Testaments.

Let it be understood that our work is only to state the doctrine, and to prove it to be in accordance with, and founded upon the word and testimony of the God of truth; we do not undertake either to make the unregenerate understand nor love it, for such a work we freely confess ourselves inadequate—nor do we consider it any disparagement for us to own that God alone is able to bestow the knowledge and love of the truth upon those who possess it not. We shall attempt to show:

First, God has chosen, or elected a people unto eternal life,—and Second, that this election took place in Eternity, or before the foundation of the World,—and Third, that this doctrine is not founded on any conditions existing between the Elector and the Elected.

First, that God has an Elect people we call

to witness the following portions of Holy Writ, viz :

"Blessed is the nation, whose God is the Lord, and the people whom he hath *chosen*," Psalms xxxiii, 12. "And he brought forth his people with joy, and his *chosen* with gladness," cv, 43. "That I may see the good of thy *chosen*, that I may rejoice in the goodness of thy nation, that I may glory with thine inheritance," cvi, 5. "The beasts of the field shall honor me, the dragons and the owls : because I give waters in the wilderness, and rivers in the desert, to give drink to my people, my *chosen*," Isa. xliii, 20. "But for the *Elect's* sake whom he hath *chosen*," &c. Mark, xiii, 20. "Go thy way, for he (Saul) is a *chosen* vessel unto me," Acts ix, 15. "Salute Rufus, *chosen* in the Lord, &c." Rom. xvi, 13, "But ye are a *chosen* generation, a Royal Priesthood, an holy Nation, a peculiar people ; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light," 1 Peter, ii, 9. "These shall make war with the Lamb, and the Lamb shall overcome them ; for he is the Lord of Lord's, and King of King's ; and they that are with him are called, and *chosen*, and faithful, Rev. xvii 14. "But for the *Elect's* sake those days shall be shortened. For there shall arise false Christs, and false Prophets, and shall show great signs and wonders, inasmuch, that (if it were possible) they should deceive the very *Elect*.—And he shall send his angels with a great sound of a trumpet, and they shall gather together his *Elect*, from the four winds, from one end of Heaven to the other," Math. xxiv, 22, 24, & 31. "And shall not God avenge his own *Elect*, which cry day and night unto him," Luke, xviii, 7. "Who shall lay any thing to the charge of God's *Elect* ?" Rom. viii, 33. "Even so then, at this present time also, there is a remnant according to the *Election of grace*.—What then ! Israel hath not obtained that which he seeketh for ; but the *Election* hath obtained it and the rest were blinded." As concerning the gospel, they are enemies for your sakes ; but as touching the

Election, they are beloved for the Father's sakes, Rom. xi, 5, 7, & 28.

Second, the Eternity of God's Election, is set forth in the strongest terms by the Apostle, thus. "According as he hath chosen us in him before the foundation of the world, that we should be holy, and without blame before him in love ; having Predestinated us unto the adoption of Children, by Jesus Christ unto himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us, accepted in the beloved. In whom also we have obtained one inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should work in them," Eph. i, 4, 5, 6, & 11, also ii, 10. Peter an Apostle, &c. To the strangers scattered throughout Pontius, Galatia, Cappadocia, Asia, and Bithynia, Elect according to the foreknowledge of God the Father, &c. 1 Peter i, 1, 2. "For whom he did foreknow, he also did *Predestinate* to be conformed to the image of his Son, that he might be the first-born among many Brethren. Moreover whom he did *Predestinate*, them he also called ; and whom he called, them he also justified, and whom he justified, them he also glorified," Romans viii, 29, 30. "But we are bound to give thanks always to God for you, Brethren, beloved of the Lord, because God hath, from the beginning chosen you to salvation through sanctification of the spirit, and belief of the truth," 2 Thes. ii, 13. "And all that dwell upon the earth shall worship him, (the Beast) whose names are not written in the Book of Life, of the Lamb slain from the foundation of the world, Rev. xiii, 8. These with many like Scriptures, plainly demonstrate the Eternity of the Election of the people of God, unto Salvation through Jesus Christ their Lord. Arminians may well tremble to meet the volley of Scriptures here employed to refute their cavils against Eternal Election. But we must show that God's Election is unconditional, as far as it relates to those Elected. The weight of this part of our subject may for the present rest upon the three following positions, viz :

First, the fact, that the Election took place in Eternity precludes the possibility of its resting on conditions to be performed by the people Elected. "For the Children being not yet born, neither having done any good nor evil, that the purpose of God according to Election might stand, not of works, but of him that calleth &c."

Second, there is not the mention of a condition (as resting on the Elect) in the Bible, and if this all important doctrine, which involves our Eternal destiny in its weight had been suspended upon conditions, to be performed by man, we may assuredly believe, that God would have made known a fact of such awful moment in his word.

Third, the Scripture expressly forbids the idea of conditions, either in regard to election, or salvation in any form whatever. To establish this point we hear the inspired Apostle say, "By grace are ye saved through faith, that not of yourselves; it is the gift of God, not of works lest any more should boast."

Again if there be conditions in the election of grace, resting on the creature to perform, we would for the moment inquire what are the conditions? Is it works? No, for if it be of works, it is no more grace, otherwise works is no more works." Does the doctrine then require that the sinner shall be willing on his part to be saved? No, it is not of him that willeth nor of him that runneth, but of God that sheweth mercy. But did not the choice of God embrace the best kind of sinners, such as are not so vile polluted and depraved, as the rest of mankind? No, it is a "Faithful saying and worthy of all acceptance that Jesus Christ came into the world to save sinners, of whom I am the chief. But did not God chose unto Salvation such as would be born of pious parents—parents, who would dedicate them by Infant, or adult Sprinkling, and train them up to religion? No, though Noah, Daniel and Job, were in it, as I live saith the Lord God, they shall deliver neither Son nor Daughter."

"Cursed is man, that trusteth in man, or that maketh flesh his arm." But where they Elected on condition that they should use what is in the present day denominated. "The means of grace" viz:—to give their property to charitable societies, and so fill up the "Lord's Treasury? No, and though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." "What shall a man give in exchange for his soul?" Now we inquire, if Election or Salva-

tion be conditional, on what condition does it rest? Let the Arminian answer if he can.

But to the everlasting exclusion of all such heart-sickning, God-dishonoring, soul-revolting, Devil-pleasing stuff,—Thus saith the Lord God, whose word endureth forever, "Behold O my People, I will open your graves, and cause you to come up out of your graves, &c. Thus saith the Lord God unto these bones, Behold, I will cause breath to enter in you, and ye shall live. And I will lay sinews upon you; and will bring up flesh upon you, and cover you with skin and put breath in you and ye shall live; and ye know that I am the Lord. And I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them: yea I will be their God, and they shall be my people," Ezekiel xxxvii, see also Heb. viii, 10, 11 & 12. "For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: and they shall not teach every man his neighbor, and every man his brother saying know the Lord: for all shall know me, from the least to the greatest: for I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." Here from the uncorrupted fountain breaks forth the impetuous torrent of light and truth, sweeping away all refuges of lies, and bearing in its train Jehovah's sacred motto. "I will, and they shall," while each redeemed soul, quickened and made alive, by the Holy Ghost, and taught by the Father, joins in the heavily melody to sing:

"Sons we are through God's Election,
"Who in Jesus Christ believe;
"By eternal destination,
"Sovereign Grace we hear receive.
"Lord, thy mercy
"Does both grace and Glory give.

"Pause, my soul! adore and wonder!
"Ask, O why such love to me?
"Grace has put me in the number,
"Of my Saviour's family
"Hallelujah!
"Thanks, eternal thanks to thee.

"Since that love had no beginning,
"And shall never, never cease;
"Keep, O keep me, Lord from sinning!
"Guide me in the way of peace!

" Make me walk in
 " All the paths of holiness,
 " When in that bless'd habitation,
 " Which my God has fore ordained ;
 " When in Glory's full possession,
 " I with Saints and angels stand ;
 " Free Grace only
 " Shall resound at God's right hand."

From the Orange Herald.

ECCLESIASTICAL COUNCILS AND CREEDS.

MR. EDITOR.

" In the Presbyterian Confession of Faith as amended and retained by the General Assembly, in May, 1821, under the head of Licensing Candidates to preach the Gospel, Chap. 14, we are informed, after a young man has completed the usual course of studies for the ministry before he can receive "*Holy Orders*" the Presbytery propose to him the following questions,— " Do you sincerely receive and adopt the Confession of Faith of this Church, as containing the system of doctrine taught in the Holy Scriptures ?" After having answered this and other questions affirmatively, he is then Licensed to Preach the Gospel. Now permit me to ask these young Theologians and other members of that Church, if they can *sincerely receive and adopt* the following extract from this Confession of Faith, "as containing the doctrine taught in the Holy Scriptures?" Under the head of " Church Censures, 30th Chap. it reads thus :—" The Lord Jesus as King and head of the Church, hath therein appointed a Government in the hand of the Church Officers' and say they, " *To these officers the Keys of the Kingdom of Heaven are committed, by virtue whereof they have power respectively to retain and remit sins.*" If you can " adopt" this, why not the following Bull which was sent into Germany by Pope Leo.— " That by the power of the Keys bestowed upon Peter and his successors, the Bishop of Rome, had a right to pardon all the sins of the faithful." Can it be that we have any so blind in this country that they cannot see written in the above or upon her forehead " Mystery Babylon the Great, the Mother of Harlots and Abominations of the Earth ?"

But if you are determined to " adopt" the former, why not the latter, and why not acknowledge the *Holy Catholic Apostolic Roman Church* for the Mother and Mistress of all Churches, and promise to " receive and adopt her Confession of Faith as containing the system of doctrine taught in the Holy

Scriptures;"—and that you will render true obedience to the Bishop of Rome, Successor to Peter, as Prince of the Apostles and Vicar of Jesus Christ, (Nice Creed 10 article.) The dignitaries of the Roman Church endeavor to make the people believe that they are the successors of the Apostles, and that the Pope, at the head of his Cardinals, Bishops and Priests, act in the place of Peter, and have authority as his successors to appoint officers: and that " to these officers the Keys of the Kingdom of Heaven are committed, by virtue whereof they have power to retain and remit sins:"—and all who can raise a sufficient sum of money, to satisfy the unholy cravings of the Priest, have the promise of a full remission of his sins both past and future. All those believing this doctrine to be true are easily persuaded to part with their money—what would a man not give in exchange to save his own soul? But it will be said, that we have none in these days, who believe that by giving their money to the various benevolent societies, that in return they will receive a full remission of their sins both past and future. But I would ask what this acknowledgment means in the Newburgh Gazette of the 18th instant, from the Reverend Ezra Styles Ely, D. D. Agent for the " American Sunday School Union," who is now on a begging tour through this section of country, collecting money for the great *Hydra Monster*. After acknowledging the amount \$448 36 collected from different societies in this section he says, " *Thirty Dollars* have also been paid the said Agent, in memory of Mr James A Powell, a youth of fine talents, liberal education, amiable manners, and ardent piety, late of Newburgh, who was drowned near Poughkeepsie, "to constitute the deceased an *Everlasting Life Member* of the American Sunday School Union."—Is this not blasphemous? Is not a remission of sins past, expected in return for this? I leave it with the donor and receiver to answer."

To be continued.

DIED.

On Thursday the 14th inst. aged 69 years *Abigail*, wife of Deacon James Burt, of Warwick, after a lingering illness of several years which she bore with exemplary patience and christian fortitude: Though happily resigned to the will of her heavenly Master, she, at intervals seemed anxious to depart and be with Christ, in whom she had long confided, and in whose merits she entertained an unshaken hope.

SIGNS



TIMES.

VOL. I. No. 8,

\$1 PER ANNUM.

DEVOTED EXCLUSIVELY TO THE BAPTIST CAUSE.

PUBLISHED SEMI-MONTHLY, BY AN ASSOCIATION OF BRETHREN.

NEW-VERNON, N. Y., MARCH 13, 1853.

GILBERT BEEBE, EDITOR.

To whom all Communications must be addressed.

COMMUNICATIONS.

FOR THE SIGNS OF THE TIMES.

To Phlegon, alias, Brother J. M.,

I will now attend farther, to your remarks on the Black Rock Meeting. You particularly remark on our recommending the "Signs of the Times," to the favourable notice of our Brethren, as though it was a contradiction to our stand, relative to Tracts and Tract Societies. But if you will read our Address again, you will discover that we did not object, to the circulation of Tracts, simply considered. We object to Tract Societies as to other religious Societies, unauthorized; and to Tracts as being palmed upon the public as *instituted means of spreading the Gospel*, and as *means of Salvation*. I have not known of Periodicals assuming any such stand, at any rate the one does not, which we recommended. And our recommendation was nothing other, than a declaration of our approval of the sentiments to be advocated by this paper. It was, I should think, therefore to the reverse, of encouraging those who had confidence in us; to take it blindly.

We appointed one of our Brethren to attend to keeping order in our deliberations, during our meeting; and another to minute down such of our proceedings as we wished committed to writing; according to the general usage of language, we denominate one a Moderator, the other a Clerk. We notice in our Address the custom of the popular Societies, of having a *presidency* attached to them as a standing office, and from half a dozen, to a dozen, *vice-presidencies*, which they bestow upon individuals as mere honorary titles. A religious Society, to claim connection with the *Christian Religion*, ought to have its organization prescribed in the New Testament; but where there, will you find a

Society described with such an office, and such flattering titles connected with it? You may not see any difference between these offices and titles, and a Brother's being chosen to see that the discussions at a meeting are conducted orderly, and another being chosen to minute down somethings; but if you cannot, you are far more purblind, than I had imagined you to be.

I now come to that part of your production, which alone, seems to contain something like argument. If I understand the amount of your argument, it is this: That *as God is a Sovereign, and has the direction and controul of all creatures and events*, and as these your favourite institutions, have prospered, they must be right, though not directly authorized by the Scriptures. That is because they are prosperous under the providential government of God. How will this stand the test of the historical pages of the Bible? I will just refer you to a few passages for your reflection, 1 King's xix, 14; Psalms lxxiii, 2—20; Mathew Chap. xxvii; 2 Thess. ii, 3, —12, & Rev. xi, 7—10 and will pass on, to give your argument scope for a little space, and try your own sentiments by it.—Who under the overruling providence of God, have been the great *contrivers*, the managers, agents, missionaries, &c. connected with these Institutions? Theological Students, generally. And yet you have opposed Theological Schools. Who under the control of Divine Providence, have been employed as Missionaries abroad? Fullerites and Hopkinsians exclusively. Who have been employed by the Philadelphia Mission Society? Not those who preach Sovereign, discriminating grace, with but here, and there a solitary exception. Why then do you not professedly preach the doctrine contained in your beloved Judson's Letter to the Females of America, and in your precious Tracts, if you believe these things are of God?—Again why do you not practice the *discriminating appendages* of Protracted Meetings, such as inviting to anxious seats, anxious rooms, to

come forward to be prayed for, to vote for a revival, and to be on the Lord's side, by rising up, &c. &c.—Seeing that in these alone, as is abundantly demonstrated by experiments—lies all the efficacy of these meetings for making converts? Your own protracted meeting, as far as I can learn, are no more successful than ordinary meetings. Yea so abundant is the proof in favor of the *appendages*, that your Brother Levi Tucker, in his Letter, which stands side by side, with your piece in the "World" says, "The day has gone by, when a man with impunity could raise his arm against such measures and sincerely say—I have no fellowship for your front bench system," Poor man! the Old Fashioned Baptists are not all killed yet:—nor terrified to silence, by such threats, though they have no disposition to sneer. Once more: How is it, that whilst the Presbyterians continued, in any measure to preach according to their Confession of Faith, the Methodists far outstripped them, but that since the former have gone beyond the latter in looseness of doctrine, and have in effect, in their preaching blended Arminianism, and Sandemonianism together, they have succeeded beyond the other in multiplying converts? And how is it that those Baptist Preachers, who are the most general and loose in their sentiments, are the most successful in gaining converts and popularity?—Has the providence of God nothing to do with these things? Are we therefore to abandon the *doctrine*, as well as the *order* of the gospel, because God in his providence, permits opposite sentiments to prevail, and is evidently sending among those who have not received the love of the truth, strong delusions, that they should believe a lie?

Now I cheerfully admit, that the providence of God in these things, as well as in all other events, is full of instruction. I cannot but admire the wisdom and goodness of his providence, in so ordering the whole affair, relative to these popular religious schemes, as to guard his people against being deceived by them. For he has so overruled things, that the *principles* avowed, the *doctrines* advanced, the prominent *agents* engaged, the *plans* adopted, the *measures* pursued, the *results* obtained, and the grand *political object* are manifestly aimed at, are all, alike foreign from any thing we find in the New Testament, marked as the religion of Christ.

Your remarks relative to *protracted meetings*, shall now be noticed.—You say, "I can hardly persuade myself that my Brethren are in earnest, in objecting to protracted

meetings." You then say that *yearly meetings*, Associations, &c. are protracted meetings and would make us believe that there is no difference between these latter, and those distinguishingly called *protracted meetings*. Protracted meetings, were from the first, recommended to notice as being peculiarly calculated for getting up revivals and multiplying converts. And we are abundantly told from the pulpits and from the presses, that any Church which will attend to having protracted meetings may have a revival, and members added; but that such Churches as will not conform must not expect revivals or the conversion of sinners; that is, that the Holy Ghost will not convert sinners, under the ordinary preaching of the word and at *Lord's-day* and other occasional meetings. We said in our Address, and we were in earnest too, that we believe the *Holy Ghost* to be too sacred a being to be trifled with by trying experiments upon him; I add, in introducing new orders of meetings to see if he will not be induced by the novelty of the thing, to come among us. Again the appendages which I have noticed, are recommended as important parts of these meetings. When therefore you publish that you will hold a protracted meeting the public will naturally expect that your object is to get up a revival, and that you will adopt those plans most likely to accomplish that object. Why then deceive them? The object of yearly meetings in the first start of them, was, to keep up fellowship and a brotherly intercourse among the preachers and churches uniting in them, and I believe is still the object in view, together with preaching the gospel where they are kept up. The same may be said with regard to the original design of Associations; and still this is the object with some Churches in associating together; how many soever other Associations there are which have grown into standing religious bodies, and even *political bodies corporate*, for which I have no more fellowship than for your other popular Societies.—Did not the Apostles countenance the keeping up such intercourse among brethren? But did they ever countenance the idea that the Holy Ghost would get tired of converting sinners, under the old practice of preaching the word from place to place, and of the Churches meeting together on the *first day of the week*, and that therefore new kinds of meetings must be got up, and new systems preached, to prevent sinners being left to perish?

Is not, my Brother, the course you are pursuing relative to the popular schemes, much

like Balaam's in following Balak, from peak to peak, over the mountains of Moab, directing the building here and there, his *seven altars*, and the offering of *seven Bullocks and seven Rams*, and going to such *enchancements* against Israel, (see Num. xxiii, 23, & xxiv, 1,) whilst he intended to fulfill his promise to the Lord, in speaking the word he bade him and in *blessing Israel*?—So you are encouraging, by a partial conformity, this, that, and the other scheme introduced to produce the conversion of those whom the Holy Ghost would not otherwise regenerate, or at least not so soon, whilst you are professedly preaching that *Salvation is of the Lord*, and that *it is not of him that willeth nor of him that runneth, but of God that sheweth mercy*? What must have been Balaam's motive in thus acting? Evidently this—*Balak had thought to promote him to great honor*; and Balaam hoped by this management of his, to keep still in favor with Balak, though he *blessed Israel*. Hence the character given him of *having loved the wages of unrighteousness*, ii Peter ii, 15. Remember Balaam's end; Num. xxxi, 8, and that he taught Balak to cast a stumbling block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication, Rev. ii, 14. So your tampering with these things, whilst you profess to preach the doctrine of the Cross, will have greater tendency to draw the people of God away from the simplicity of the Gospel, than the example of ten *conditionalists*. A few incidental remarks of yours shall be noticed, and I am done. You say, "I regret the more that their sentiments are to be the standard by which the fellowship of their Brethren is to be tested." I am at a loss to know the precise idea you intended to convey by these expressions; if it is that our Brethren must come up to our views or be disowned by us, as Brethren, it is a wrong insinuation. We set up no such standard.—We have claimed the right of enjoying our own sentiments without being compelled to have *our names pass as sanctioning those things for which we have no fellowship*. And we have said that if we cannot otherwise enjoy this right, *we must withdraw from the disorderly walk of such Churches, Associations &c.* as would otherwise compel us to go with them into the plans not authorised by the New Testament.

Again you say, "It has been quite a desideratum with me, that, some plan might be adopted, and measures recommended and pursued to accomplish the *purposes of Jehovah*,

as revealed in his word without the extravagance and muddy appendages, which in the overflowing of zeal, &c."—Why you should be so opposed to *muddy appendages*, I cannot conceive, so long as you wish the whole stream to flow from the *muddy fountain* of human wisdom. But that the desire of *adopting plans, and recommending and pursuing measures to accomplish the purposes of Jehovah*, should be expressed by one claiming to be a *Particular Baptist*, is truly astonishing. What can be your notion of the purposes of Jehovah? What idea have you of the God you worship? God says of the wicked, Psal. L, 21, "thou thoughtest that I was altogether such an one as thyself." This reproof you may have escaped in your expressions; for you would not, yourself, think of purposing an object, and of leaving it altogether to fortuitous events for its accomplishment, or of leaving it to depend on any body's or nobody's contriving a plan for its being brought about. Unless, indeed you would attach to God that weakness and those various infirmities with which we are encompassed, and by which our purposes are often frustrated, unless some friends step in to assist us, with counsel and strength; in this case the reproof in its full bearing is against you.—You say, speaking of our meeting, "I know, I can fellowship the doctrinal sentiments they espouse." I would be glad that your sentiments were such, that we could say the same of them; but if as above quoted, you have spoken according to your real sentiments, I know we cannot have fellowship with them. Your God as above described is not the God, at all, that we worship. *He that is our God is the God of Salvation*. He has declared the end from the beginning; and has said, and will verify it, "My counsel shall stand, and I will do all my pleasure." Again he has said of the experimental salvation of his people; "I will bring the blind by a way that they know not; I will lead them in paths which they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them and will not forsake them." And of him, the Apostle saith: "Who hath saved us and called us with an holy calling, not according to our works, but according to his own purpose and grace, &c." And of him it has with confidence been asked, "Who hath known the mind of the Lord? Or who hath been his counsellor?" And again, "Who hath directed the Spirit of the Lord, or being his counsellor hath taught him?" This latter appeal, I would have you who are contriv-

ing plans for the Holy Spirit to convert sinners, to consider well.

One other remark:—You say, "In closing my remarks, I would say to my Brethren, as one said to his companions, when they had met by consent to burn the Bible, he being selected to execute their design. When about to engage in the diabolic act, he paused &c., and addressing his associates, he said, I think we had better keep this book until we can find a better." You have before expressed your regret at our taking a stand against the benevolent operations of the day without substituting something better. Passing the comparison you make between, what you call *the benevolent operations of the day*, and the Bible (for our God will defend the honor of his own word,) I will say, to your regret at our not substituting something better in the stead of your *benevolent operations*, before we took a *stand against them*—that we are not of the *substituting class*; but we have uniformly recommended, in the place of your multiplied plans, the plan which the Lord and his Apostle preferred; a plan, which has stood the test of ages, which was blest of God in the first age of the Gospel to the planting of Churches among all Nations, and which has been owned by him in all the succeeding ages, to the gathering in his Elect, and supporting his Church under trials. We therefore think we have recommended what is *far better* than your *schemes of a day*.—I am extremely sorry and astonished, that you should prefer and so decidedly declare your preference, for those institutions which man's wisdom has devised, to that plan which God himself devised, and which is revealed in his word, and of which Paul, saith—mark the saying, "For the *preaching of the Cross* is to them that perish, foolishness, but unto us which are saved, it is the power of God." 1 Cor. i, 18.

To your own choice I now leave you, not intending to trouble you further; unless indeed you should be disposed to come to the law and to the testimony, and to discuss the subject, candidly and in the light of Scripture testimony; in that case, and not otherwise, I shall be willing further in this way, to exchange views with you.

I now subscribe myself yours to serve.

S. TROTT.

Iron Hill, New Castle, Co. Del. Febyry 1st, 1833.

FOR THE SIGNS OF THE TIMES.

BROTHER BEEBE:—The following statement appeared some time ago in the Pioneer:

"A church in Ohio, last year excluded an old man and a father for drunkenness; though they had borne with his failing many years. A few meetings after, the same Church excluded this man's son, a pious praying exemplary young man, *because he would not get drunk,—for joining a Temperance Society.*"

This is strange indeed, yea passing strange. The same Church, first excludes a Father for getting drunk; and then directly the Son for not getting drunk. It is true he qualifies the last case; but his *joining a Temperance Society*, and *not getting drunk*, are according to the Pioneer, the same thing, and hence all who do not join the Temperance Society are according to this doctrine drunkards—this is certainly a fair inference, for the Pioneer tells us that he was excluded for "*not getting drunk*. The joining of a 'Temperance Society,' is used exegetically.

Now from this view of the subject, it is evident the Church did right, for any member of the Baptist Church, who could not refrain from drunkenness without joining a modern 'Temperance Society, must be regarded as a despiser of the Law of Christ, and of course does not deserve a name or a place among his subjects. But we are told that he was "a pious, praying, exemplary young man." Yet alas! his piety, prayers, and exemplary spirit, was not sufficient to fortify him against the more beastly conduct of getting drunk.

Now my Brother, what are we to think of such prayers, and piety? Certainly his piety must be very shallow, and his praying very ineffectual, or the Editor must be very ignorant of the influence of either on the conduct of real Christians, and perhaps both are true; for if we are to believe the latter, both he and his pious young man, must be strangers to the principle that regulates the life and conduct of the christian. It is not my design to discourage temperance efforts, as such, nor to impugn the Institution, considered as a civil Institution. I should have no objection to see every man who make public opinion the rule of his conduct, uniting in it, while within its proper sphere. Public opinion is, no doubt, the rule of action for a large majority of mankind, and when that rule is employed to discourage bad habits, it is much better than when used in support of vice. I should be pleased to see all my neighbors uniting to put down the evil of Intemperance, and while they directed their efforts to that end they should have my best wishes for their success. I am persuaded that every

true friend to his country (to say no more) would rejoice to see the Demon Intemperance, forever banished, not only from this land, but from the world. But the evil in this, as well as all the Institutions of the present day, is the diverting them from their true character and making religious Institutions of them, and considering them as a means of grace. We can no more receive it, or its relative Institutions as such, than we can admit that the order of Knights, of St. John, Knight Templars, & Teutonic Knights of St. Mary, of Jerusalem; instituted for the defence of Popery were divinely appointed Institutions. I have said that a large majority of mankind are regulated in their outward habits by public opinion. But Christians have a higher rule for the regulating of their conduct not only as it relates to their relative duty to their fellow creatures, even in observing the just laws of their country they act under this rule. The laws of our Country require that we should pay our debts, but the Christian would view this no less a duty, if there were no law existing on the subject, he would feel himself equally bound to meet all just demands. "The law is not made for the righteous, but for the lawless, and disobedient." If this position be admitted, and I think no Christian will dispute it; it follows of that every Christian, as such, is bound by the Law of Jesus Christ, to observe a life of temperance, without the aid of human inventions. Indeed every person in joining the Church of Christ, became a Member of the Temperance Society, inasmuch as the Gospel by which he professes to be governed, inculcates temperance, and that, not only in abstaining from an inordinate use of Spirituous Liquors, (to which the term is almost entirely restricted in the present day) but in all things, in eating, dress, and house-hold furniture, and even inordinate demands, of the Clergy on their poor Congregations, for money to support themselves and families in extravagance, many instances of which we have in those who are often heard preaching intemperate Sermons on Temperance. If it be admitted that the Members of the Church are Members of a Temperance Society, or if it be admitted that the Law of King Jesus enjoins Temperance; then every subject of his Kingdom is by virtue of his standing in the Church, under special obligation to observe a life of Temperance. Obligations stronger than these cannot be imposed, for Divine obligations are as much stronger than human, as the author of the one, is superior to the other. Every Member there-

fore of the Church, by joining a humanly invented Temperance Society—tacitly acknowledges, a deficiency in the Laws of Christ, to secure the object, contemplated by their divine author, and thus they attribute superior excellency to human Institutions, above those which have the great, "I am," for their author, and particularly those who do so to keep them from getting drunk.

It may be asked,—are there not Members belonging to Churches, who indulge in Intemperate habits? It would give me pleasure, if I could answer negatively. But where shall we look for a remedy? To modern Temperance Societies? Yes, when we have no other, but this can never be the case while we have the word of God in our hands. Surely the Laws of Zion's King are plain and full to answer all the purposes of discipline; and should a Member of a Church who had been given to intemperance, only reform from having united with one of those modern Societies, his reformation could not be acceptable to God, for in his very reformation he dishonors him, by evincing a disregard of his Law, and a preference to the obligations imposed by man; when Christians resort to such measures, to conquer the enemy Intemperance, they need not be surprised if the Lord should say of them as he said of Israel, "They are gone to Assyria, for help, let the Assyrian's help them, but I will go to my place, until they seek my face, in their affliction they will seek me early." In the history of Israel we have many instances recorded, in which God resented the insults offered to him, by his ancient people, when they forsook him, and looked to others for help, let us then look to God to keep us from falling into sin, for he is able to keep us from the hour of temptation, and to preserve us, unto his coming and glory.

OBSCURATUS.

ANTI-CHRIST EXPOSED.

"The vile person shall be no more called liberal, nor the churl said to be bountiful. For the vile person will speak villany, and his heart will work iniquity, to practise hypocrisy, and to utter error against the Lord, to make empty the soul of the hungry, and he will cause the drink of the thirsty to fail. The instruments also of the churl are evil: he deviseth wicked devices to destroy the poor with lying words, even when the needy speaketh right. But the liberal deviseth liberal things; and by liberal things shall he stand."

GOD'S WORD.

The above Scripture occurred to our mind

with no small degree of force, while deeply engaged in contemplation on the uses to which the words "Liberality" and "Bountiful," are perverted in the day in which we live. At the present day those who answer the description given by the Prophet, the vile person, the churl, the speaker of villany, the worker of hypocrisy, the renderers of error against the Lord, together with all who make use of their churlish *instruments*, are by many supposed to be exclusively entitled to those significant appellations, *benevolent, liberal, bountiful, charitable, &c.* Let us (with as much wisdom as is lawful for a "Knot of wise-acres" to possess) try the claim of these monopolizers who arrogate to themselves the exclusive application of those terms. These terms as well by the standard of our English Language, as by the Scriptural sense in which they are used by the Prophet, are intended to designate that which is generous and free. In this use of the terms—he who gave his Son to die for his people, and who will with him also freely give his Church all things, is called Bountiful; and those who give of their substance to relieve the distress of their fellow beings, are accounted liberal, generous, &c. But what an awful perversion of language, to apply these terms to those who instead of giving, are constantly receiving gifts, and instead of being generous are constantly devising new plans, to induce the credulous to give to them. Yea and even would extort the last farthing from others to aggrandize themselves.

How commonly in this our day, do we hear the various humanly invented Societies dubbed, benevolent, charitable, &c. as "The Benevolent Institutions," as though these self-created societies were exclusively entitled to the use of these appellations. But how well the leading characters in those Societies deserve the appellations—will in some measure be seen by a perusal of the following extracts from an Address, delivered by Mr. Perry, which we copy from the World.

METHODIST MISSIONARY MEETING.

"The following has been communicated for the World by the President of the Union Female Missionary Society."

"The ninth anniversary of the Union Female Missionary Society, auxilliary to the Missionary Society of the the Methodist Episcopal Church, within the bounds of the Philadelphia Conference, was held in Union Church, on Mon ay evening, the 3d instant, Jos. L. Ingles, Esq. in the chair."

"The meeting was opened with prayer

by the Rev. Jos. Holdich, when the report of the Managers, and a number of interesting letters from several of the Indian Missions, were read—and the Resolutions and Missionary cause very eloquently and impressively supported by the Rev. Mr. Perry, of the Baptist Church; and Rev. Messrs. Hodgson and Holdich, of the Methodist Church."

"Collection taken up in aid of the funds of the Society, amounted to \$87 26."

"Mr. Perry said, it affords me great pleasure to be present at this time, and witness the holy zeal and deep sympathy manifested for such as are perishing for lack of Gospel vision. But I assure you sir, that pleasure is essentially heightened by being allowed to *lift my voice* in favor of these pious and commendable enterprizes."

It has been with real and thrilling interest that I have listened to your Report, and the letters which have been submitted. They bring before us a field occupied by those whose history, with more than human force, finds way to the heart. I perceive the object of this Society is, in the spirit of the great *commission*, to send forth its heralds "into *all the world*." In fact, the information presented, touches almost every where, and the indefatigable sustainers of this project, are unwilling to be limited by any geographical boundary, save the outskirts of the world, literally; and they are determined to be satisfied only by supplying the wants of its inhabitants, spiritually. Now, I cannot, I dare not, withhold what little aid and influence I possess, in sustaining matters of this character. May the power, glory, and grace, of the great Head of the Church attend and bless these efforts."

"Permit me to urge the importance of *sustaining the Missionary enterprize*. By Missionary efforts, the Gospel was first promulgated. It was then successful, and it will be now. We know what it accomplished in the period of about 300 years after the commission given by Christ. It gathered many converts to the truth, from among the different nations of the known world." * * *

"The power of the Gospel was *invincible*. The disciples, without human influence, or education—without speculation or craft, told the simple, unvarnished story of Christ crucified. It made its own appeal to the heart, which was powerful and successful. Kings, princes, subject, men of eminence and literary weight, acknowledged its holy power, and bowed to its dictates." * * *

"Now this is the Gospel needed—one that is able to contend with the perverted

and sinful habits, appetites, and employments of heathens and barbarians, and show, by its operations and results, that its *origin is Divine*. Another Gospel will not do; because no other points onward beyond the deep, cold folds of the grave—none other proclaims, "It is appointed unto man once to die, but after this the judgment;" and says with Christ, "I am the Resurrection and the life." That it is designed for all nations we have proof in the event of the miraculous and clear understanding of no less than fourteen different languages on the day of Pentecost. One voice was heard: but into many tongues did the Holy Ghost interpret the sacred messenger; so that they understood its doctrine, felt its power, and embraced its precepts. The Holy Ghost has, thus early, marked out the duty of the Church—it is, to translate the Scriptures into the different known languages, and thus hold forth the "words of this life." This can be done without destroying their inspiration, or losing their unction."

"It is asked, how this desirable work is to be sustained. The answer is, we must pray the living God to prosper the laborers. We must endeavor to establish every where, by all the influence we have, and the means we possess, the momentous importance of the Missionary enterprise. "These we already do," it may be replied. You must contribute more bountifully of your earthly substance. "The Gospel is free," it may be said—"it should not cost money." This then, is the point to be settled. We want prayers and influence, and you say we have them. But we want money. This can be easily obtained, by regarding two things—*honesty* and *calculation*. If a man owes his neighbor a sum of money which he cannot pay unless he retrenches some of his ordinary and perhaps superfluous expenses, he usually does it, and thus saves enough to discharge the demand. He frets not about this; but becomes happy in the economy. Now, we want men, especially Christians, to be as honest with God as they are with their fellow men. We must come to feel that we are as really and morally bound to aid the cause of God, as we are legally obligated to pay our honest debts. I know this is not the view ordinarily taken of this matter, and this is the reason why it is so hard to obtain what is absolutely needed. We owe God—we ought to pay him. Honor the Lord with all thy substance. If these things were regarded, the treasury of the Lord would never be empty; because he demands no more than what he pledges to supply—"Let every

man lay by in store, as the Lord has prospered him." The rule is easy and just.

Further, God's people must have *calculation*.—They must *calculate on giving*. It is always proportionably easy to discharge a duty when we have made up our mind to it. We set down in the list of annual expenses so much for food—so much for dress—so much for pleasure—so much for sickness; but seldom so much for God. Therefore, when demands of this nature are made, the charge of *severity* or *priest-craft* is generally preferred.

But to whom shall we go, if not to the friends of Christ? To be sure, the great object in bringing sinners to the truth, is to make friends of the foes of God, and ultimately to give them a resting place in the "third heavens" of the Divine glory."

REMARKS.

Mr. Perry is Pastor of the second First Baptist Church in Phila. It is a matter of deep regret to us, that such men should call themselves *Baptists*, yet mortifying as it is, we have many of the same stamp among us, who can mingle with the Methodist—the world, or anything that is calculated to make them conspicuous, and popular, their Particular Baptist pretensions to the contrary notwithstanding. Mr. P. professed *thrilling interest*, and *superabundant pleasure*, on witnessing the Holy zeal, and in being allowed to "lift up his voice in favor of these pious enterprises." And pray, what *holy zeal*, and what pious enterprise did Mr. P. discover at this Methodist Meeting, to produce such ecstatic joy? Was it a zeal which is according to knowledge? If so, he might well rejoice. Or was it not that zeal which was spoken of by the Apostle, Rom. x, 2, 3, "For I hear them record, that they have a zeal for God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." It is evident from Mr. Perry's own statement, that it was the latter, and not the former, "I perceive" says he, the object of this Society, is in the spirit of the great commission, to send forth its Heralds, into all the world, and they are determined to be satisfied only by supplying its inhabitants *spiritually*. A powerful undertaking indeed! a Methodist Female Missionary Society, is going to send forth its Heralds, to supply the entire population of the world *spiritually*, i.e. with Methodism. This is going about to establish their own righteousness with a witness.

And this too is what Mr. P. calls "*holy zeal*, and pious enterprize." Christian reader! has it come to this? Professed Baptist, have gone over to the Methodist, (who deny the Sovereign efficacy of the atonement, the doctrine of Eternal and personal Election. The irresistible work of the Holy Ghost in regeneration, and the perseverance of the Saints by grace to eternal glory,) to tell them that with all their corruptions, their zeal is holy, and their enterprizes are pious.

In urging the importance of the Missionary enterprize, he says, "By Missionary efforts the Gospel was first promulgated. It was then successful." Reader, compare the Missionary labors of the primitive Church, with those of the present day, and tell us, in what solitary point, are they alike? Not one, in the primitive Church the King of Zion, called whom he would, and thrust them into the Ministry. In the present, men call forth whom they will, and thrust them unto the Seminary to learn to preach. Those of the Apostolic day, were taught of God. "Blessed art thou Simon, &c. for flesh and blood hath not revealed these things unto thee, but my Father which is in Heaven." These of the present day are not Blessed, for flesh and blood has revealed to them all they know about Divinity. Those were illiterate, obscure, weak and foolish, in and of themselves "that the excellency of the power of the Gospel might be of God, and not of man. These are, of themselves said to be promising and talented young men, that the power may be of men, and not of God. Those were sent forth without purse, scrip, or two coats.

These are furnished with splendid out-fits, coats to suit all kinds of weather, and scrips in abundance. Those were urged onward by persecution. These by "filthy lucre;" those were amenable to their Lord and Master; these to the President Directors & Co. of the Missionary Society. Those preached the unadulterated Gospel of the grace of God; these preach another Gospel, which is not another, but a perversion of the Gospel of Christ.

But to proceed, Mr. P. says that "the power of the Gospel was then invincible," true, but what then? Does it follow of course that the Heralds of Methodism, well be equally invincible? We think not. "Now he says, this is the Gospel needed." If he means the invincible Gospel of Christ, is needed, we would address him in the language of an Angel of glory. "Why seek ye the living among the dead, he is not here, but is risen."

Mr. P. anticipates the question, "How is this desirable work to be sustained?" He tells us, we must pray God to prosper the laborers, viz: Methodist Heralds, and we must with all our influence, and all the means we possess, endeavor to establish the Missionary enterprize, viz: this pious one, of course, which is connected with, and under the supervision of the Methodist Episcopal Church. But it may be asked how shall we direct our influence and our means, so as to sustain this work, and establish this enterprize? "You must contribute more bountifully of your earthly substance," he says, "We want your prayers, and influence, and you say we have them. But we want money!" Aye, yes, and so did those "unruly and vain talkers and deceivers of old, especially they of the circumcision (i. e. the covenant of works.) But what did they want of prayers, influence and Money. Their prayers being heard of men, were calculated to promote their influence—and their influence, was to enable them to subvert whole houses, teaching things which they ought not, for filthy lucre's sake." It appears that those talkers and deceivers, were engaged in very similar pious enterprises, for they too wanted money.

But Mr. P. says that Money may be obtained by regarding two things—honesty and calculation, the one to induce us to believe that we owe God, and the other to make arrangements for paying him. He would have us set down the list of our expences, so much for food—so much for dress—so much for pleasure—so much for sickness, and so much for the liquidation of the debt we owe God.

Now the amount of Mr. P's address, is (in our view) this, the zeal of the Female Methodist Missionary Society to send out their heralds of Arminianism against the truth is holy zeal, and the plans adopted by them, to facilitate their object, are pious enterprizes; and that mankind are in debt to God, and can easily pay him, by regarding honesty and calculation, and by acknowledging the holiness of the Missionary zeal &c. and by paying their money into the hands of the managers of this pious enterprize.

But in closing these remarks, let us look a little to the honesty and calculation of the Rev. Orator. He is by profession a Particular Baptist, holding that the Methodist are an unbaptized heretodox people, he believes that their doctrine is in direct opposition to the truth—he can by no means commune with them they are so vile. But he can tell them nevertheless, that he has witnessed their "holy

zeal" *with thrilling interest*, and that their enterprizes are *pious*. He is also a man of calculation,—he calculates that *prayers influence*, and money will sustain the Missionary enterprize; which has, in the greatness of its strength, pre-determined, or decreed, the salvation of nothing short of the inhabitants of the whole world!—for he says, the great object is, ultimately to give them a resting place in the "third heaven's of Divine glory."

We would respectfully suggest to Mr. Perry, upon the principle of his mathematical calculation, he might do much good by persuading the people of his charge in Spruce St. to dispose of some of the extravagant trappings of their Meeting House; perhaps, their Carpeting and Chandelier, might be spared, and also as his own salary is very great, that he should with part of it reach forth his finger and touch those burdens so heavy to be borne, which he with his Methodist, Presbyterian, and New School Baptist Brethren, are binding on Men's shoulders—and so in deed, as well as in word, show himself to be an honest calculator.

From the Orange Herald.

ECCLESIASTICAL COUNCILS AND CREEDS.

MR. EDITOR.

[*Concluded.*]

It will be asked by some if it is possible that we have any in this land of Bible, Tract, and other Societies, that can "adopt" the above as being in accordance with the example set by Christ, and his Apostles, and that can "*sincerely receive and adopt*" this confession of Faith "as containing the system of Doctrines taught in the Holy Scriptures?" Yes it must be acknowledged that we have many worthy, honest citizens at the present time, who are embracing the above plan of collecting money for the Sunday School Union, and likewise the doctrine taught in the Confession of Faith with avidity; not knowing that the keys which Priests have so long contended for, have not been given to Peters successor, no not to Rome's haughty Pontiff, nor to America's high and dignified Sanhedrim.

We will now show you the falsity of the doctrine taught in this Confession of Faith, by referring you to the 15th 16th and 17th verses of the xviii. cap. of Math.—It will there be seen to entirely do away the notion of the "Government of a Church being in the hand of Church Officers," and plainly show that the Church of Christ is the only Ecclesiastical Body known in the New Testament, and is the highest Court of Christ on Earth,

and from it there is no appeal; it reads as follows:—"Moreover, if thy Brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee; thou hast gained thy Brother; but if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses, every word may be established—and if he shall neglect to hear them, tell it unto the the Church, but if he neglect to hear the Church, let him be unto thee as an heathen man and a publican." Thus it appears that the last appeal is to the Church it does not say, if he neglect to hear the Church tell it to the Session, and if he neglect to hear the Session tell it to the Presbytery, and if he neglect to hear the Presbytery, tell it to the Synod, and if he neglect to hear the Synod, tell it to the General Assembly;—no, "tell it to the Church." There is not the least intimation in any part of the New Testament of a Representative Government, nothing is said about the Officers of the Church having had the keys of the Kingdom of Heaven committed to them; nothing is said of their having "power to retain and remit sins"—and nothing is said of their being any authority for instruments of religious instruction fabricated by man, such as Creeds, Confessions, Catechisms, Tracts, Pamphlets, Commentaries nor Councils, to determine cases of conscience, and to prescribe rules and regulations for the worship of God.

But Christ informs us that he is Lord of Heaven and Earth, and that "all power in Heaven and Earth is given unto him."—Christ's orders to his Disciples was for them to Preach and Baptize, and that he would work with them with Signs and Wonders, and Divers Miracles, and gifts of the Holy Ghost, "*according to his own will.*"—Thus it appears that Christ is head of the Church, and "according to his own will" he will "retain and remit sins" and not "according to the will of the Officers of the Church."

But, to close, let every man search the Scriptures for himself; place no dependence on Creeds or Confessions of Faith; they "take away the key of knowledge from the people," by teaching you to look to them for instruction.—Thus you become the dupes of haughty tyrannical leaders, who would fain make you believe that you are not capable of judging for yourselves in matters of religion—and whenever our rulers in Church or State attempts to direct or control in religious matters, they become the *Man of sin and the son of Perdition.*

A SUBSCRIBER.

THE JEWISH & CHRISTIAN CHURCH

FOR THE SIGNS OF THE TIMES.

"There are many unruly and vain talkers and deceivers, specially they of the circumcision, teaching things which they ought not for filthy lucre's sake; whose mouth must be stopped." Titus 1 Ch. 10, 11."

BROTHER BEEBE:—There was published in this County (Orange) sometime since a work entitled "Familiar Letters on Sacraments,—by Jesse Fonda, A. M. addressed to the People of his Charge," (Dutch Reformed) and a Treatise on Baptism supposed to have been written by Luther Halsey Junr. Now as many of the errors of the present day have grown out of the *unscriptural and traditional* practice of Infant Sprinkling.—I would therefore as one who is bound to "contend for the faith once delivered unto the Saints" in opposition to error; submit my views on this subject. These views I find so well expressed by Alexander Campbell in his "Debate on Baptism, with William L. Macalla" that I think it wisdom to adopt Mr. Campbell's language for my own.—With this explanation I shall without noticing at this time the *subjects or mode of* Baptism proceed only to show the falsity of that doctrine taught by Messrs. Fonda, Halsey and others which is that the *Jewish National Church before Christ and the Christian Church after Christ are one and the same Church*. Mr. Fonda says page 90 and 91, that "The Church is one, and remains essentially the same under every dispensation. The covenant made with Abraham, by which children are invested with the right of Church Membership, is to this day in force, and the Church is essentially the same now as in the days of Abraham." Mr. Halsey says page 15 "This covenant to Abraham continues under the christian dispensation."

Before we proceed to affirm or deny any thing concerning religion we must determine what the thing is: it being a word of very common occurrence; yet like many others in common use it is not on that account the better understood. Some Rev. Divines exhort their hearers to "*get religion*" which is very vague. We have never seen any person who had not some kind of religion.—Indeed, religion has been supposed to be so common an endowment that some logicians have made it the differential quality or attribute of man. Hence say they "Man is a religious animal."

Religion considered in this light, is simply respect for a Supreme Being; but the

Apostle James tells us that "pure and undefiled religion before God and the Father is this, to visit the fatherless, and widows in their affliction, and to keep ones' self unspotted from the world." But the term religion is often used to denote a set of opinions and practices that respect a supreme. Thus we have the Pagan religion, and the Mahomedan religion. These are pious Pagans, and devout Muslemen, in their own way. Opinions of Deity or Deities, and practices addressed to him or them, according to those opinions constitute religion in this sense. In every religion there is a God acknowledged, and certain rights supposed to belong to him. Those who sincerely acknowledge those rights, and respect them are called pious; in this respect all religions in the world are "the same" or similar.

Messrs. Fonda and Halsey might find many arguments to prove that the Pagan, the Mahomedan, and Jews religion are one and the same. It is true they would have to acknowledge they were not precisely the same; but, in that respect, "no two things in the world are the same." The affixing of one epithet to religion, if there were not another, implies two kinds at least. The epithets true, pure, sound, applied to religion, imply that there may be a false religion, an impure, and unsound religion. Saul of Tarsus, when a Christian, said "you have heard of my conversation in the Jews religion," "and how I profited in the Jews religion above many of my equals," Gal. 1st Chap. 13, 14,

Now this fairly implied that he was not at the time of writing this, of the Jews religion; he was of another, a religion now called the Christian. But Messrs. Fonda and Halsey, would have told Paul, that his former religion and his present religion were "one and the same religion." For say they, "Circumcision and Baptism are one and the same, or that the Jewish Society and the Christian Society are one and the same Society, or Church," because "they are essentially the same now as in the days of Abraham," and consequently are one and the same religion. Paul at another time, said in the presence of a King, "after the strictest sect of our religion, I lived a Pharisee." But he renounced his own religion or that of his nation, and they persecuted him for teaching another religion; fools that they were! had Messrs. Fonda and Halsey been there they would have told them he was preaching "one and the same religion!! If religion means the acknowledgment of one God, then all who acknowledge one God have the same religi-

on. Jews, ancient and modern, Mahomedans, and Christians, on this principle, have one and the same religion. For these all acknowledge one God, again, if being saved in one way constitutes religion, then Patriarchs, Jews, Christians, Infants whether of Pagans, Mahomedans, or Christians, and idiots, if any such are saved, had all one and the same religion. For all that are saved are saved by the death of Christ. If offering to Heaven prayers and thanksgivings constitute one religion, then Pagans, Mahomedans, Jews, & Christians have one religion. If offering sacrifices to a Supreme Being, constitutes religion, then all Pagans as well as Jews have had one and the same religion. To affirm that the Jewish and Christian religion are one and the same religion is not only a logical error, for no two things are one and the same; but it is a Theological error that shocks all common sense. To say that the Jewish circumcision, altars, priests, sacrifices, oblations, tabernacles, festivals, holy-days, new-moons, jubilees, tythes, leats, temples, harps, cornets, vestments, views, feelings, prayers, praises, &c. &c.; constitute one and the same religion with Christian Faith, hope, charity, Baptism, and the supper, is as absurd as to say, that the human body and the soul are one and the same thing, and to attempt to disprove it, by serious argument, is like to disproving flesh and spirit to be one and the same thing. To say that because they were types of the Christian religion, therefore they are one and the same; is similar to saying that because Canaan was a type of Heaven, and Jerusalem a type of the Heavenly City,—therefore Canaan and Heaven are one and the same place—therefore the Jerusalem in Canaan, and the heavenly Jerusalem are one and the same City. The identity of the Jewish Society before Christ, and the Presbyterian, or Dutch Reformed Society, after Christ may be rendered very plain, and striking by Messrs. Fonda and Halsey; but that the Christian Church and the Jewish, are one and the same shocks all common sense, as well as oppugnes the most explicit testimonies of Holy Writ. Before I proceed farther, I will state two facts, which I wish the reader to keep in mind.—The first is: that Nichodemus, an honorable member of the Jewish Society,—yea, a teacher of Israel, an officer of the Jewish, could not be admitted into the Christian Church, though a lawful member of the Jewish, and a regular officer of the Church of Israel, unless born again of water, and of the Spirit. A second fact is: that not one of all the members of this Society before Christ, how pious, and

holy soever; not one of the members of the Church of Israel was admitted into the Christian Church, after its exhibition on the day of Pentecost, until born again, of water and of the spirit: until repentance and a new faith was professed; a poor chance here for speechless babes if the two Churches are one and the same, Gentlemen how could this be?

I will now proceed to show the absurdity of Messrs. Fonda's and Halsey's arguments in saying, that "the Church is one and remains essentially the same now as in the days of Abraham"—and my first argument, (which if Messrs. Fonda and Halsey, had understood, they would not have been found, in the ranks of the Paido Baptists,* much less in the van of the advocates of Infant Sprinkling. It entirely destroys the notions of a Church being composed of all born into the world,) for affirming that the Christian Religion and Christian Church differ essentially from the Jewish, is drawn from Daniel 2 Chap. 44, 45, "and in the days of these Kings shall the God of Heaven set up a Kingdom which shall never be destroyed, and the Kingdom shall not be left to another people, and it shall break in pieces and consume all these Kingdoms, and it shall stand forever. The great God has made known to the King what shall come to pass hereafter." On this prediction we shall simply observe. *First*, it was pronounced in the time of the Babylonish Captivity, 500 years at least, before the consummation of the Jewish religion, while the Holy Nation and peculiar Kingdom of God in Israel stood. *Second*, it referred to the times of the Roman Empire to the christian era. *Third*, it is declared in the prophecy, that in the days of the 'Kings' or Emperors' of Rome, the God of Heaven shall set up a Kingdom. Now we know in the days of Augustus Caesar, the Messiah was born, (Luke 2d Chap. 1.) and that he died under the reign of Tiberius Caesar. At all events, it is expressly declared, that the God of Heaven had shown what should come to pass hereafter. This Kingdom of God which he would set up or constitute, under the reign of his Son, was not to commence until the last days of the Jewish Kingdom. Mr. Fonda says page 33, that "the Abrahamic covenant, is the charter of the visible Church, and secures to her, her dearest privileges." Now to constitute a Kingdom, and to continue one already in existence, are as different as the building of a new house, is from the repairing or keep-

* *Paido Baptists*. Those who Baptize their children.—Bucks, T. Dictionary page 424.

ing up of a house already built. To set up a house or to set up a Kingdom is essentially different from either reforming an old one, or continuing it under new regulations. The conclusion then is plain and inevitable. The Kingdom of Jesus Christ is essentially different from the nation of Israel; once the Kingdom of God, the Kingdom of Messiah transcends the Sacerdotal, or Jewish Kingdom, in glory and excellence; as far as the excellence and glory of Messiah the Prince excels all the Kings of the earth, as far as Emmanuel excels, Moses, as far as the blaze of Noon excels the twinkling of a Star. Remember dear reader the Messiah came to build a new Church, and not repair an old one; he gets no charter from the Jewish or "Abrahamic Covenant" to build it with, as Mr. Fonda would have it.

Our *Second* argument and confirmation of what we have said is another prophecy of Daniel, universally understood as referring to the consummation of the Jewish State, (9 Ch. 26, 27 vs's.) "and after three score and two weeks shall Messiah be cut off, but not for himself: and the people of the Prince that shall come shall destroy the City and the sanctuary, and the end thereof, shall be with a flood and unto the end of the war desolations are determined; and he shall confirm the Covenant with many for a week, and in the midst of the week, he shall cause the sacrifice and the oblation to cease, and with the abominable armies he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate." Here the desolation of Jerusalem, the destruction of the Temple, the dispersion of the nation, and the consummation of their religion are as clearly spoken of, as the metaphors of prophecy will permit. The removal of the Jewish Church, and the erection of the Christian were events plainly told, all the Jews that expected the new Kingdom, to be a continuance of the old one, rejected the counsel of God against themselves, and perished in, and through their mistake.

Our *Third* reason, for asserting the essential difference betwixt the two Kingdoms, is drawn from a plain and decisive declaration of the Saviour, (Luke 16 Ch. 16 vs.) "The law and the Prophets were until John; *since that time* the Kingdom of God is preached and every man presseth into it." Observe, the law and the Prophets contained all the old religion, and continued to teach the Jews until John preached repentance and reformation. But since John came, the new religion

or Kingdom of God is preached; something this assuredly, different from the law and the Prophets: else this saying was deceptive, and pernicious. And, take notice, that into this Kingdom all that feared God were pressing with ardor. They *continued not* in their former Church state, under the law and the Prophets; but were pressing into the new, or received the doctrine of it.

A *Fourth* reason, for asserting this radical difference between the two religions and the two Churches, is founded in the terms of admission into this new Kingdom. John the Baptist, intimated this difference to some that applied for Baptism, who were calculating something on their relation to the old covenant; and Abraham with whom it was made. I would ask the question, is there none in these days who are claiming relationship to the old covenant and Abraham to be their Father? Ycs here is Messrs. Fonda and Halsey, and a thousand other of their sects claiming admittance into the Christian Church, just as the Pharisees and Saducees did, that is, they claim relationship to the old covenant and "Abraham to their Father." But what did John tell them? He said "think uot to say within yourselves, we have Abraham to our Father," Math. 3d Ch. 9th vs. No, no, this will not do, repent, reform; the ax, and the winnowing fan are coming. The dry trees and the chaff must be consumed. Abraham's name, relationship, and covenant will protect you no longer, will *entitle* you to no privilege under the coming reign. God is about, from the unlikeliest materials in the world, to raise up sons and daughters unto Abraham. The days of *federal holiness* and *birth-right membership* are about being numbered with the years before the flood. Repent, I say, for if you cannot stand upon another basis than *federal holiness* and *birth-right membership*, the ax is a coming. You will be cut down and cast into the fire.

Permit me to remind you once more that the Saviour also taught a dignitary of the Jewish Church, that, although a member and Doctor of Divinity in that Church, unless he was born of water and the Spirit, into the new Church, or Kingdom of Messiah, he could not enter. His membership in the Jewish Church, and his fellowship in the high Ecclesiastical Court of Israel, would not avail any thing. No, no, Nicodemus, *ye must be born again*, though sprung from Abraham, *ye must be born again*, yes, and of water too or into Messiah's realm you'll never enter.

To be continued.

SIGNS OF THE TIMES.

NEW-VERNON, MARCH 13, 1833.

From the Baptist Repository-

THE WAY TO MAKE ERROR THRIVE.

"Campbellism and anti-mission Baptists increase by opposition, and the Religious Herald very justly observes, that the best course is to let them alone. The best defence of those christians who are engaged in the great works of benevolence is, to point to the results of their labors in the four quarters of the world. How many Missionaries have the Hickory and Infidel Baptists sent forth to preach *their own* iron bound system?"

On as much of the above article, as relates to *Anti-mission, Hickory and Infidel* Baptists, together with their *iron bound system*, we have somewhat to remark, leaving Mr. Campbell or his followers to defend their own cause, in their own way, as we know of no connection between Campbellism and that class of Baptists, which Mr. Crosby in the plenitude of his modesty, has denominated *Anti-mission, Hickory and Infidel*.

In prosecuting our present object, we shall in the first place attempt an explanation of the terms brought into requisition by the learned Editors of the Religious Herald, and the Baptist Repository to designate that class of Baptists to which they allude.

Second, we shall notice their *best* method of treating those Baptist, and why the proposed course is the best.

Third, we shall answer as much of their inquiry as relates to us.

First, we attempt an explanation of the terms used. We only promise an attempt; we may fail, the fact must not be disguised.—Our information is too limited fully to develop the etymology of these terms, in such a manner as to harmonize with the use to which the learned Editors have applied them. Anti-mission according to the modern use of the term, may be used to designate that sect which have been, and still are every where spoken evil against, that cold hearted set of Baptists, a regular succession of which from the days of John the Baptist, have been upon the earth, and who are so bigoted, or *Iron*

bound as to be opposed to the popular scheme of making and employing Missionaries. For the better illustration of the subject, we will give some account of this wicked sect.

The anti-mission Baptists, (as they are now called) made their first appearance in the Land of Judah about Eighteen Hundred years ago; their appearing made a great disturbance among the pious Missionary Pharisees, who were at that time making powerful efforts in their Missionary cause, "Compassing sea, and land, to make Proselytes, for this sect declared that there was another King, (one Jesus) and they were forbidden to preach in any other place or manner than what he directed; they choose rather to obey their Lord and Master, than to follow the more popular schemes of men, (for, strange as it may seem at this day of religious enterprize) they verily believed that it was their duty to obey God rather than man! It must be confessed, there was one Member in this Community, who was not so anti-mission as the rest. We allude to the one who carried the *Bag*. He was very much concerned about the Lord's Treasury, and was very much hurt to see the waste of a Box of Ointment on the person of his professed Master,—he thought it might have been sold, and the money put into the *Bag*,—(for he was a thief.) Our readers will recollect that this distinguished individual went on a Mission, (without divine authority,) to the High Priests, to collect funds &c., and he was too zealous in his calling to leave an opportunity unimproved, when he could collect thirty pieces of silver, though it was the price of his Master. But Judas was an exception, the rest of them were anti-mission Baptist. It was not uncommon in those by gone times, for Baptist Preachers to be found without a six-pence in their pockets, as witness the case of Peter and John, at the "beautiful gate," "*Silver and Gold we have none*," witness also, when it was necessary for Jesus and Peter to pay tribute, and when the Disciples were sent out to preach they were charged to provide neither Gold nor Silver, nor Brass in their

purses." It is true, this sect were not only Anti-missionary, but they were also Anti-popular, and they rejoiced in this; and were exceeding glad, when they were persecuted, yea, they thanked God when they were accounted worthy to suffer shame and reproach for his name-sake; his sect were so *iron bound* in their views, of the necessity of their obedience to Jesus as their only King, that nothing could break the bonds. The tongue of slander, the whip, the prison, and death itself, were all employed (by those who were not Anti-missionary) to rend these *iron bands*, but all these experiments failed—they could not be prevailed on to give up their unpopular notions for the more popular doctrines of Judaism, or Paganism. They were even so obstinate as peremptorily to refuse to sell any of the gifts of the Holy Ghost for money. They had no idea that souls could be redeemed with such corruptible things as Silver and Gold, nor was it discovered that money had any such power until the days of his holiness, the Pope—the Apostle Paul with all his erudition was so far from this secret, that he even said that the love of money was the root of all evil! the craftsmen of Ephesus however, were not of Paul's opinion on this subject, they believed in Gold and Silver, for it was by that they had their wealth. The term Anti-mission "Baptist" has been applied to the Elders, and Brethren who met last fall at Black Rock, and to all others who refuse to join in the new order of things, such as forming Missionary Societies, uniting the Church and the World together, selling Memberships, Directorships &c., for money to put, into the Missionary bag—with a view of helping God. If we are to understand the words in their simple signification, i. e. *anti*, against mission commission, or legation, *Missionary*, one sent of God to preach the Gospel; the terms Anti-mission, or Anti-missionary will not apply to us, it is only in the modern use or rather abuse of the words that they can apply to the Church of Christ. Our constant supplication has been unto the "Lord of the harvest," to raise up, qualify, and send forth

faithful laborers, and when it has been his pleasure to grant our petitions we have ever been ready to communicate to them of our earthly substance. According to the simple meaning of the terms, the conductors of the Herald and Repository, are a fair specimen of the Anti-missionary spirit, as the whole drift of their publications are devoted to the promotion of the various popular Institutions of men, which in our judgement are hostile to the Mission instituted by our Lord Jesus Christ, and practised by the Apostles.

The next *New School word*, to be noticed is *Hickory*. This word is the name of a particular species of wood. It has been used by politicians, in reference to the Chief Magistrate of the United States. But the precise meaning of the word, in its application to religious concerns we have yet to learn, we presume however, it has been brought in to requisition by way of reproach. For further particulars concerning the term we would refer to the letter of our Correspondent Obscuratus, published on our 102 page.

The word *Infidel*, has been in use from the Apostolic age, and the meaning of it has been definitely fixed. It was used to denote all those who denied the faith once delivered to the Saints, whether Jew or Pagan, Pharisee, or Workmonger, of that age, nor does it apply with less force at the present day, to all such as deny the faith of God's Elects, either directly like Thomas Payne in his "Age of Reason," or indirectly by setting aside the only rule of faith and practice God has ever given to the Saints, and substituting in the stead thereof the clumsy contrivances of men, who teach for doctrines the commandments of men, making void the Law of God, by the traditions of men, after the manner of certain Editors in the City of New York, and elsewhere. But this term cannot apply to that *iron bound* sect, who would sooner die than to depart from the Gospel rule of faith, and practice.

The Infidel is certainly a very bad character, yet there is a worse spoken of in the New Testament, viz: "he that will not provide for his own, especially they of his own household," &c. In this latter class, may be numbered the following. Those paupers who are supported in idleness at the Theological Seminaries. Those who give to the various Institutions of Priest-craft, that which

should be applied to the payment of their debts, or laid out for the comfort of their families. And such as are slothful in business, and do not discharge that obligation to their families, which many Infidels do to theirs. Such principles of *worse than Infidelity*—are advocated by the Editor of the Repository. As Mr. Crosby has insinuated that to be an Anti-missionary, is to be an Infidel—he is challenged to support his insinuation, and show in what particular that class of Baptists have departed from, or denied the faith of the Bible.

But second, we will notice their proposed method of treating that class of Baptists who are called by way of reproach "*Anti-mission, Hickory, Infidel, &c.*" Mr. Crosby and the Editor of the Religious Herald are of opinion "that the best course is to let them alone." Truly we honor their judgment in this particular; various experiments have been tried upon them, at sundry times, and in divers places, but their enemies have uniformly found that the best course after all was to *let them alone*. When Pharaoh with his Magicians and counsellors, thought to prevent the increase of the Hebrew's seed, they oppressed them, but this only made them the more fruitful, and their increase the more abundant, their next experiment was to slay all the male children of the Hebrews, but this only brought Moses into the King's House. Again they determined, not to let them go out of Egypt, but in this they also failed, and brought upon themselves the judgments of God, until Pharaoh was of the opinion too, "*that his best course was to let them alone*." The Philistines after taking captive the ark of the Lord, were presently forced to the same opinion expressed by the Herald and Repository, they sent back the ark, and concluded to *let Israel alone*. Goliath of Gath came in contact with the stripling David; he soon found that *his better course would have been to let David alone*. And when the Prophets of Baal came into competition with a Prophet of the Lord; better had it been for them, to *let the Lord's Prophets alone*. Haman also found, after attempting the destruction of the Jews that it would have been *better to have let them alone*. The Scribes, Pharisees, Saducees, Lawyers, Doctors and Priests, found that it was not a light matter for them to exterminate the disciples of Christ from among them. When they thought by persecution to prevent Christ's Ministers preaching the Gospel, they found that *the better course was to let them alone*, for they were scattered by persecution,

and being scattered, went every where preaching the word. The old Mother of Abominations, has witnessed that God could raise from the ashes (as it were) of his martyred servants two for one, to stand in the testimony of the truth, so their best course is to *let them alone*.

The mortified Arminians, Unitarians, Socinians, Arians and Peado Baptists, in general, when vanquished from the field of combat, by the sword of the Spirit which is the Word of God; have always been (at such times) of opinions *that their best course was to let this sect alone*. And finally the advocates of the mongeral systems of Church and world policy, after raging blasphemy, and heaping on those who stand fast in the Apostles doctrine, all the calumny, abuse and ridicule they are capable of, (which is considerable) have at last concluded, with their ancient predecessors *that their best course is to let them alone*.

Third, why is this the best course? The reasons are as obvious as the sun in the heavens. Almost six thousand years, the enemies of God and truth have been engaged in warfare against the cause, and people of God, but in what single instance have they ever been victorious? Not one! hence, the gloomy prospect of the Herald and Repository presents one good reason for their adopting this course. "Every one that doeth truth cometh to the light that his deeds may be made manifest that they are wrought in God," so instead of the Saints being discouraged or daunted by the tumult of their enemies, they court, and even challenge investigation! This then, is another good reason why Mr. Crosby & Co. should withdraw from the field.

Last, but not least, the Bulwork of the popular system being darkness—they can bear any thing else rather the light of truth. They can confidently appeal to depraved human reason; and they tell us plainly that, their "*Best defence* is to point to the results of their labors in the four quarters of the world, where we are informed the fools eyes are—Let it be remembered that this is *their best defence*; but I thank God, Christians have a much better defence than this, their place of defence is the invincible munition of rocks. The God of Jeshurun rideth upon the Heavens in their help, and in his excellency on the sky.—The Eternal God is their refuge and underneath them are his everlasting arms. Hence it is wisdom in these Editors, to let this *Iron bound sect alone*.

In closing our protracted remarks, let us attend a moment to the exulting interrogation

with which our extract concludes, "How many Missionaries have the Hickory and Infidel Baptist sent forth to preach their own *Iron bound system*?" Receiving as we do, these scurrilous names, as the dying groans of exhausted argument, of course the inquiry relates to us—we answer. It is not our method of defence, to point to the world for testimony—if we were of the world, the world would hear us, and the world would give testimony in our behalf; but this is not the case. We look for nothing in this world, but what our Divine Master has taught us to expect from it. His words are "In the world ye shall have tribulation &c." We ask not for the witness of the world. No Sirs, we scorn the armour of which you make your boast, as we do the system for which you contend, and in stead of looking, or putting to the world, as our defence, we make our appeal to the word of God which liveth and abideth for ever. The world, and the fulness thereof is to pass away—the elements with fervent heat, and then Gentlemen your witness will be no more. But then, even then, amidst "the wreck of nature, and the crush of worlds!" will the Saints with joy lift up their heads, and rejoice, for their Eternal Rock abideth. Yes Sir, "walk round Zion, tell her towers, consider her Palaces, mark well her Bulwarks," and forever remember that God will appoint *Salvation for her walls and Bulwarks*. These Messrs, are our *best defence*. What think ye of such fortifications? Do ye ask, "how many Missionaries we have sent forth to preach our *Iron bound system*?" We answer. "The Lord gave the Word, great was the company of them that published it," we do not arrogate to ourselves, the right, to make and employ Missionaries. The King, in whose service we delight has ever attended to that department of his Government himself. He has directed us to pray him to send more laborers into the harvest, and we obey him; the system of the Gospel may in some respects, be figuratively considered an "*Iron bound system*," on account of its superior strength and security, and of the impossibility of uniting it with clay, or the muddy systems which are set forth in the columns of the Herald, Repository, &c. Yet as the term, is not Bible, we feel inclined to let our opponents have the exclusive use of it.

And now a word to the Editor of the Repository; you Sir, commenced your attack on our publication, even before it came into being,—you told your readers that it was an Anti-gospel publication, but Sir, as soon as

you discovered that your scurrilous attempts to injure us were turned to our advantage, you concluded that your best way would be to *let us alone*.—You will recollect, that we requested you in our first Number to point out any error you might have discovered in our publication, but this you have not done. We now call on you as a professed Christian, Baptist, Minister of the Gospel—or even as a Gentleman, to come to the light with your insinuations, and make a fair exposure of such errors as you have discovered. If you have no regard for us to prompt you to this measure, consider the Hundreds, who are receiving our publication as truth, show them wherein they err. We assure you that it is not our intention to advance or support error. We are however fallible creatures and liable to err, but we stand open to conviction, and when you will bring from the Book of God, (the Bible) a "Thus saith the Lord," to convict us, we promise, as soon as we shall be so convicted to retract (so far as possible) what we have stated amiss.

Think not to secure yourself in ambush to deal out your bitterness against the truth. Come boldly to the light of truth, or else, have the honesty to tell your readers that you dread the contest, that yours, is a system of darkness and that it will not bear the light, but if after all, you still continue to throw out your wicked insinuations, and then in a cowardly manner retreat to your *best course*, Be assured we will not follow your example, but we will continue to circumbulate your Batlements, and disturb your repose, with the sound of "Ram's Horns."—You will find it quite too late to pretend that we are unworthy of your notice, for you have already noticed us, you have already put on the armour and boasted; therefore for your own credits sake, let the publick know that you have not boasted in vain.

DIED.

At Walkill, on Friday morning, Feb. 22d, Mr. Daniel W. Moore, in the 65th year of his age. Br. Moore was for many years an esteemed Member of the Baptist Church in Walkill. He met the King of terrors, we are informed, with that firmness and composure which is characteristic of the Saints of God.

NEW AGENTS FOR THE SIGNS OF THE TIMES.

George Gist, Wellsburg, Brooke Co. Va.
James Williams, Fredericksburg Spottsylvania Co. Va.

SIGNS



TIMES.

VOL. I. No. 9,

\$1 PER ANNUM.

DEVOTED EXCLUSIVELY TO THE BAPTIST CAUSE.

PUBLISHED SEMI-MONTHLY, BY AN ASSOCIATION OF BRETHREN.

NEW-VERNON, N. Y., MARCH 27, 1833.

GILBERT BEEBE, EDITOR.

To whom all Communications must be addressed.

COMMUNICATIONS.

FOR THE SIGNS OF THE TIMES.

BROTHER BEEBE:—Though an abiding inhabitant of the *Valley of Trouble*, which the Lord I trust, has given me for a *door of hope*, I nevertheless feel considerable anxiety about what is passing on the *hills* of worldly and religious establishments, believing that numbers of my Father's children are wandering there. I am therefore induced to trouble you occasionally with my views on such subjects, as I feel particularly interested in; hoping that they may prove beneficial to others.—For instance, I wish to bear my testimony against any thing which is calculated to make those *hills* more troublesome to the children of God.

Finding from a quotation in the first number of the "Signs," from the "Baptist Repository," that the cry of infidelity is still kept up against Col. R. M. Johnson, on account of his Report on the *Sunday Mail* question; the object of which is evidently, to prejudice the minds of the publick against the principles of that Report, and to prepare the way for establishing the opposite principles; I wish therefore to bear my feeble testimony against those charges.

Indeed ever since the accusation of infidelity was first laid against this Gentleman, I have felt that it was a debt due him from the friends of gospel principles, and religious liberty, to take the field in his defence, and by a proper use of the *sword of the Spirit*, to clear away those charges. Rather than to have seen him abandoned to the merciless attacks of the enemies of gospel liberty, as poor Poland was abandoned, without any allies to act in her defence; I would ere this have volunteered my aid, such as it is, in defence of his principles, had there been any

proper medium through which to interpose my views of the subject.

I should much like to see, (pardon the introduction of the remark into your paper) put upon the attempts of the Christian, or more properly, Anti-Christian, party in politics, to degrade him a *Veto* from the people, by raising him to one of the two higher offices in our Government.

I am not of those who are disposed to detract from the merits of any of our eminent Military Commanders; but certainly so far as the display of magnanimous devotedness to the cause of our Country, has merit, Col. Johnson, ought to be considered as standing on as high ground as any of his contemporaries. For there has been, I think, no instance since the Declaration of our Independence, which called for a greater exercise of manly firmness and courage to defend our National Rights, than did that, when Col. Johnson stood forth the advocate for religious liberty, and confronted that mass of influence which had been collected and concentrated from all parts of the Union, and which was considered sufficient to hush every tongue into silent submission to the demand made. In this instance too, differently circumstanced from any Military Leader, this Gentleman knew that in either case, whether foiled or succeeding, he must become the victim of the envenomed darts, hurled from the powerful engines of Priest-craft and religious bigotry; yet he risked all, to deliver us from these chains, which had been devised to bind down our consciences under the oppression of religious usurpation.

If publick good achieved entitles to gratitude; Col. Johnson is thus entitled. The good accomplished by his victory on the floor of Congress, so long as its effects shall continue, surpasses the general good resulting from the battle of New Orleans, or even from the siege of York Town, as much as religious usurpation is more oppressive than political.

It is true, this Gentleman has not in all cases pursued his long uninterrupted public career without fault. Two instances of departure from what I consider correct principles, I have regretted and I notice them to show the importance of being always on our guard.—One instance was, in the exertions he used to obtain from Congress the Charter of the Columbia College, which is so worded as to have the appearance of not being a grant of peculiar privileges to one religious denomination, and yet so arranged as to give the Baptists the exclusive control over it and to admit of their connecting a Baptist Theological School with it. Thus not only sanctioning the practice of attaching *sectarianism* to our public Seminaries of learning, and the granting by Congress peculiar privileges to one denomination of Christians contrary to the tenor of the Constitution, but also lending his influence to establish a precedent for departing from the *spirit* of the Constitution, whilst the *letter* is in appearance complied with. An error of this kind in a man of Col. Johnson's sterling attachment to the principles of our Constitution, can only be accounted for, by the fact, that about that time considerable exertions were used to get up an influence at Washington, in favor of the Baptists, on the ground of Baptist principles having formerly had considerable effect in giving a tone to pulch sentiment in favor of religious and civil liberty, and of the Baptists having generally been proved to be staunch friends to the cause of our Country; and having sought from Government no other reward than to be *let alone* in the enjoyment of their right of conscience. Such was the mist cast before the eyes of some of our then leading men, that they did not discover the inconsistency of these professed Baptists in asking *special favors* from Government, as being the representatives of those who had spurned the idea of *special Governmental patronage*.—The other instance to which I alluded, was that of giving his influence to place the Choctaw Schools which are supported by appropriations from Government agreeable to treaty stipulations, under the control of certain Mission Boards, so far at least as to have the report of the Teachers made to the Boards, and incorporated in their Mission Reports; thus blending governmental and Missionary operations together, making these appropriations of Government, subservient to swell nominally, the operations of the Boards and to add influence to the Mission Societies.

But to come to the Report on the Mail

Question; the sentiments there advocated are such, as have been uniformly held by correct New Testament Baptists.—You therefore, certainly erred in your *Prospectus*, in saying, relative to a *union of Church and State*, "Col. R. M. Johnson has revealed our faith;" and thereby gave to the sapient Editor of the "*Repository*," the advantage of one specification of his charge of *ignorance of plain English*.—It is a good maxim; that we should seek to improve by the reproaches of our enemies, as well as by the advice of our friends: Had you said the Lord has revealed our faith, on that subject, to Col. R. M. Johnson, &c., you might have referred to Math, xi, 25, in support of your position. "Thou hast hid these things from the wise and prudent, and hast revealed them unto babes."—Not that Col. Johnson, as a man, merits this side of the scale in comparison with any of those wise ones. But that this Gentleman whose whole life, from the time he was of legal age, to enter upon this sphere, has been spent amidst the contests of political parties, and whom these boasting religionists, consider a mere babe in religion, yea a *nonentity*, saying he *makes no pretensions to religion, and is an unbeliever*,* should have

* Col. Johnson has made no public profession of religion, but to say he has no respect for it, and is an *unbeliever*, in the sense in which his enemies use the expression, to denote *infidelity*, is more than they can prove. Yea much of his general life and deportment as well as the Report on which they ground their assertions, go to stamp these charges against him, with palpable falsehood.

And as still further proof of their falsehood we here insert a Letter from Col. Johnson, to Brother VAIL, on this subject.—*Ed. Signs.*

City of Washington, 16th Dec. 1832.

DEAR SIR:—I have just read your favor of the 10th. In writing the two Sunday Mail Reports to which you allude, I expected nothing less than the abuse which is extracted by you from *Sermons and Christian Newspapers*.—If from those reports and from any part of my conduct, or opinions, they consider me, an Infidel, an unbeliever, Heathen, and an enemy to religion, they are very much mistaken—the reports which they abuse is sanctioned by the doctrines of the New Testament. Perhaps they believe that they do God's service by abusing me—I forgive

such correct views of gospel principles and of the distinction between the legal and gospel dispensations, whilst those men who are glorying in their great Theological attainments, having *been learned in the Schools*, are totally ignorant of these things, can only be accounted for on the ground that *God will destroy the wisdom of the wise*, and therefore suffers their minds to be darkened by their blind Teachers, so that they cannot discern even those things which are open in the Scriptures, whilst others are led to an understanding of them.

Let us examine the ground upon which Col. Johnson is charged with infidelity.—First, he denies the necessity and the right of Congress to legislate upon matters of religion, or to establish by law the creed of one party, and thus to infringe upon the equal rights of others. It is then in the estimation of those persons, unbelief, or Infidelity, to believe that the *Kingdom of Christ, is not of this world*; and that Christ is able to do it and will sustain his own religion, alone by *the word of his power*, and will by the power of Divine love shed abroad in their hearts, constrain his people to receive his doctrine, and to observe his Institutions, and that independent of any coercive aid of human laws? If this is Deism, what is Christianity? What is it to believe the opposite of this kind of Deism, but to deny Christ? And what is this, but *Anti-christ*?

But again Col. J.—, evidently favors the opinion of those Christians who observe the *first day* of the week, not as a requirement of the law, but as a Gospel Institution; these observe it not as Disciples of Moses, but as Disciples of Christ. This was enough to draw upon him the charge of Deism from all the Legalists in the Country. Such charges, however contain no other proof, than that of a want of argument with those who make them. The important inquiry is, Do the Scriptures support the views of these Christians relative to the *first day* of the week? If the word of God was allowed to contain a perfect revelation of the will of God upon this subject, the question would at once

them; I have no complaint—they have another tribunal to whom they must give an account and so have I, and there I am willing to leave it: I feel reluctant at this late period to say or do any thing myself to excite that feeling on this subject which seems to have greatly subsided.—Your friend,

RH. M. JOHNSON.

LEBBEUS L. VAIL, Esq.

be decided, for it contains no direct authority for observing this day, peculiarly as a day of worship, but that of Apostolic example. If any deny this assertion, we challenge proof, Scripture proof, to the contrary.

It cannot require any argument to show that whatever is practised on the ground of Apostolic authority, is practised as a Gospel Institution, and not as a legal requirement.

I know that many inferences are drawn, and positions are assumed, to establish, if possible the fact, that the Apostles only changed the day of the Sabbath from the *seventh* to the *first*, still observing it in obedience to the fourth Command; it is also assumed as a *granted point*, that the fourth Command, in the letter of it, is a moral precept, equally with the other Commands of the Decalogue. But perhaps we may be allowed to draw a few inferences on the other side of the question, and to test the correctness by the word of God.

If so, we infer, first: that neither Christ or his Apostles ever instituted meeting together of the Disciples on the first day of the week, as an observance of the Sabbath of the Decalogue. We draw this inference from the fact, that although Christ sanctioned this practice by once and again meeting with his Disciples on the *first day* of the week, and the Apostles, as in Acts xx, 7; & 1 Cor. xvi, 1, 2; yet this is never in the New Testament denominated the Sabbath: that term being still used to designate the *seventh* day. This could not have been the case, if the first day had become the proper Sabbath of the law, unless we were to admit that the Apostolic history was designed to mislead us upon this point.

Second: we infer that the Command to observe the seventh day as a Sabbath, was not in the letter of it, a moral precept, like the other Commands of the Decalogue. By a moral precept we mean that which enjoins the observance of such things as were morally obligatory upon man as the creature of God, and which do not depend on any express Command, for their fitness and obligation; and which of course can never cease to be obligatory and fit, so long as man stands in the relation of a creature to God,—such are the other nine Commands of the Decalogue. We infer that the Command to keep the *seventh day holy*, as a Sabbath is not in this sense, a moral precept, from the following Scriptural facts:

First, had it been thus moral, as delivered from Sinai, it would have remained obligatory upon man, under the Gospel as under the

former dispensation, the Gospel not altering but *establishing* the law, Rom. iii, 31. We should also in this case find the New Testament sanctioning the observance of this Command, and the Churches cautioned against the sin of transgressing it, as is the case in reference to each of the other of the Ten Commands. Instead of this we do not find the observance of this Command once enjoined upon the Disciples, either by the Lord or his Apostles; nor Sabbath breaking once noticed in the New Testament, excepting as it was charged upon Christ and his Disciples, by the Jews. When therefore we look into the New Testament we readily discover to whose company those belong who are so zealous about the Sabbath.

Second, the law, in reference to its moral precepts, we are informed is spiritual, (Rom. vii, 14,) but the separating a specified portion of time to be holy to the worship of God, is as much a thing of sense, as the setting a part a particular place to be holy to his worship. But the Master informed the Woman of Samaria, that the Spiritual worship required under the Gospel, was opposed to such local holiness, (John iv, 21,—24.) It is equally opposed to such periodical holiness, for we are authorized to worship at all times, as well as in all places, and therefore have one High Priest, *who ever lives to make intercession.*

Third, the Institution of the Sabbath is spoken of in the Old Testament as a *positive Institution, given to the House of Israel for a sign.*—"Moreover also I gave them my Sabbaths", to be a sign between me and them, that they might know that I am the Lord that sanctify them," Ezek. xx, 12, & 20. See also Exod. xxxi 12,—17, and Neh. ix, 14. In conformity with this idea the Lord Jesus told those Jews who accused him of *Sabbath breaking*, that "The Sabbath was made for man, and not man for the Sabbath," Mark ii, 27, and in the following verse, we are told that "The Son of man is Lord also of the Sabbath." This can mean nothing less, than that he has authority to dispense with the observance of the Sabbath. Were we to admit, that as God, it is consistent with his nature to dispense with any moral obligation, of the law, which however we do not, yet when we consider that as the Son of man, he was *made under the law, and came not to be ministered unto, but to minister, and to give his life a ransom for many*; that he *came not to destroy the law or the Prophets but to fulfil*; (See Math. v, 17, & xx, 28; and Gal. iv, 4.)—It certainly cannot be supposed that as such he had authority to dispense with any

moral precept of the law. The conclusion is therefore irresistible, that the Jewish Sabbath was a positive, and not a moral Institution.

But fourth, whilst the Sabbath was given to *National Israel*, as a positive Institution, it was designed in reference to *Spiritual Israel*, to be a shadow of another rest, see Heb. iv, 4,—10. Hence the Apostle connects Sabbath-days with *New-moons*, and with *meats and drinks* and other shadows, whose *body was of Christ*, see Gal. ii, 16, 17. Again the Apostle speaking of Jewish days in which the Sabbath of course, must have been included, considers the observance of one day above another as a thing indifferent,—his expression is, "One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind," Rom. iv, 5. The Body, Christ, having come, the shadow is of course done away.

We therefore think our inference,—that the fourth Command in the letter of it, was not given as a moral precept—is amply sustained by the Scriptures of truth; that instead thereof it was in reference to the Gospel dispensation, only a shadow. Hence our other inference that the meeting together of the Disciples on the first day of the week for worship, was not an observance of the *Sabbath of the Decalogue*, stands also well sustained by the Scripture view of the subject.

Still however, the question may be urged with some plausibility. Why is the Command to *Remember the Sabbath day, to keep it holy*, placed among the moral precepts of the Decalogue?

Many suppose it is because its literal requirements are equally moral with the other precepts. Of this class among the professors of Christianity, the seventh day Baptists are alone consistent in practice with their belief. To believe that the requisitions of this Command are morally obligatory, and to believe that "One jot, or one tittle, (*the smallest letter or even point*) shall in no wise pass from the law till all be fulfilled," and at the same time to believe that in this Command, *one word or day*, may be substituted for another, involves a complete absurdity. In addition to this absurdity, by this alteration, the reason assigned for the Command, viz: that the Lord *rested the seventh-day*, is completely made void. Others suppose that this Command was included in the Decalogue, because that, although the requisition to observe the *seventh day* was positive, yet the obligation to *observe one day in seven* was moral. This e

planation refutes itself. If man is under moral obligation to devote one day in seven to the service of God; why not the *seventh day* agreeable to the reason given for the Command. This explanation, however is very convenient for those religionists, who think the seventh part of their time is enough to devote to the service of God, or to be religious in. The spiritual Christian can never adapt such an idea to his feelings. He wishes all his time to be holy to God, and to be spent in his service. Such will consider the following explanation of the subject, as more accordant with the spirit of the law as written upon their hearts, viz: that as the term seven and seventh are repeatedly used in the Scriptures to denote a full amount or a completeness; so this Command, while in the letter of it, was a positive Institution to the Jews, and a shadow of good things to come, to the Gospel Church, had a Spirituality in it, like the other parts of the Decalogue, figuratively set forth by the letter, which included a moral obligation, *to wit*, that the *fulness of our time*, or in other words *all our time*, as well as all our faculties, should be holy to the service of God, as the Apostle explains it, "Whether ye eat or drink, or whatsoever ye do," "do all to the glory of God," 1 Cor. x. 31. Hence we see a propriety in its being placed in the Decalogue,—as it is like the other Commands Spiritual, and as such moral, though the letter of it being adapted to the external religion of National Israel, was not moral, but positive. Had the letter of this Command as delivered to National Israel, been commensurate with its Spiritual requisition, considering the nature of their service being external, it would have allowed them no time to till their land.

When therefore the Christian, taking the New Testament for his guide, devotes the first day of the week to the exercises of public worship; he does it in commemoration of the Resurrection of Christ, in obedience to Apostolic example, upon Gospel principles. He will not on this account be disposed to neglect this any more, than any other Gospel Institution. Yea he feels it to be a privilege to assemble himself with the people of God. As he does not need, so neither can he approve of the compulsion of human laws to enforce the observance of this day, more than in the case of Baptism or other New Testament ordinances.

There is at this day, as there was in the Apostle's days, much Judaism prevalent among Christians. Those who are under the influence of this, will still be disposed

to look at the day with *Moses' veil* on. The Apostle's direction is, *Let every man be fully persuaded in his own mind.* I wish not to offend the conscience of a Brother, whose mind is thus shackled; but I wish each one to examine the subject, for himself, in the light of the New Testament. If after such examination, any should not be satisfied, relative to the day, to leave Moses the *Servant*, and follow Christ the *Son*; still I think they will not be disposed to denounce as Deists; all who differ from them relative to the obligation to observe the day; especially if they attentively consider Rom. xiv. 1—10; not the *gloss* that may be put upon it, but the *passage* itself.

THE WALDEN SIS.

Valley of Achor, Feb. 20th, 1833.

FOR THE SIGNS OF THE TIMES.

BROTHER BEEBE:—In this day of darkness, a great many errors are propagated and received for truth, which are unscriptural altogether. The first that I shall notice, is the substitution of Jesus Christ, into the room and stead of his Church. Scholastic Theology, has introduced a great many unsound words, out of which grew many false ideas, which are imbibed by the Churches and considered sound Doctrine. As the Apostle has exhorted us to hold fast the form of sound words, I conceive it to be of importance that we adhere strictly to his testimony.

My soul utterly abhors any thing that separates, or tends to exhibit separation between Christ and his Church. And as the doctrine of substitution is the doctrine of separation, I shall proceed to notice its inconsistency. One person or thing substituted into the room and stead of another destroys the existence of the thing first in being, or the act of the person, or persons, for whom another is substituted. The work which Jesus Christ done, none other was appointed to do. So he did not undertake a work which they would not, and so come to accommodate himself to the will not of men. This is degrading the character and work too. He came and done that which none other could do, and no part of his work was a work of supererogation, for the most apparently unnecessary things that he done were to fulfil some Scripture that was written concerning him. He came to destroy neither Law nor Prophets, but to fulfil. His enemies could pierce his side but they could not break his legs, that it might be fulfilled as it is written, they shall look on him whom they pierced, but a bone of him shall not be broken. "He"

(the Father) "keepeth all his bones not one of them is broken." It is beyond all dispute, that Jesus Christ was appointed to be head over all things to his Church "as well as head of the Church which is his body the fulness of him that filleth all and in all." How a head could be a substitute for a body and exist in their connection to each other, I cannot tell: if the head was ever severed from the body, and both or either live, then a monster existed. Every figure in the Scriptures that brings Christ to view in connection with his Church and people destroys the idea of his being a substitute. How could Adam be a substitute for his posterity, he was a head and representative of all his posterity and contained all of them in him seminally; we are his offspring, so Jesus Christ contained all the seed of Israel in himself and when brought forth are manifestly declared to be the offspring of God. The first man is of the earth earthly, the second the Lord from Heaven; and as we have borne the image of the earthly, in the flesh, we shall bear the image of the Heavenly in spirit, and a Spiritual body, for there is a natural body, and there is a spiritual body.

Again, Christ is the vine, and his people the branches, can a vine and branches be severed and bear fruit and one be a substitute to produce in the room and stead of the other? No, in no wise. He is a Commander, they the commanded, he a Leader, they the led, he a Teacher, they the taught, he a Captain, they the soldiers, he a King, they the subjects, &c. &c. Hence the unprejudiced can easily see the difference between separation, and connection. All Christ done, was for and with his people. Not in their room and stead, but as some have said there is no difference, we will try it by the law and testimony. God who is rich in *mercy* for his love, not in the room and stead of his love, for that would destroy the idea of love; hath quickened us together with Christ, not in the stead of Christ, for that would destroy the idea of Christ, being quickened. Christ appeared for us in the flesh, and suffered for us in the flesh, not in the stead of us for that would destroy the idea of our existence, and suffering in the flesh, he did for us, he rose for us, he ascended for us, he prayed for us, he was Baptized for us, he done all things well for his Church. Hence it follows if all these things were done in our room and stead we must cease to act or exist. On the other hand we suffer for Christ's sake, not in the room of Christ, that would exclude his sufferings entirely. A man may preach for a Church,

but not in the stead of, that would suppose they were all appointed to preach, so he became a substitute for them all. Thus by a great many things we can see the vast difference between, for and with, and in the room and stead of. It can no where be proved in the Scriptures that God's Children were appointed to wrath but to Salvation; so if Jesus Christ endured the wrath of God, it was what they never were appointed to, so of course, in this he is not a substitute, *that is* to take the appointed place of another. Now if Jesus Christ, endured all the wrath of God, as some say, and had fellowship with the wicked in Hell, and suffered an equal quantum with them, which is the second death. It is utterly impossible to show how God kept his mercy for him forevermore. That Christ suffered, the just for the unjust we all admit, He suffered in the flesh, was put to death in the flesh—experienced the hidings of his Father's face, and cried "my God, my God, why hast thou forsaken me,"

The chastisement of our peace was upon him.—He was bruised for our transgressions that we might be healed by his stripes; whom the Lord loveth, he chasteneth, and scourgeth every one whom he receiveth, "as many as I love I chasten." And it is evident God loved his Children with an everlasting love; so Christ did not come to procure it by appeasing his Father's wrath; if this be true, he only came to deliver his Father from difficulty, and reconcile God to Sinners, such Heterodoxy is very prevalent at this day. But the contrary, God's love was commended to us while we were Sinners, in the fullness of time God sent forth his Son, made of a Woman, made under the law, and he became the end of that law for righteousness, (not by penalty) to every one that believeth, for he was obedient to death, even the death of the Cross; and magnified the law, and made it honorable, as much in hanging on a tree, as any thing else. For we cannot see how Jesus Christ done more than was commanded, & yet was obedient, I cannot tell, or how he could omit some things that were written of him in the Law, or Prophets, and at the same time fulfill them I cannot tell; the law is holy, spiritual, just and good, so is Jesus, in all things answering it completely, and done all it did require, and "the man, says Moses, that doeth these things shall live by them." Christ the man of God's right hand, done them and lived in them, and became the end of the law for righteousness to every one that believeth; hence the just live by faith, on the Son of God, who loved them and gave

himself for them. We are delivered from law by righteousness, from death, through him that destroyed death and the grave.— Now if Christ is substituted in the room and stead of his Church, who by? It is always the work of an individual who cannot attend to his appointment to procure a substitute, and no superiority of character is required but often inferiors may serve. How absurd to suppose God the Father, substituted his Son to act in the stead of another, when all things were created by him, and for him, he is before all things, and by him all things consist: Thrones, Dominions, Principalities and Power, are subject to him. What of all Christ's work, were we appointed to do? Was it to bring in an everlasting righteousness, to finish transgressions? To make an end of sin? Or to make reconciliation for iniquity to seal up the vision and prophecy? Or to anoint the Most Holy? It is a day of great substitution, instead of Divine Power, human contrivances, are brought to view, to save sinners; instead of Preaching the Gospel with power and in the Holy Ghost, the reading of Moses; instead of Baptising believers, Sprinkling Infants and others; instead of Praying the Lord of the Harvest to send laborers, give your money to support the Seminaries, and let them send them forth; instead of distributing to the necessities of the Saints, give your all to support the Benevolent Institutions, instead of the fellowship being in Spirit with the Father, his Son Jesus Christ, and one with another in poverty and sufferings &c., it is in money, according to the greatness of the sums given; the man who cannot give but little, is but little thought of, while the sums of the great are published far and near; instead of contending earnestly for the faith once delivered to the Saints, there is a contention who shall have the greatest numbers.—false Doctrines, false Ordinances, and many other evils grow out of this contention. These are ideas which may not all be received, and so call forth an answer from some source, if so you may hear from me again on this subject, if not, on some other.

So I subscribe myself, a Sinner.
E. S. RAYMOND.

Extract of a Letter from Elder, Wm. Gilmore, dated Leesburgh, Va. Feb. 25th.

BROTHER BEEBE:—I am zealously engaged in doing all in my power for you, as you will see by the number of Subscribers I have sent on, and letters I have written to you on the subject. I shall have a good sum of money for you, and a sum of good money

ready for you when you come on to the Old School Meeting, in May. Your paper will be much encouraged in this quarter, if every thing can be kept straight, and I think will do a great deal for us.

It is putting some of the "New School" out of the notion of Periodicals altogether, of any kind; and the "Old School" generally are very much pleased indeed. Many good Brethren, who have always been opposed to Religious Newspapers, of any kind, are disposed to encourage yours from a conviction that some mode of that kind is necessary to correct the errors afloat in the world, and I am of that number myself. It is the first I have ever patronized, and it is from that view of the subject I am disposed to give it my most zealous influence and support. Some *half way*, and *on the fence*, or *popularity seeking men*, have said "notwithstanding my standing as an *Old School Baptist Preacher*, I would be sorry for it, to say nothing of the "New School." I am willing to risk it. Upon the Doctrine which it is pledged to support, upon that system of Doctrine, I am willing to risk my standing or falling, living or dying.—We are all well &c.

Your very unworthy Brother in Christ,
WM. GILMORE.

Extract of a Letter, from a Brother in Va. to the Editor.

Luray, Page County, Va. Feb. 18th.

BROTHER BEEBE:—You have doubtless heard with pain, of the lamentable defection & degeneracy among the Baptists, in Virginia, which I am happy to state seems *principally* to be confined to the Eastern part of the State. Yet even there, are some who "speak the words of truth and soberness," and love "the truth as it is in Jesus."

In our immediate neighborhood we have been "highly favored of the Lord," and though ourselves the subjects of as many opprobrious epithets as the Baptists in the darker ages of Papal usurpation, and there sign of Anti-christ. We have been visited by a time of refreshing from the presence of the Lord without either "Protracted Meetings, or anxious Benches" and such like. Perhaps I would not exceed the number, if I should say that within twelve months, two hundred persons have given hopeful evidence of the regenerating influence of the spirit upon their hearts, within twelve miles of this place, and notwithstanding we have a few *Hagarenes* amongst us, I suppose of our members ten to one are of the "Old School Baptists," or the Children of promise.

'The gladsome tidings of the number of our Brethren scattered abroad, who have been "kept by the Power of God," free from the corruptions of Anti-christian innovations so far transcends our expectations that the "Signs," has been truly a welcome visitor amongst us. The design of its publication, the doctrinal sentiments and principles it supports, have both our prayers and hearty co-operation, whilst we as cordially pray that "the Spirit of the Lord shall lift up a Standard against" the flood of error it opposes.

That you may enjoy more and more of the supporting grace of your Divine Master, in the discharge of your complicated & labourious duties realizing the blessedness of that peace which is in Jesus, though in the world you have tribulation, is the ardent desire of

Yours in the best of Bonds

W.M. C. LAUCK.

THE JEWISH & CHRISTIAN CHURCH

FOR THE SIGNS OF THE TIMES.

"There are many unruly and vain talkers and deceivers, specially they of the circumcision, teaching things which they ought not for filthy lucre's sake; whose mouth must be stopped." Titus 1 Ch. 10, 11."

(CONTINUED.)

Messrs. Fonda and Halsey would tell you, you are in this Kingdom already—a Member of it, having the Seal of the Covenant of Abraham; and that "the Covenant made with Abraham, investing children with the right of Church membership, has not been abrogated." (Fonda's Letters, page 88) you are *born of Circumcision*, which is the same as born of water; mind him not Nichodemus, a greater than they saith, "ye must be born of water and of the spirit, or into the new Kingdom ye cannot come," John iii, 5.

A *fifth* evidence subversive of Messrs. Fonda's and Halsey's doctrine of Identity, is found in the Saviour's Address to Simon, Peter, Mat. xvi, 18. Upon *this rock*, said the Saviour, *this truth* concerning me, which you Simon, have confessed, *I will build my Church* and the gates of Hell will not prevail against it. This don't look much like "the Abrahamic Covenant," being "the charter of the visible Church." This Church then was not the Jewish, for that was built long ago; the building of Christ's Church—my Church, said he, is yet future; I will build it, the foundation will be laid in this truth concerning me. This truth was established in his death and resurrection. To

build a Church and to repair one, are actions so different, that babes and sucklings can distinguish them. Messrs. Fonda's and Halsey's theory is subverted upon this evidence alone, if there were no other proof of its falsity. Remember dear reader, that the Messiah came to *build* a new Church, and not to repair an old one.

We now proceed to a *sixth* argument or evidence of the erroneousness of Messrs. Fonda's and Halsey's capital position; which is, *that the Kingdom of Christ was to be given to his Disciples exclusively*; Luke xii, 32, "Fear not my little flock, for it hath pleased your Father to give *you* the Kingdom." Here the Kingdom is represented as being given to Christ's Disciples, by the good pleasure of the Father. Numerous as the Jewish nation was, and small as the number of his Disciples was, at this time, the Kingdom is promised to them, to the exclusion of the whole nation.

A *seventh* evidence of the same fact is found in the declaration of Messiah to the Apostles; Math xx, 28, verily said the King, "I say unto you that at the *Renovation*, when the Son of man shall be seated on his glorious throne ye my followers, sitting upon twelve thrones, shall judge the twelve tribes of Israel." (Campbell's translations.) Observe here the erection of this new Kingdom is called emphatically *the renovation* in the common translation; the regeneration not the continuation of the Jewish Church. Again observe, the coronation and inauguration of Messiah in heaven, is to *prevade this renovation*. In the last place on this topic, observe, that in the renovation when Messiah shall have been crowned Lord of all, the Apostles were to be under him; the only Legislator and Rulers in the establishment of this new Kingdom. They were exclusively to judge, pronounce judgements and statutes, laws and doctrine to the new Kingdom. Their conduct on the day of Pentecost, called *the regeneration or renovation*, is positive proof of the accomplishment of this promise. The subjects of this Kingdom then continued steadfastly in the apostle's doctrines, in the Apostle's "Koinonia" or fellowship; in the Apostles breaking of the loaf; and in the Apostle's prayers. Every doctrine, precept, commandment, or observance is now *sir-named the Apostles'*; assuredly they were now placed upon thrones; they now pronounced Statutes and Judgments, to the renovation of the twelve tribes of Israel.

An *eighth* evidence, of the essential dif-

ference of the Jewish & Christian Churches, is deduced from the *good Confession* the King of Israel made before Pontius Pilate, John xviii, 36, "My Kingdom is not of this world: if my Kingdom were of this world my adherents would have fought, to prevent my falling into the hands of the Jews; but my Kingdom is not hence." Had his Kingdom been like the Jewish, he informs the Roman Governor, his adherents, like the adherents of the ancient Kings of Israel, (for, from sometime past the Jews had no King) would have fought, and ten would have put a thousand to flight. The ancient Kingdom embraced all born into the world, (just as Messrs. Fonda and Halsey would have it; "all the natural seed of believers,") good and bad, as its subject, consequently was of this world, but said the King of Israel to Pontius Pilate, it is only every one that obeyeth my voice that will be a subject of my Kingdom. How great the difference between a Kingdom of this world, and one not of this world. The former was the character of the Jewish, the latter the character of Christ's Kingdom.

A *ninth* evidence, that the Christian Kingdom and the Jewish are essentially different, appears, from the erection of the first christian Congregation in the Metropolis of the Jewish Nation, as detailed, Acts ii, Ch. Observe, this Congregation was composed of Jews exclusively. The three thousand converted that day, and the one hundred and twenty Disciples already converted, then in the Metropolis of Jerusalem, had all been once members of the Jewish Church, in "full communion" with Annas and Caiphas, with the Scribes and Pharisees; in short, with the whole Jewish Church. But now mark the difference. The three thousand Jews, pierced to the heart, with the evidences of their guilt, and with the miraculous evidence before them of Messiah's ascension, and coronation, are brought to repentance, are now born of the Spirit, and of water, and thus added to the one hundred and twenty which hereafter are called *the Church*. Repentance, faith in the Messiah, and immersion, or Baptism into the sacred name, were pre-requisites, *essential pre-requisites*, to admission into this Church. Circumcision, that famous seal, "that sign of the Circumcision of the heart,"—"that seal of the righteousness of faith,"—"that initiatory rite, declarative of Church membership," does not signify any thing to one of its possessors, to admission into this Kingdom. It will not serve as a passport across the threshold of this

newly erected Kingdom. We shall suppose that one of the members of the Jewish church made application for admission into this Church, formed in Jerusalem; we shall suppose that he was of the sentiments of Messrs. Fonda and Halsey. He comes forward, and presents his plea. "I am a Son of Abraham, a Child of the Covenant that God made with our Fathers'. I was Circumcised the eighth day. I received the seal of the Gracious Ecclesiastical Covenant, a sign of the Circumcision of the heart, a seal of the righteousness of faith, a sign of sanctification. I am a member of the Church of God; of good standing, touching the righteousness that is in the Law, I am blameless. Now as the Covenant of the Church is still the same, unchangeable; as the seal is still the same, as religion is still the same, and as God never had but one Church, I pray for admission into this Church, and I hope, you Apostles, and the whole Church, which are Jews, of the stock of Abraham, will not reject me from your communion of which I desire to be a participant." Such would have been Messrs Fonda's and Halsey's plea, at that time, if possessed of their present sentiments. Now let us hear Peter; he says "all this will not do. You must repent and be Baptized for the remission of your sins, in the name of the Lord Jesus; otherwise, we cannot receive you, according to the Commandment of our King." He is rejected, and Messrs. Fonda's and Halsey's theory is cast out with him. The practices of this Church differ essentially from the practices of the Jewish Church. When Baptized, they continued steadfastly, not in the Laws & Statutes of Israel, but in the Apostle's Doctrine; not in the support of the Priesthood, but in the communicating to the necessities of Saints, called the fellowship; not in the Jewish festival,—but in the breaking the emblematical loaf; not in the devotion of the Priests, but in prayers taught them by the Apostle; not in praising God with timbrels, and psalteries, and the dance; but praising God, *viva voce*, with songs of gratitude, and praises.

A *tenth* evidence of the falsehood of Messrs. Fonda's and Halsey's theory we have Eph. ii, 14 & 15, "For he is our peace who hath made both (Jews and Gentiles) one, and hath broken down the middle wall of Partition between us, having abolished in his flesh, the enmity even the Law of Commandments, contained in ordinances for to make in (under) himself, *one new man*, (one new Church) so making peace (between Jews and Gentiles.)" We are here positively told that

Jesus Christ erected under himself, *one new man*; so all critics paraphrase it.—Hear Macknight, “and hath abolished by his death, in the flesh, the cause of the enmity between the Jews and the Gentiles,—even the Commandments of the Law, concerning the ordinances of Circumcision, sacrifices, meats, washings, and Holy-days; which being founded in the mere pleasure of God, might be abolished when he saw fit. These ordinances, Jesus abolished, that he might create Jews and Gentiles under himself as head, into one new man or Church, animated by new principles, thus making peace between them. A new Church, then, and not the old one new modified, was the grand result of the manifestation of God in the flesh. Essentially new, as Jews & Gentiles were now associated under essentially new principles. Thus Messrs. Fonda’s and Halsey’s theory is plainly subverted by the most positive declarations of the Holy Scriptures.

An *eleventh* evidence in support of our views we have, Heb. xii, 18,—28. Christian Jews, (for such are addressed in this epistle) are here said to have come to a state of things essentially different from that to which the Church in the wilderness came. Sundry points of difference are here stated by the Apostles, in the state of Jews and Christians. A tangible mount burning with fire, blackness, darkness, tempests, sound of a trumpet, and voice of words, each of which was emblematical. These were the characteristics of the Jewish state. The state to which Christians came, is characterized by sundry properties also.

Mount Zion, or the City of the living God, viz: the Heavenly Jerusalem, Myriads of Angels, general assembly of the first born, enrolled in Heaven, God the Judge of all, Spirits of just men perfected. Jesus the Mediator of the New Testament, and the blood of sprinkling, of these we cannot attend to particularly. On the first reading an essential difference in the two States appears. The exhortation predicated upon this representation in the 28th vs. is sufficient for present purpose, if nothing more had been said. We Christians having received a Kingdom, that can not be moved, in this respect, essentially different from the Jewish, which was moveable, and therefore was removed, let us be grateful; let us have gratitude, by which we may worship God acceptably.

We proceed to adduce our *twelfth* or last evidence of the essential difference between the Jewish and Christian Kingdom. And in the *first place*, we assert, that the Constitu-

tion of the Jewish Kingdom, and that of the Christian, are essentially different; or, in other words, that *the Covenant* on which the Jews were erected into “a holy nation” and “a peculiar people,” is essentially different from that Covenant on which Jews and Gentiles are erected into the Kingdom of our Lord and King Jesus Christ. Now for the proof; when Israel came out of Egypt under the guidance of Moses, they were brought to Mount Sinai, in the deserts of Arabia. Hitherto they formed no Nation, no Church. They could not hitherto be a Church, for they had never been *called out*; and hitherto they wanted every thing that Messrs. Fonda and Halsey deemed essential to a Church State. Mr. Fonda says page 43, “Then the visible Church, as a distinct society, having its appropriate bage of membership, its laws of government, and its modes of worship,—all important, if not essential, to an Ecclesiastical organization.” Mr. Halsey says page 17, “The Israelitish Nation were the Church of God, under the administration of Christ,—founded on similar promises,—similar threatenings,—the same hope, the same name.” But they had no oracles, no social ordinances, no officers, nothing essential to a Church. They were never called a Church, until in the wilderness. They were slaves and idolators in Egypt. The preface of the Constitution which erected them into a Church or Holy Nation, we have in these words, “and Moses went up unto God, and the Lord called unto him out of the Mountain, saying, thus shalt thou say to the house of Jacob, and tell the children of Israel; ye have seen what I did unto the Egyptians, and how I bear you on Eagle’s wings, and brought you unto myself. Now therefore, if ye will obey my voice in deed, and keep my Covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a Kingdom of Priests, and an Holy nation. These are the words which thou shalt speak unto the children of Israel.” Ex. xix, 3,—6. Thus we see their becoming a *Holy Nation*, a Kingdom of Priests, depended upon the answer they sent back by Moses to God. It depended upon an *if*. Let us hear the answer of the people, verses 7, 8, “and Moses came and called for the Elders of the people, and laid before their faces all these words which the Lord commanded him, and all the people answered together, and said, all that the Lord hath spoken we will do. And Moses returned the words of the people unto the Lord.” Thus the preliminaries were settled. Preparation

is next made for proclaiming the magna charta, the Covenant or Constitution, verces 9,—14, "and the Lord said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee forever, and Moses told the words of the people unto the Lord; and the Lord said unto Moses, go unto the People, and sanctify them to-day, and to-morrow, and let them wash their clothes, and be ready against the third day: for the third day the Lord will come down in the sight of all the people upon Mount Sinai." Then for the Covenant. This the twentieth Chapter details; it was written on two tables of Stone. This time, and these circumstances are ever afterwards referred to, as the commencement of their Ecclesiastical and National existence. Thus Jeremiah the Prophet, when speaking of the "nun aion" and of the "mellon aion," of the Jewish age, and the Christian age, saith Ch. xxxi, 31,—34, "Behold the day's come, saith the Lord, that I will make a new Covenant with the House of Israel, and with the House of Judah: not according to the Covenant that I made with their Father's in the day that I took them by the hand, to bring them out of the land of Egypt; which my Covenant they break although I was an husband unto them, saith the Lord: but this shall be the Covenant that I will make with the House of Israel; after those days, saith the Lord, I will put my Law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and will remember their sins no more." The Prophet Ezekiel also refers to the same transactions, and promises the union of Jews and Gentiles, under a Covenant positively declared to be not the Sinaitic. Ez. xvi, 60, 61, "Nevertheless I will remember my Covenant with thee in the days of thy youth, and I will establish unto thee an everlasting Covenant. Then thou shalt remember thy ways, and be ashamed, when thou shalt receive thy sisters, thine elder and thy younger: and I will give them unto thee for daughters, but not by thy Covenant." *Not by-thy Covenant.* Mark it well; Now let us hear Paul, Heb. viii, 7 to 13, "For if that first Covenant had been faultless, then should no place have been sought for the second. For finding fault with them, he saith behold, the days come, saith the Lord, when I will

make a new Covenant with the House of Israel, and with the House of Judah: Not according to the Covenant that I made with their Father's, in the day when I took them by the hand to lead them out of the land of Egypt, because they continued not in my Covenant, and I regarded them not, saith the Lord. For this is the Covenant that I will make with the House of Israel after those days, saith the Lord; I will put my laws into their minds, and write them in their hearts: and I will be to them a God and they shall be to me a people: and they shall not teach every man his neighbor, and every man his brother, saying know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. In that he saith, a new Covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away." Thus a *new* Covenant distinct, essentially, distinct, from the *old*, is declared to be the Covenant under which the Christian Church exists.—That Israel, as a Church national existed under, and was constituted by, the Sinaitic Covenant has been shewn to be a fact irrefragible; and that the spiritual seed of Abraham, whether Jews or Gentiles, is constituted by, and exists as a Church under *another Covenant* is as plain and as unanswerable. We now come to a paragraph in Paul's Epistle to the Galatians, of great momentum in this controversy. But before we proceed we will quote from Mr. Fonda's Letters page 89, the following paragraph, "This Covenant is then, still in force; and now, we ask, how this right of Infants to the seal of membership has been extinguished? The privilege of church membership was originally conferred on children, by the Great Head of the church. He alone therefore, has authority to abrogate that right; and we now call for the evidence of such abrogation of privilege. We now ask for *positive command*, so confidently spoken of in this controversy? We ask for, O thus saith the Lord? When, or where was the right of children to a place in the church and Covenant of God taken away? On what page of the Bible is it to be found? Let us hear God, saying in his word—"Infants are no longer members of my Church." Let us hear this, and we have done. We will likewise give the words of Mr. Halsey, on the same subject, page 14. "If it had been the long observed duty to seal them, (Children) as included in the Covenant, and that Covenant was to continue, the duty of sealing them

would run on, unless stopped by law. It remains for others to show its repeal; we are unable." Scarcely a book is published, or a sermon preached in defence of Infant Baptism, but what the above demands are exultingly made: and were it not for that veil of prejudice and tradition upon the hearts and eyes of Paido Baptists in reading both the Old and New Testament, we should not have been asked for such a command as Messrs. Fonda and Halsey has demanded. We will now give Paul's testimony as proposed above, Gal. iv, 21,—31, and then the reader can judge if the above questions have not been answered. "Tell me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham had two sons, the one by a Bond-maid, the other by a Free-woman. But he who was of the Bond-woman was born after the flesh; but he of the Free-woman was by promise. Which things are an allegory: for these are the two Covenants; the one from the Mount Sinai, which gendereth to bondage, which is Agar. For this Agar is Mount Sinai, in Arabia, and answereth to Jerusalem, which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the Mother of us all. For it is written, rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband. Now we, Brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him that was born after the spirit, even so it is now. Nevertheless what saith the Scriptures? Cast out the Bond-woman and her Son, (who was born after flesh;) for the Son of the Bond-woman shall not be heir with the Son of the Free-woman. So then Brethren, we are not children of the Bond-woman, but of the free."

To be continued.

COMMUNICATIONS.

FOR THE SIGNS OF THE TIMES.

Andrew Fuller's Doctrine of natural ability, and moral inability, brought to the test.

The admirers of A. Fuller, usually press this question, viz:—have you read all his works? If answered in the negative, they immediately assert; then you cannot understand his theory. It would be truly an Herculean task to wade through all his metaphysical reasonings. A wise man, I presume, would call such a labor weariness to the flesh, leav-

ing the spirit entirely out of the question. His Cobwebs are too attenuated to be of any service to a plain inquirer after truth; they are only calculated to entangle the unwary, and feeble of the Lord's flock, puff up with self-confidence, the hypocrite, and amuse this itching-ear generation. The road to truth is plain and direct; called by the Prophet an high-way, in which the way-faring man, though a fool (as it respects the wisdom of this world) should not err therein. Hence the brevity of the Scriptures; no long spun arguments to prove the doctrines contained therein—but while couched in the plainest language it should ever be observed they assert the absolute necessity of a divine expositor, and at the same time promise to guide the meek in judgment, and instruct them in the way. It is not my purpose therefore to follow him through all the mazes of his argument: neither do I conceive that it is at all times necessary, for there are certain points laid down as the foundation of his system which if they cannot stand the ordeal of God's word, and then test of Christian experience, the superstructure however beautiful and reasonable it may appear, it will of course fall to the ground.

The first time I ever heard this doctrine of Fuller's, treated upon systematically, it was by a Baptist Preacher, from Philadelphia, by the name of —, a person well furnished with talents calculated to display it to the greatest advantage. Simple and inexperienced I drank of this intoxicating cup with the greatest avidity. How pretty thought I, is his statement of natural ability, and moral inability, he observed that in our lost and ruined estate we possessed, all natural powers, not only sufficient to enable us to render perfect obedience to God's Holy Law, but also to exercise repentance towards God, and faith in our Lord Jesus Christ. Yet morally incapable, a mere want, of inclination, or of will; only change this, and we had power sufficient to comply with every requisition; hence arose our accountability to God, and our liability to punishment, not because we could not, but because we would not obey. On this ground he pressed the overtures of mercy, and plied the ungodly with invitations and promises, and lastly came in the general atonement, or universal provision scheme. I felt sadly the dire effects of this poison. But before I proceed further, I would bow the knee before the God and Father of our Lord Jesus Christ in thanksgivings and praise who shewed me by blessed, tho' painful experience, the na-

ture of this awful delusion (which like a raging pestilence, is now sweeping through the Church) restored my soul, and once more "led me to the rock that is higher than I." Full six weeks I grappled hard with this mighty Goliath, I had no rest in my bones, either by day or by night, wrestling with all my strength, but in vain to make it square with my experience. Surely thought I, if according to this doctrine, I have by nature, all natural power to perform, and that all our inability lies only in a want of inclination or will, and as I humbly trusted the Lord had in mercy removed this inability, there could be no impediment whatever remaining to hinder me from rendering perfect obedience to accomplish which was my ardent desire. But alas, the more I strove, the deeper I sunk in the mire of my own doings; my comeliness turned to rottenness, and I retained no strength; and no wonder that I was in such a flight, I had forsaken the fountain of living waters, and had essayed to hew out to myself this lying system of human ability that could hold no water. In this state this conclusion was forced on my mind irresistably, that if I, who had a will, was utterly unable to perform any good thing, how was it possible, that a sinner lame, blind, deaf & dumb; yea dead, as the word of truth declares, could possess these natural powers contended for. To be brief a smooth stone from the brook, Rom. vii, 18, "to will is present with me; but *how* to perform that which is good I find not." Put an end to this controversy, by felling the monster and enabled me triumphantly to put my foot on its neck, to my unspeakable delight and joy. I conceive that I realized something like what the Psalmist felt when he said, "Blessed be the Lord, he hath not given us to be a prey to their teeth. Our soul is escaped as a bird out of the snare of the Fowler (or Fuller) the snare is broken and were are escaped."—Forever blessed be the name of our adorable Lord how immutable is his promise, "the Lord knoweth how to deliver the godly out of every temptation.

Should these few hints meet the eye of any of the Lord's tried family who are laboring and toiling under this same delusion. I pray the Lord that they may be blessed to their recovery, and establishment in the truth as it is in Jesus, and that they may ever realize the blessedness of those words recorded by the Apostle, "'tis God that worketh in you both to will, and to do of his good pleasure." How appropriate are the lines of Watts, on this subject.

By nature prone to ill,
Till thine appointed hour;
I was as destitute of will
As now I am of power.

To these words I would add my hearty amen—it accords with my experience, let the Scribes and Pharisees say what they may.

But to crown the whole this Champion of natural ability, who first led me into this troubled water, as unable even at that time, and I fear even now is not able with all his power to abstain from the besetting sin of intemperance. May the Lord open his eyes to see, his heart to feel, and his tongue to acknowledge, that without the Lord Jesus he can do nothing, and that his false Gospel is utterly insufficient to bear up the soul in the hour and power of temptation.

Wishing you unexampled success,
I remain yours in Covenant
Relationship.

P.

FOR THE SIGNS OF THE TIMES.

BROTHER BEEBE.—A word by the way of Postscript to my last, for I forgot to note the origin of "*Creed's &c.*" Calvin tells us they had no other way of detecting Heretics. The Scripture being so loosely worded, and vaguely expressed that men's principles could not be determined by them, and therefore a more perfect formula was absolutely necessary, or many a non-conformist, would remain in his errors for lack of the convincing power of fire and faggot. When confessing that "Jesus was the Christ, the Son of the living God," ceased to be a good confession, these others took its place as guides to direct the decisions of bigotted and besotted Priests, and Magistrates in maintaining the *Unity of the Church.*

But now to my third proposition, viz: the undue influence of Ministers, and the improper place which they occupy in the minds of Men, and in the Church; the word Minister, signifies servant, and the Apostles uniformly claimed that title as expressing their office and standing; they were not servants of the Law, nor the flesh, but of the Church. Now in the present as in our former No's. we intend to detect errors, by setting forth the truth. We shall briefly shew our views of the Ministry. First, of the Apostolic gift, and then of the others. The Apostles were laid as the twelve foundations of the City,—the New Jerusalem; Christ committed the whole doctrine to them, and set them as Princes of the house of David, to build the Gospel Church, and give his Laws to Zion,

to them all the tribes of Spiritual Israel, came up for Judgment, the tribes of the Lord to the testimony of Israel. From their decision there was, and there needed to be no appeal, for they speak the word of the Lord,—they were commissioned to go into all the world and preach the Gospel to every Creature; none but the Apostles ever received any such commission, a line was given them to measure the length, height, and breadth of the Church, according to the word of the Psalmist, quoted by Paul, "Their line is gone out into all the earth, and their word unto the end of the world." Paul also declares that their commission was fulfilled in his lifetime, for he says, "this Gospel has been preached to every Creature which is under heaven."

They receiving therefore the commission with the corresponding declaration, "Lo I am with you," it no way follows that other men are called to the like office, but directly the contrary, for surely there can be but one tier of foundation stones, in any city or building, and the fact that one course is laid, utterly precludes the possibility of more; again if their commission included any but the twelve, there is no need that the Gospel be committed to any more, for a commission is a calling, and if any part of the commission applies to any but themselves we see no evidence but that the whole must, and if it does, every one who chooses may take shelter under it, and declare himself "*sent*" to preach, and if he can manage to get learning enough to write, or commit to memory a Sermon, we see not who can dispute the divinity of his claim, but the truth is, that none but the twelve have any more right to the ancient commission, "go ye into all the world;" than a present Militia Corporal, has to steal General Washington's Commission, as Commander-in-Chief, of the Army of the United States, and act under it, The Apostles fulfilled their commission, and are still fulfilling it; their word being still the Law of the Church, and Christ being still with them in teaching the people, the testimony which is sure, it follows; that other servants must serve in other spheres, and of course by special commission to themselves. This brings us to the "Pastors and Teachers," among which all *God's Ministers* of the present day are included. Apollos, Timothy, and Titus, were of this order, and therefore to the directions given them, and to other Elders, must we look for the length and breadth of the duty of the same class of Ministers in our day. To the Elders of the Church of Ephesus, Paul in his last,

and most affecting exhortation, says nothing about going into the world, but says "take heed unto yourselves, and to the flock of God, over which the Holy Ghost hath made overseers." Again to Timothy, he says, he wrote to him, to instruct him how to behave in the "Church of the Living God." He then describes false teachers, their mode of action, and way of entrance into the fold, and pernicious influence there, points out the true Doctrines of Christ, and declares that if he, Timothy, put the Brethren in remembrance of these things, he should be a good Minister of Jesus Christ. To Titus, he says in spirit the same things, and to no Pastor, or Teacher is one word said, or direction given, how to address "impenitent sinners," in order to to make them Christians, or for any other religious purpose. 'Tis for the perfecting of the Saints, and the edifying of the Body of Christ, that the gifts are bestowed, and when he that teaches, waits on his teaching, and he that exhorts, on his exhortation, and each one of the Church stands in his place to speak or hear, and all things are done decently and in order; then the Church appears in her beauty, as a whole. The Epistle of Christ, seen and read of all; then if there come in among you, one untaught of God; or an unbeliever of the Doctrine of Christ, an Arminian, or Calvinist, he is convinced of all, judged of all, and is obliged by the power of Divine Truth to confess, "God is in you of a truth." (Observe the person here spoken of is a child of God, but has been led away by tradition or some other means, and is thus brought back to Christ.) The Throne of Christ is in Zion, or in the Church, and there is he himself, and in no other place can he be found; therefore every invitation given to unbelievers to come unto him, is in fact an invitation for them to come into the Church. Again, Pastors are called watchmen, on the walls of Zion—their duty is to prevent the entrance of enemies and strangers, not to invite them in, further they are called Shepherds,—we ask, is it the duty of a Shepherd to allow wild beasts into the fold? Or can his word by its persuasive power change them into sheep? Perhaps some will say, that they pray for, and expect a blessing from God in the word preached, in order to make it effectual. But when did God ever command such a practice? Or when did any primitive preacher do so? The idea is absurd, his word is a blessing, and such a prayer would be, to ask him to bless his blessings; he never sent his preachers to supersede Christ, or the Apostles. By the foolishness of

preaching, he is pleased to save believers.—But preaching never gave life to the dead; this is the prerogative of Christ, which he never delegated to man of any order, and we trust he never will, any more than he will his eternal power and God-head. Those who have received the Elder's gift from him, together with his form of Doctrine, and sound speech, will seek to edify the flock, and separate it more and more from the world, they will make their calling fully appear, and make full proof of their Ministry—they will as gladly follow the Apostle's direction to labor with their hands, to support themselves and others too, as they will enforce the principle, that the laborer is worthy of his hire; and while they keep the place to which by the Holy Spirit they were called, they will be kept humble, and made useful, they will be esteemed for their work's sake, and not for the *official dignity* of the *Priestly office*. On the contrary, those who assume the Apostolic Mission, feel as if the Eternal Salvation of men depended on their fiat. Elevated by the moral dignity of their great and (self) important calling, (tho' they are boys scarce out of their teens, and know not Law from Gospel, and cannot preach except they commit some old Sermon to memory or study and write a week.)—They seem to think honest labor with their hands, degrading, and as they have taken the work of Christ out of his hands, they aspire to his place, and style themselves *Reverend*!!

Oh my Brethren, how does a Reverend Sinner look? Yet they call each other "Reverend Divines," as they have assumed the Apostolic commission; so they affect to sit in judgment over their brethren, to make laws and Creeds, and sit in Council to Judge after their own Laws, and Lord it over the Heritage of God. Thus have we briefly exposed the root of the evil, we meant to do no more, for if when the cause of evil is known; Brethren do not remedy it, they must wait under the curse of it till he come, whose eyes are like a flame of fire, who will consume with the Spirit of his mouth and the brightness of his coming these false apostles, these deceitful workers, and all who follow their pernicious ways. Their sin "hath never forgiveness," for they have "blasphemed against the Holy Spirit"—they are anointed with an unction from the Evil One, whereby they become ignorant of all things. "They have gone in the way of *Cain*," who hated the Sovereignty of God, running greedily in the error of *Balaam*, who hired himself out to preach to please the King of Midian. *They shall perish* in the gainsaying of Korah, "so

let all thine enemies perish O Lord, but let those that love him be as the sun, when he goeth forth in his might." Farewell.

PHILO LOGOS.

SIGNS OF THE TIMES.

NEW-VERNON, MARCH 27, 1833.

The communication in the present Number, Signed P. is the result of a careful examination of the Doctrine of Andrew Fuller, comparing his views with the Bible, and with Christian experience.

We hope all our experienced readers will feel disposed in like manner to weigh the subject in the balance of the sanctuary. Let the Christian try the subject by his own experience, and the word of God, and he will not need to be informed that the theory of Fuller is a refuge of lies.

We welcome our correspondent, P. and hope he will not be weary *in well* doing.

We fully appreciate the value of the communications sent us, from "*the Valley of Achor*," by our esteemed Brother "*the Waldensis*." The instruction with which they are fraught,—the spirit in which they are written, together with the "Old Jerusalem Platform style, which they exhibit to view, are a sufficient recommendation of them. They have been and still are; read with peculiar interest, by the humble admirers of the pure language, of the New Testament.

Our Brethren of the Old School of Christ will bear in mind, that this humble sheet is devoted to the Baptist cause, as we believe the Baptist cause to be the cause of God, and that our columns are designed to be used as a vehicle for the circulation of Bible Doctrine, and of General information.

The dear People of God, who remain steadfast and unshaken in the Apostles Doctrine; are at this day greatly scattered thro' the Country, and in many instances where one, or more of them are found, they are supposed to be the only ones remaining of the same faith and order. Indeed they are often themselves driven to the conclusion of Elijah. "They have digged down thine altars, and killed thy Prophets, and I only am

left, &c. and they seek my life also." In their scattered situation, it affords them a peculiar pleasure to hear from one another, "as cold waters to a thirsty soul, so is good news from a far Country," Prov. xxv, 25.

It is certainly "good news" to the scattered pilgrims, to hear of the numbers in different parts of the land, who still adhere to the doctrine and practice of the primitive Church. In days of old, "they that feared the Lord, spoke often one to another," and the exhortation of the Apostle is, that we should "exhort one another and so much the more as we see the day approaching."

A word to A. Waldensis.—We are not aware that there was any impropriety in our saying that "as touching the proposition of a Marriage between Church and State, the Hon. Rd. M. Johnson, in his reports on the Sabbath Mail Question," had made known our views, or *revealed our Faith*." We did not apprehend that there would be any difficulty in understanding our language. We did not say, nor imply, that the faith of the Gospel had been revealed to us by Col. Johnson, or any other man,—but our faith on the subject of the Sabbath Mail excitement, and our views on the subject of the distinction which ought to be observed between the Government of the Church, and all human Legislation had been happily expressed in the able and unanswerable Reports of that distinguished Patriot, and Statesman.

We have been solicited by a friend in Troy, to give our views upon Mathew xi, 22, "But I say unto you, it shall be more tolerable for Tyre and Sidon, at the day of Judgment, than for you." We have delayed to give an opinion on this subject for some weeks, because our mind was not fully satisfied as to the meaning of our Lord, in this text, nor are we yet prepared to say that our views are perfectly correct. We will venture however, to state our opinion, and place ourselves in an attitude to receive any further light on the subject, which our Divine Master may be pleased in his own way, and in his own time to communicate.

We give it as our present opinion, that these words were applicable to the Cities of Chorazin, and Bethsaida, as Cities, and had reference to the day of their Judgment, or visitation, in which the dreadful vials of God's wrath without mixture, was to be poured out upon them, and in the calamities which they should experience, it should be far more intolerable with these Cities, than with Tyre and Sidon.

The communication of Philo Logos, by accident was mislaid, and consequently the publication of it has been delayed, the writer will excuse us.

MR. EDITOR,—Sir, if you think proper to give the verses which I herewith send you, a place in your periodical, you are at liberty to insert them, and all are welcome to read or sing them, who feel so disposed. Your friend, &c.

THE STAR OF BETHLEHEM.

Tune "Divizes."

- 1 Nature with all her lights, can show
Her great Creator God;
But cannot point poor man below,
The way to his abode.
- 2 Call on the sun;—the sun replies,
My Maker is Divine;
The Moon repeats it as she flies,—
"He gives me leave to shine."
- 3 Air, earth and sea, attend his word,
And swift obey his Will;
They bear the impress of their Lord,
And speak their Maker's skill.
- 4 Proud men, in vain, the same survey,
And other lights contemn;
A Star shall guide the Christian's way,—
"The Star of Bethlehem."
- 5 If through a dark and gloomy vale,
He wends his weary way;
That faithful guide can never fail
To bring returning day.
- 6 Though mountains from their seats be torn
And oceans lash the shore;
His Sovereign will restrain the storm,
And bids it to do no more.
- 7 Be thou our portion here below;
Our guide to world's above,—
Where peace like rivers gently flow,
And all their work is love.
- 8 With longing hopes and weary eyes,
Thy Church still prays and sings,—
"Great Sun of Righteousness arise,
"With healing in thy wings."

SIGNS



TIMES.

VOL. I. No. 10,

\$1 PER ANNUM.

DEVOTED EXCLUSIVELY TO THE BAPTIST CAUSE.

PUBLISHED SEMI-MONTHLY, BY AN ASSOCIATION OF BRETHREN.

NEW-VERNON, N. Y., APRIL 10, 1833.

SERMON BY JOHN BRADFORD.

FINAL PERSEVERANCE OF THE SAINTS.

"I will give unto them eternal life; and they shall never perish; neither shall any pluck them out of my hand",—John x, 28.

These are very strong and striking expressions, full of grace and truth. Can any words be stronger or plainer? Will any dare contradict them? Can any be found, who would endeavor to pervert them from their plain and obvious sense and meaning? Can any professing themselves Christians, deny the final perseverance of the Saints? Will they affirm that any will be lost for whom Christ has died? What! Can any of the sheep be lost for whom the shepherd has laid down his life? Can any be lost who have been effectually called by grace, and sealed with the Holy Spirit of promise? God forbid. Nevertheless there are some; vainly puffed up with their fleshy mind, and with a vain conceit of their power and goodness, of their own faithfulness and diligence; who represent salvation as ultimately depending upon the sinner himself, according as he may either use or abuse the grace received. If this be so we may well cry out. Who then can be saved? But blessed be God, salvation depends not on the will of the flesh, not on the will of man but on God: It is not of him that willeth nor of him that runneth, but of God that sheweth mercy. It seems that there were some even in the days of the Apostle who endeavored to seduce the Saints, and shake their confidence. This was the reason why St. John wrote his first epistle; as he tells us himself, "I write" says he "that your joy may be full, I write to you that believe on the name of the Son of God, that ye may know that ye have entered life." Now—begun in time. But how came it to pass that he so particularly insisted upon this point of eternal life? Did any deny this life

which the believer has in Christ, to be eternal? It would seem so; for St. John expressly says, I write concerning them that seduce you. A greater seduction cannot be than to deny the final perseverance of the Saints: our Lord has said, "they shall never perish." What a flat contradiction must it be for any one to say that they may perish, yea perish everlastingly. Is not this giving Christ the lie direct? When he says "Neither shall any pluck them out of my hands," surely then he will be able to hold them so fast, that they shall never slip thro' his fingers.

It is, I am sure a most dangerous and pestilential doctrine, highly dishonorable to God, and very distressing to the souls of his people, to say that God is changeable in his love: that he may love you to-day and hate you to-morrow; that you may be a child of God to-day, and a child of the Devil to-morrow. We are happy to say, that this is not the God of the Christians; for he is of one mind and none can turn him, and when he loveth he loveth to the end. Upon this ground we can give that broad and exulting challenge to the world, "Who is a God like unto our God."

It may flatter the pride of Pharisees and hypocrites who boast of their diligence in improving grace, and their faithfulness to grace received, to be told that salvation in some measure depends upon themselves.

But how distressing must it be to a sensible sinner, who is truly convinced that his heart is deceitful above all things, and desperately wicked! To such as these the words of my text are well adapted and my prayer is that the Lord may bless them to all our hearts, and thereby strengthen our faith, enliven our hope, and increase our love, to Jesus and to one another. In speaking from the words of my text I propose to show,

First. Of whom these words are spoken and who they are that shall never perish.

Secondly, I would endeavor to confirm what is here laid down in three distinct propositions, namely: The life which Christ

communicates to the believing soul is eternal; as being eternal it must therefore be impossible for such a soul ever to perish, or that such a life can ever be lost. As a further confirmation, and as a full answer to all obligations, it is added, "Neither shall any pluck them out of my hands."

Thirdly, I propose to answer some of the principle objections which are made to the final perseverance of the Saints.

1. I am to show of whom these words are spoken, and who they are of whom it is said that they shall never perish.

The context clearly proves that the sheep of Christ are here meant. "My sheep hear my voice, I know them and they follow me, and I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand. My Father, who gave them me, is greater than all; none is able to pluck them out of my Father's hand." But another question naturally arises from hence, who are the sheep of Christ? I answer, the Lord knoweth them that are his. It may be asked again, may we not know whether we ourselves are the sheep of Christ or not? I answer, yes. And if we are the sheep of Christ, we shall never find rest or peace until we return to the great Shepherd and Bishop of our souls. It may be asked again, may we not know respecting others whether they be the sheep of Christ or not? I answer, No, otherwise that in the judgment of charity. Men can judge only from appearances. We know no man after the flesh, but consider all men equally fallen, equally depraved (tho' that depravity may not break out in some, as in others.) There is no difference but what grace makes. Yet, according to that profession of faith which a man makes, so we receive him as a brother beloved, as a sheep of Christ, so long as his conduct and conversation correspond with his profession. Paul once received Alexander the copper-smith; and the Apostle's were certainly deceived in Nicholas, who was chosen to be of the first seven deacons. As it respects the state and condition of man in this life there is but one rule of judgment, that is, by the fruits & effects of faith. It must be acknowledged that actions speak louder than words, and that the tree is known by its fruit.

Whilst men live as the world lives; conformed to its manners and maxims, spending their days in vanity and their years in pleasure; it would be a dishonor to the gospel to suppose them believers in Christ; and whilst men are going about to establish a righteousness of their own, so long they

must refuse to submit to the righteousness of Christ; and are adding rebellion to sin, by their resistance to the gospel. What men may be in the secret purposes of God we presume not to say, but if they are effectually called and truly converted, we say that a saving change must necessarily have taken place. As to this change let every man exercise himself. It better becomes him to judge of himself than to sit in judgment upon another and to attend to our Lord's caution. "To pluck the beam out of his own eye before he attempts to pluck the mote out of his brother's eye." That believers may be compared to sheep can hardly be denied. It is a scriptural comparison: the character will be found to answer in many particulars. In this point of view the relationship between a shepherd and his flock sets forth the connexion betwixt Christ and his Church.

I propose to show in a few particulars, some of those marks which peculiarly distinguish the sheep of Christ.

1. They are all ear marked; their ears are bored, they are unstopped and fastened to the door of the house, that they might never more depart from their masters service but become an unalterable part of his blood bought family. These know his voice and love to hear it; these know his meaning, and are taught to distinguish the voice of Christ from every other. As they cannot sing the Lord's song in a strange land so neither will their feet in swift obedience move to any other voice, but that of Christ. When he calls they gladly follow; when he draws they cannot but run. Not that they are able at first to distinguish between the voice of Christ and that of a stranger; babes are unskilful in the word of righteousness because they are babes, and therefore they are liable to be tossed to and fro into every wind of doctrine, till by degrees they are enabled to become more and more established and are enabled to discover the difference between truth and error, having their senses by reason of more aid, more exercised in the deep things of God and the mysteries of his heavenly kingdom.

As the sheep of Christ know his voice, so they follow him—as they know his voice, their guide: he is their mark, and to him they look; he is their prize, and to him is their desire, as their portion and their exceeding great reward; for there is none in heaven nor on earth that they desire in comparison of him. To his authority they submit; in his word is their delight; to his example they look up with reverence, and with sincere desire to be conformed thereto, deter-

mained to follow none but as they follow Christ.

They not only follow him, but, like sheep they go bleating on; not barking like dogs, nor growling like ravening wolves. How striking is the resemblance between a bleating sheep and a praying Christian; who goes to the Lord with his complaints, cries to him for help, and with continued prayers and supplications makes his requests known unto him from day to day. In his food too the sheep represents the flock of Christ, who graze upon the high mountains of Israel, and feed on green pastures; for the believing soul can only thrive upon the sound and wholesome doctrines of God's free-grace, and the never failing, never fading fruits of God's everlasting love.

I shall instance one more particular in which the believer in Jesus may be compared to sheep, and that is their cleanness, and desire to avoid the dirty path or miry slough. We can say this that the grace of God which bringeth salvation, will teach us to deny ungodliness and worldly lusts, and to live godly, righteously, and soberly in this present world; not from the fear of hell, but from a love to God and to his holy will; and from real hatred to sin, as being contrary to the will of God, and to that divine nature of which they are partakers. The sheep may sometimes travel through dirty roads or fall into a miry slough; but they cannot wallow in it like the swine; so likewise the Saint of God may fall, may foully fall, but here he cannot lie, neither can he rest till the Lord has restored his soul. Nay, as passing through a world of sin and sorrow, although he sees the safety of his state, and considers himself as clean through the world, nevertheless he finds that his feet want washing from day to day, that he still wants the renewing influences of grace and a fresh application to that fountain which is opened for sin and uncleanness. But amidst all the snares of the world, all the infirmities of the flesh, the temptations of Satan the words of the text stand good: "They shall never perish."

I come now to confirm this truth, it being the second thing proposed; and to shew, why the saints of God can never perish:

Because these were chosen of God in Christ Jesus before the foundation of the world.—Perseverance with every grace and blessing to be enjoyed in time, or through eternity, is the effect or consequence, not the procuring cause of God's love, for his love was set on the objects of his choice before they were born, consequently before they had actually done good or evil; but having loved them he

must needs love to the end, because his love must be as immutable as himself. However we may through the special grace of God be enabled to do those things which are lawful and right; and well pleasing in the sight of God; nevertheless our personal obedience cannot be considered as pronouncing or meriting God's love, seeing he ever loved those for whom Christ died, so that not even the death of Christ induced God to love us, but his death was the immediate effect of God's previous and eternal love to man: "God so loved the world that he sent his only begotten Son, that whosoever believeth in him should not perish but have everlasting life."

It is by the death of Christ that we perceive the love of God; and in this was manifested the love of God. Thus we trace perseverance, redemption, regeneration, justification sanctification and eternal glory, up to their primary cause; and that is, God's everlasting and electing love.

The sheep of Christ shall never perish, not only as being chosen in him, and as being given to him, but as being redeemed and purchased by him. Can any perish for whom Christ has died? God forbid. Can any be lost whom Christ has purchased? God forbid. His justice forbids it. If the debt be paid, justice requires that the debtor be discharged; if the purchase be made, justice requires that the purchaser should have his bargain. If all are not saved for whom Christ has died, what then becomes of the Covenant engagement, of that particular clause in the Covenant, which was fully confirmed and settled, "That he should see of the travail of his soul and be satisfied?" If any perish for whom Christ has died, then as to these at last, Christ must have died in vain. If it can be proved that he has died in vain for one, why not for two? If for two why not for three? And so on, till it may become a doubt whether he may not have died in vain for all. To this it is objected,—that Christ has done his part, and now it only remains for us to do our parts. Here it may be asked, what is our part? I answer this by another question. What part is the clay to act in order to be made a vessel, either to honor or dishonor? As the clay is passive in the hands of the potter so it is the part of man to be passive in the hands of God, and then it is that he acts consistently with his true character, when convinced of his utter inability to be good of himself, he waits upon the Lord with a sincere desire of soul, that God would work in him effectually by his grace that his spiritual strength may be renewed,

and that God would make him what he would have him to be. Are any offended with this view of human nature. Be it so. For my own part, I rejoice that nothing is left for me to do, (as it respects the salvation of my soul) being convinced in that case it must remain forever undone. Besides, if salvation depended in any respect, upon the free will of man; if it depended upon his acceptance of offered grace (as some vainly talk,) Christ must altogether have died in vain; for no man can come to Christ unless he be powerfully and effectually drawn; and no man will accept of salvation, unless of unwilling he be made willing, in the day of God's power, who worketh in us to will and to do all that is good, according to his own sovereign good will and pleasure.

This consideration is a strong confirmation of the truth contained in my text, "They shall never perish." That the application of the word and the sprinkling of the blood is as much the work of God the Spirit as salvation is the work of God the Son.—We are God's workmanship; God's husbandry; God's building. It is he who fits us for himself and sanctifies us as vessels for his own use and service, makes us for his own, inscribes his own name upon us, even holiness to the Lord; and thus makes us meet for his eternal kingdom and glory. What the Lord does he does forever; the impression which he makes when he puts his laws into our hearts, and writes them in our inward parts, is so deep that it can never be erased again. The impression, so far from wearing out, will sink deeper and deeper. Out of his holiness we shall be continually receiving; the righteousness of God is revealed from faith to faith; the word of the Lord once received, abideth forever; once changed into the image of the Lord, the more we shall be like him, till we come at last to see him as he is; and then we shall be altogether like him.

The sheep of Christ, begotten again to a living and a lively hope, regenerated and renewed in the spirit of their minds, can never perish, because they never can become unregenerated; being born of incorruptible seed, having received with weakness the ingrafted word, which, having struck root, never fails to bring forth its fruit unto holiness: and its end will be everlasting life. Once made the children of God, what can unmake them? Having received the Spirit of adoption, who shall take it from them and unadopt them? Having thus received power and privilege to become the sons of God, who shall disinherit them? What shall alienate their Fa-

ther's affections from them or cause an abatement in his eternal love? Shall sin? No; not even sin. For when sin had separated between us and God, and had alienated man from God, even then such was his amazing love, that he sent his only begotten Son into the world, to remove the obstacle, to put away sin, the law of separation; and to bring back the sinner; saved from sin, cleansed by blood and purified by faith. The Father is the Father still; the child is the child still. Father, says the poor returning prodigal, I am no more worthy to be called thy son, make me as one of thy hired servants, what says the Father to the request? He will tell you as soon as he can. But first he must embrace him in his arms, he must fall upon his neck and kiss him after that will he disown him for a son? Oh no, my son—this my son, who has wasted his substance in riotous living.—No, no, no. Not a frown upon his brow, not an upbraiding word fell from his lips.—Rejoice with me, for this my son was lost and is found; was dead, and is alive again. As there is no condemnation to them who are in the Christ Jesus, who walk not after the flesh but after the Spirit; so there is no separation; according to that challenge which St. Paul gives—Who shall separate us from the love of God which is in Christ Jesus our Lord?

The sheep of Christ shall never perish, because he who believeth hath everlasting life. Now, if there be any broken links in the chain; if there be any interruption, any determinate end or period; it cannot be everlasting. The life given to the first Adam was conditional and liable to be lost: but the life which is received by believing in the second Adam is unconditional and never can be lost. Because I live, says Christ to his Disciple, ye shall live also. Our life is hid with Christ in God, therefore whosoever liveth and believeth in him shall never die: on him the second death hath no power.

Notwithstanding this doctrine of the final perseverance of the Saints, stands upon a firm foundation; nevertheless many objections have been raised against it which tho' they cannot shake the foundation itself, may distress and perplex the minds of those who are weak in the faith: for their sakes therefore, for the truths sake, and for the honor of Christ, I would answer these objections which seem in any measure to deserve attention, which are as follows:

It is said that the exhortations to watchfulness and diligence, likewise the warnings and cautions which are given to believers,

evidently imply the possibility of such failing in some essential parts of their duty or falling from the grace received; otherwise what need would there be of such exhortations or warnings? I answer, that exhortations and warnings must each have their respective end and use, because in the Scriptures there is nothing written in vain. Exhortations are certainly useful, to direct us in those things which are lawful and right; & they show us, what is the will of God concerning us; and what is that conversation which becomes the Gospel, and all those who profess godliness; i. e. who profess to believe in Jesus, as God manifest in the flesh, which is indeed the very mystery of godliness. As exhortations show what is pleasing so warnings shew us what is displeasing to God and contrary to his holy and heavenly mind and will, so then we consider these as means of instructing or medicines of information. Now because we are directed to use certain means, does it follow that it is a matter of doubt or uncertainty whether the end will be obtained or not? Far from it, on the contrary, he who appointed the means will see that the end shall be answered.

He who laid down these rules and directions in his word, will, by the sanctifying influence of his blessed Spirit, give a corresponding and suitable disposition; a holy desire to know and do his will; and a sincere concern to live in all holy obedience and conformity to it. As sure as God has left these exhortations and warnings in his word, for the use and benefit of his Church and Children, so sure he will graciously incline and dispose their minds to a close and diligent attention to them; and so sure he will reprove, correct, and chastise them for forwardness, remissness and inattention. The backslider shall be filled with his own ways, the truant shall smart under the rod of chastisement. The Lords says, I will visit their transgressions with a rod, and their iniquity with stripes: nevertheless my loving kindness will I not utterly take from them. If the Lord had given these exhortations and warnings, and afterwards had left it to us whether we would have observed them or not, then this objection would in my opinion have been unanswerable; but as we are kept by the power of God; therefore it is and must be the work of God that the subjects of his grace be effectually disposed to observe and do his will, as revealed in his most holy word, which shews that they are really foreordained to good works and to walk in them, as they are ordained to eternal life. I would observe

moreover, that this objection does not materially affect the question in dispute; which is not, whether a saint may not fail in some points of duty? Or whether a saint may not fall so as to commit gross and notorious sin? This is admitted. The question is, whether he may fall finally, so as to perish everlastingly.

He may fall; who does not? James says in many things we offend all. He may fall and foully too. The most eminent saints have fallen; but tho' they fall, nevertheless they shall rise again.

Another objection arises from the inference drawn from the word *if*, in various passages of Scripture, from whence some have inferred, that our salvation is ultimately uncertain as being conditional, and that the blessing depends upon our perseverance. Whereas nothing can be plainer to me, from all such passages, that perseverance is not the procuring cause of God's free love and favor, but the effect and consequence of God's everlasting and electing love. We are not blessed because we persevere, as a reward for our perseverance; but because we are chosen in Christ Jesus; therefore we are effectually called in time, because we are sons, therefore God sends forth the Spirit of the Son into our hearts: because we are blessed with all spiritual blessings in heavenly places in Christ Jesus, therefore we receive all spiritual blessings freely from him, and, among other gifts or graces, that of perseverance: so that perseverance is the sign or proof of the true grace of God: by this that which is real is distinguished from that which (though well counterfeited) is nevertheless spurious, and base, as being the work of man, and not of God. All that can be fairly drawn from the word *if*, is this: If you persevere, that will prove the reality of grace: If after making a profession, you should afterwards fall away, that will prove you never had the grace of God in truth, notwithstanding all the profession you have made: as St. John argues, "They went out from us because they were not of us; for had they been of us they must needs have continued with us."

Another objection is drawn from the example of Judas, Francis Spira, and others, who they say had received true grace, and afterwards fell away and perished everlastingly. I read nothing in my bible about Francis Spira, and therefore his name and example can have no weight with me. As to Judas, it is certain that he was numbered with the twelve Apostles: and though it may be that the Apostles themselves thought him

one of the very best men among them, yet it is certain that our Lord knew him from the first to have been ordained to condemnation. He knew all along who should betray him, and John 6, 60, he says "Have I not chosen you twelve and one of you is a devil?" If men have some natural awakenings and alarms of conscience: if they are outwardly reformed, and make a profession of religion, immediately, they are set down as believers, and should they afterwards fall from their profession it is vainly supposed by some that they are fallen from grace. How could they fall from that which they never had? This appears to be one of the prevailing errors of the present day. Preaching up reformation as if it was regeneration. I must insist upon it, that there may be reformation where there is no regeneration, but there can be no regeneration without reformation. Whatever supersedes the office of the Holy Ghost in his work of testimony, is a most fatal error. Such preaching does this. Another objection is taken from St. Paul, who says, Gal. v, 4, "Christ is become of no effect unto you whosever of you are justified by the law, ye are fallen from grace. The Apostle's meaning in these words, I am satisfied for myself is clearly this. Whosoever goes back to the law for justification after having made a profession of being saved by grace, that to such Christ is of no effect, for, as he says in another place, "If righteousness came by the law, then Christ must have died in vain;" so then they are fallen away in their judgment and opinion from grace to works, which are, and must be, incompatible with each other, for it is impossible they can both stand together in point of acceptance with God. I shall make a reply to one objection more; an objection which, I am well convinced is altogether false and groundless.

That the doctrine of perseverance has a tendency to make men careless and negligent; lukewarm and indifferent in their spiritual pursuits and in the great concerns of their never dying souls. I can say with confidence that this doctrine received in power and in love of it must have a contrary effect, and will make men earnest, hearty and zealous, abounding always in the work of the Lord, knowing that their labor is not in vain in the Lord; that they are not running at uncertainties, neither are they fighting as those who beat the air. It is sadly disheartening to take the field with a full expectation of being defeated and slain; there is but poor encouragement to labor where it is probable

your labor will be lost; but on the other hand, the soldier who takes the field, confident of success, and he who labors, knowing that he shall have a good reward, faces dangers, encounters difficulties, and endures hardships, with a pleasing expectation of hereafter reaping the fruits of all his toil. We appeal to facts. Look at the Apostles, look at the Myrters, look at the Saints whose faith is spoken of throughout the Scriptures. Did the assurance of faith make them licentious, lukewarm, or indifferent? Paul knew in whom he had believed, & he knew that he was able to keep that which he had committed unto him. Did this make Paul negligent in the use of means? Far from it.

Finally, my brethren, if our souls are established in this present truth, may it be our great concern to disprove the falsity of this charge by an holy and unblamable life and conversation, by a strict and diligent attendance on the means of grace, and the ordinances of God's house; by the most zealous and active exertions for the spread of the gospel, and a godly jealously and unremitting watchfulness in whatever concerns the glory of the Lord, the honor of his name and the purity of the word, that his ways may be known upon earth, his saving health among all nations; that the truth of the gospel may be held sacred; that every deviation from it may be exposed and opposed; that the power of godliness may be experienced inwardly in the soul as well as the form be outwardly maintained and kept up before men. Brethren we are called to liberty, not a liberty (as some upbraid us with) which gives occasion for the flesh, carnal gratifications, & sensual indulgences, but a liberty to draw near to God, and serve him in righteousness and true holiness, without fear. May we stand fast in this liberty, and hold the profession of our faith steadfast to the end. Will any say that God hath forgotten to be gracious, and that he will shut up his loving kindness in displeasure? Impossible! that can never be; you may as well suppose that he can cease to love the objects of his love. If you can suppose that God can change, you must suppose that he can deny himself, and be different from what he once was. Let the wise disputer answer this. Here is full scope for his reasoning powers, let him exert them till he finds them fail, and when the light that is in him is turned into the darkness, then, if he cries, the Lord will hear; for it is said, "That if we who are evil know how to give good gifts unto our children how much more shall our heavenly Father

give his holy Spirit to them who ask him.

As to you who are weak in faith and of a doubtful mind lest after all you may one day perish, I can only say, that ye are not your own property, for ye are bought with a price; ye are not your own keepers, for ye are kept by the power of God. Your standing does not depend upon yourselves, but on him who hath said, *Ye shall never perish.*

Now unto him who is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy—To the only wise God our Saviour be glory and majesty, dominion and power now and forever. Amen.

FOR THE SIGNS OF THE TIMES.

THE JEWISH & CHRISTIAN CHURCH

"There are many unruly and vain talkers and deceivers, specially they of the circumcision, teaching things which they ought not for filthy lucre's sake; whose mouth must be stopped." Titus 1 Ch. 10, 11."

[Concluded.]

On this observe first, that *the law* and the Covenant at Sinai, are considered one and the same. Being *under the law*, verse 21, and being *under the Covenant*, in the allegory are considered by the Apostel, as the same circumstance.

Second, Abraham's two wives, Hagar and Sarah, represents the two Covenants, the *old* and the *new*, "For these are the two Covenants."

Third, Ishmael and Isaac, resemble the people under the two Covenants. Ishmael, the Son of the Bond-maid, was born a slave; for a slave gendereth or bringeth forth slaves, not free men. So did the Old Testament or Covenant, compared to Hagar, which is one of the names, of Mount Sinai, in Arabia; and she, to wit, Hagar, resembles the then present Jerusalem, or Jewish Church, which was in bondage under the Law, or old Covenant. Isaac, the Son of the Free-woman, resembled the people under the new Covenant, which is called the Jerusalem above, because proclaimed from Heaven, by him who is in Heaven; not from Mount Sinai, in Arabia, on the earth.

Fourth, as Ishmael, was brought forth in the natural or ordinary means, he fitly denotes the natural descendants or fleshly seed of Abraham, who lived under the old Covenant, and constituted the Jewish "visible" Church. The members of which were such by natural birth.—Again, as Isaac was

brought forth by supernatural means, by faith in God's promise, or by supernatural means.

Fifth, as the children of the deserted woman Sarah, whose husband deserted her and associated with Hagar, are declared to be more numerous than the children of Hagar, who possessed the husband of the *deserted Sarah*; so the Apostle argues that the spiritual seed or children of Abraham by faith, born like Isaac, would be more numerous than his natural or literal descendants.

Sixth, that as Ishmael, the child of the flesh, persecuted, by railing and reviling, Isaac the child of promise, so the Jews, the natural descendants of Abraham, and those who plead for Church membership on the same ground of natural birth,—*then*, and *since*, and *now* persecute, sometimes by railing and reviling, and in time past, by sword and fagot, those who have been born of the Free-woman, or the children of faith, the sons of the new Covenant.

Seventh, but what saith the Scriptures? Aye, this is the question: what did Sarah say? Mark it well my friends. Mark it well ye *Paido Baptists*! O, 'tis an oracle you should never forget! what did Sarah say, as the Scriptures records? "*Cast out*" tremendous words! *Cast out* the Bond-woman, the old Covenant compared to Hagar. Disannul it, vacate it, lay it aside, reject it. Is that all? No, no; *Cast out the son of Hagar* also, the people of the old Covenant. Yes, remember the allegory, as the Spirit of inspiration has called and represented it. Ishmael, denotes all that are merely the children of the flesh. *Cast out the Bond-maid and her Son Ishmael*. For what reason? Because it is decreed of Heaven, it is declared by God, that the Son of the Bond-woman, the people of the old Covenant, shall not be members under the new Covenant, shall not be heirs of the inheritance with the Son of the Free-woman, the people who are the sons of Jerusalem which is above, the mother of all believers,

The last item in this paragraph we shall notice, is this glorious truth, last verse, "So then Brethren we are not children of the Bond-maid, but of the Free-woman." Consequently heirs with Isaac—heirs with Christ of an inheritance incorruptible and unfading.—We believers are children of promise, sons and daughters of the Jerusalem which is above, not of her in bondage with her children. Rejoice Christian, the children of the promise are counted for the seed. Jerusalem above is the City of our nativity, and that

Canaan, where the tree of life immortal blooms, is our inheritance.

In the commencement of this subject, I quoted the words of Messrs. Fonda and Halls, which was these; "The Church is one and remains essentially the same now, as in the days of Abraham." In disproving the falsity of this declaration, I have given you *twelve evidences* which I ask you to examine closely, and then pronounce judgment agreeable to testimony candidly and impartially.

The *first* was, from the fact, that the consummation and abolition of the Jewish religion and Church, and the erection of a new Kingdom, essentially distinct from the Jewish, was foretold by Daniel the Prophet.

The *second*, from the fact, that the New Testament, opens with the annunciation of this new Kingdom.

The *third*, from the fact, that the time of the continuance of the "Law and the Prophets," as containing and teaching the Jews religion was limited, to the time of John the Baptist.

The *fourth*, from the fact, that the manner and terms of admission into the Kingdom, were represented by John the Baptist and by the Saviour as essentially different from the manner and terms of admission into the former, that members and officers of the Jewish Kingdom of God, could be by virtue of their membership in that Kingdom, admitted into the Kingdom of Jesus Christ.

The *fifth*, from the fact, that Jesus taught that he was in the future time to build his Church upon a foundation different from that on which the Jewish commonwealth was built.

The *sixth*, from the fact, that the Kingdom of Christ was given to his Disciples exclusively, and numerous as the Jewish nation was, and small as the number of his Disciples was, still the new Kingdom is promised to them, to the exclusion of the whole Jewish Nation.

The *seventh* from the fact, that in the erection of this new Kingdom, it is called the regeneration, and not the continuation of the Jewish Church, and that the Apostles were exclusively to judge, pronounce judgments, and Statutes, Laws and Doctrine of the new Kingdom.

The *eighth*, from the fact, that Christ's Kingdom "is not of this world," and that it belongs only to those that obey his voice, and *not all* those born into the world good and bad.

The *ninth*, from the fact, that the Christi-

an Church, was composed of none but those brought to repentance born of the Spirit and of water, and then added to the Church.

The *tenth*, from the fact, that Jesus Christ erected under himself one new Church, essentially new, as Jews and Gentiles were now associated under essentially new principles, and not the old one new modified.

The *eleventh*, from the fact, that the Christian Church is a Kingdom that can not be moved, and is essentially different from the Jewish which was moveable.

The *twelfth*, or last, from the fact, that the Covenant on which the Jews were erected into a holy nation, were essentially different from the Covenant which Jews and Gentiles were erected into a Church; and that the Jewish National Church, existed under, and was constituted by the Sinaitic Covenant, & that the people of the old Covenant, shall not be members of the new without repentance, &c., and that Jerusalem which is above, is the mother of all believers.

In conclusion let it be observed, that I have from the New Testament, given a "*positive*" Divine "*Command*" demanded by Mr. Fonda, page 89, for casting out of the natural seed of believers, from a participation with the Children of promise.

That it may be better understood, I will give his declarations in his own language once more, he says, that "The Covenant is then still in force,—and now, we ask, how the right of Infants, to the seal of membership has been extinguished? And we now call for the evidence of such abrogation of privilege. We now ask for a positive command. When and where was the right of Children to a place in the Church, and Covenant of God, taken away? On what page of the Bible is it to be found?" We answer Galatians, 4th Chap. beginning with the 21st verse, to the end of the Chap. and particularly the 30th verse, "*Cast out the Bond-maid, and her son Ishmael.*" Assuredly here is a Divine Command, a "thus saith the Lord," prohibitory of the admission of the fleshly seed of believers into the society of the Children of promise. Whence was Ishmael, the figurative representation of the natural seed of believers, cast out? Out of the house of Abraham; out of a participation of the inheritance of Sarah's son Isaac. He was once a member of that House, once a partaker with Isaac in the blessings of Abraham's House. But now he must be cast out forever; and that merely for a type or figure of the casting off, of the old Covenant, and the casting out of the national seed

from a Church or family state. If ever there was an explicit oracle most certainly this is one. If ever there was an express Divine Command circumstanced and restricted by adjuncts which forbid misapplication, here it is. And as we have said before; were it not for that vail of prejudice and tradition, upon the hearts and eyes of Paido Baptists, in reading both the Old and the New Testament, we should not have been asked for such a command as Mr. Fonda has demanded. We have given it, and we hope if those embracing Messrs. Fonda's and Halsey's sentiment can not refute it; that they will take the advice of Mr. Fonda, page 89, and "Drop the weapons, and leave the field of controversy" and acknowledge the truth as once delivered to the Saints. We believe, it is not in the power of any Paido Baptist to set aside its force, or to explain it away, on any fair or reasonable grounds. If so, is it not reasonable to conclude in the language of Mr. Campbell, that "*Infant-Sprinkling is a human tradition, injurious to the well being of Society, Religious and political.*"

From a review of the subject, this question correctly determined, is to sap the foundation of reformed Popery, and to introduce an era of general good feelings on Scriptural grounds. The divinely constituted method by which any of the fallen race are to enter the Kingdom of Heaven below remarkably sets to our view the way by which we are to commence perfect members of the Kingdom of Heaven above. Our obedience to the former is a practical declaration of our faith in the latter. In joining Christ's Kingdom on earth we professedly die into sin, go down to the grave, are buried, and rise us from the dead. To join the Kingdom of Glory, we must actually experience what is but shadowed forth in Baptism. We must die, be buried, or return to the dust, and rise from the dead. How exactly doth our entrance into the Church militant shadow forth our hoped for entrance into the Church triumphant! It also appears that Christ hath directed that the subjects of the one should be professedly what the subject of the other shall be actually all Saints. How beautiful doth the Church appear so far as she observes the commands of our Lord, as to the members which she admits and the manner of receiving them! She thus resembles Jerusalem which is above, which is the Mother of us all, if we be Christians.

LEBBEUS L. VAIL.

Goshen, Orange Co. N. Y. March 1, 1833.

CORRESPONDENCE.

Mount Pleasant, March 22d, 1833.

BROTHER BEEBE:—When I read your Specimen Number of the Signs of the Times, I was much delighted with the principle, & practice it proposed to support, and immediately became a Subscriber,—have received and read up to the Seventh Number, and do say, I am well pleased, to learn there are so many of the Baptists in the United States, that speak the same thing; sentiments that I have expressed for several years respecting these popular schemes and devices of men, which sentiments I thought were peculiar to myself, and often desired if they (the schemes) were of the Lord that I might feel willing to engage heartily in the liberal institutions of the day, and help forward the work. I now find through your paper that my sentiments are the sentiments of many of my dear Brethren, and I rejoice that they have taken a firm stand in defence of the truth; and that instead of their falling,—I hope their strength is increasing; there are many in this part of Virginia, that have taken courage from the Signs of the Times, and speak boldly in opposition to those Idolatrous inventions, that were silent on the subject until now, and there is an increasing demand for the Signs of the Times. I wish you immediately to forward (if you can) from the first No. to the Subscribers names I have sent you. If you cannot furnish all the No's. from the first, send them as far back as you can.

The subject of meeting the Old School Baptists, at their Meeting in May next, at Pleasant Valley, Maryland, is before three of the Churches, of which I am Pastor, and I hope they will meet you by Messenger, or Letter, or both.

The object of this hasty communication is to have the Papers forwarded as early as possible, and to express my most hearty approval of them so far. May the Lord be with you and direct your course. Farewell.

THOMAS BUCK.

Fredericksburgh, 20th March, 1833.

DEAR BROTHER BEEBE:—I take much pleasure in enclosing you herewith ten dollars, for the Signs of the Times, together with a list of Subscribers, and trust to be able shortly, to give you another list of an equal number. I have but hardly run over only a part of No. 9, and can but regard them as a "light that shines in a dark place." May the great head of his Church prosper your labors for

spreading the true light, which reflects the honor and glory of the Salvation of poor sinners upon the eternal purpose, and everlasting love of God, given us in Jesus Christ the Lord of Glory. I feel a confidence and trust toward God, that he will aid you more and more, and make you to be stronger and stronger, to hold up the light in these dark days of the power of Anti-Christ, (where many are running to and fro, with tidings,) but alas, it is only of a tumult. They do not bear the message of the Gospel, & many are hardy enough, or weak enough to disown the commission (in this I have no doubt honestly) for if they had been called and commissioned, they would comfort the Church of Christ. Yours truly,

JAMES WILLIAMS.

DEAR BROTHER BEEBE:—Having fallen in with a few No's. of the Signs of the Times, which I had been looking for, for some time, and being myself, one of the Old School of Baptist. I was Baptized in the year 1788, by Elder William Mason, deceased, am acquainted with old Elder J. Leland, & Elder William Gilmore, and have been in service of my Master forty-five years, (as I hope) you will please to send me your two first No's. and I will get all the Subscribers I can for you, and transmit the Money by Mail if you say so, or to Brother Gilmore, as I see he is one of your Agents. You will please to let me know by the return Mail,—direct your Papers and letter to me as Post Master, at James City, Post Office, Madison Co, Va., which will be attended to.

I am in the best of bonds yours in Christ.

DANL. JAMES, P. M.

March 13th. 1833.

Extract of a Letter from a Brother, in Va., dated March 12, 1833.

BROTHER BEEBE:—I learn by the Signs of the Times, that I am named as an Agent for that paper—as such, I take the liberty of addressing you this note.

I am doing what I can to encourage the circulation of the Signs. I calculated on getting some more Subscribers, but there are many, very many, in this section called Baptists, who are much devoted to the dreadful errors of the present day—there are however, a goodly number hereabout, who rejoice at the information communicated by your little paper that there are yet some in different parts of the world, who are valiant in defence of the truth, and are not afraid of the consequences of opposing in strong terms the awful delusions set afloat under the specious names of,

means of grace, Idols, set up by men, who have the audacious presumption to require that God (the holy, and the high) should give them consequence by manifesting his power in the use of them to the conversion of sinners, and many of them are induced to think so highly of their prayers, as to conclude that their requests are answered, because they are so zealous in their operations, the zeal of their Missionaries and others of their Clergy is given as an unanswerable argument in favor of the correctness of their principles.

My dear Brother, I fear I have trespassed. I did not design saying more than what related to the Signs of the Times, but my mind is much interested in your exertions in defence of the truth, in which I hope and pray you may be kept, and directed in the defence of, by that spirit of grace which, many who make high pretensions of godliness, deny the agency of, in this enlightened age. This incoherent communication is only intended to express some of my views to you; I make no pretensions to any thing more than an obscure, private individual, but I have my own views and I know I have received none of them from man (a part from the inspired writers,) nor do I rely on any improvement in the world, as to Science, or Theology, for a more acceptable arrangement of doctrine, or practice, than that established by Christ, and his inspired Apostles. If we are to get out of the Bible for means of grace, I cannot see a stopping place, short of the whole catalogue of superstitious rites in the Papal worship. I do not know why a wooden Cross and Crucifix, are not as Scriptural, and as efficacious, as anxious seats, and other things in use amongst many Baptists.

Yours in Gospel Bonds,
SAM. BUCK.

SIGNS OF THE TIMES.

NEW VERNON, APRIL 10, 1833.

HOLY ALLIANCE.

Under the above head, the editor of the Repository, has informed his readers that there exists an Alliance between God and his people; and that God has laid aside that power which works without means, and has devolved upon his people a course of duty, &c. This doctrine of "Holy Alliance" has been preached before; but that God has laid aside his Divine Omnipotence, or "that power which works without means," and has sub-

stituted in the room thereof, the duty of his people or allies ; is truly astonishing, especially as we are told that this change in the immutable God, is intended for a glorious and magnificent purpose. Nothing less than the conversion of the world!! Astonishing we say, that the immutable God should at this late hour undertake the conversion of the whole world, when a portion of them are already suffering the vengeance of eternal fire ! and still more strange, that just as he was about to commence this novel enterprize, he should dispense with his Omnipotence, immutability, and truth, laying aside the former, and violating the two latter in order to give the mighty creature man, an opportunity to help his God. This doctrine is as new as it is strange, and as strange as it is false, and blasphemous. He farther tells us, that God has said to his people, "occupy till I come, go preach the Gospel to every creature ; I send you not alone : you are an ally ! And Lo, I am with you always ; and while you are preaching and praying, my grace shall be sufficient to sustain you, and my spirit shall give efficacy to the word of Salvation."

In what part of the Bible, or by what manner of revelation, he has collected his authority, for this doctrine he has not informed us.

The words "occupy till I come," are a part of one of our Lord's parables, but this Scripture no more implies the doctrine of (*Holy Alliance*) than the commission given to the Apostle's by our Lord Jesus Christ, "Go preach the Gospel &c." applies to all the people of God indiscriminately. The words, "*You are an Ally,*" and while you work, I will work, are not recorded in the volume of truth, but they have been added to the words of the prophesy of God's holy book, in all probability by him, of whom it is written, God will add unto him, the plagues that are written in that book, Rev. xxii, 18.

To give the appearance of proof to his theory, Mr. C. refers to a passage in the song of Deborah, and Barak, "*Curse ye Meroz, curse ye bitterly the inhabitants thereof, because they came not to the help of the Lord, to the help of the Lord against the mighty.*"

From this passage our expositor concludes that God wanted the help of Meroz, yea, that he declared plainly that he wanted their help. Now we confess, it does not appear to us quite so plain, indeed we see nothing that looks like it. True if we were to adopt the views of Mr. C. and could persuade ourselves that God *has laid aside his power &c.*, we might see some propriety in his calling on man for help. Nothing can be more palpable than the perversion of this text. God has said, "vain is the help of man." Psalms lx, 2, and would God call for a vain thing ? Again he has said, "Cursed is man that trusteth in man, or maketh flesh his arm." And will God make a cursed thing his arm ? Let us consider the circumstances which led to the adoption of these words in the song of Deborah. The children of Israel had got into trouble, in consequence of substituting the help of the Gods of the Nations around about them in the place of the help of the God who had brought them up out of Egypt. They had joined themselves to the Nations around them in an unlawful affinity, and had bowed themselves to strange Gods, &c. but now they were in trouble ; God sold them into the hand of Jaban, King of Canaan, the Captain of whose host, was Sisera ; this King had nine hundred Chariots of Iron, and 20 years hemmity oppressed them, and they cried to the Lord for help, not to lend him an hand, as the learned Mr. C. translates it, and the Lord heard their cry, and informed them through Deborah, that he would help them, and deliver Sisera into their hand ; a wide difference between this, and a plain declaration that he wanted their help, "If he were hungry, he would not tell them, for the world is his, and the fulness thereof, Psalms l. 12. No, reader, it was not God, who was in want of help, Israel was in distress, Israel called on the Lord, and the Lord helped them. God appointed to help them near Mount Tabor, and commanded that ten thousand men of the children of Naphtali and Zebulun, should draw near, not to help him : but to receive his help, for he said he would deliver their enemies into their hand. At length the time appointed arrives—the troops of Jaben appear—a formidable host, in battle array.—"And Deborah said unto Barak, up, for this is the day in which he Lord hath delivered Sisera into thine hand ; is not the Lord gone out before thee ? &c., And the Lord discomfitted Sisera, and all his Chariots, and all his host. So God subdued on that day Jaban, the King of Canaan, before the children of

Israel, thus God helped Israel on that day, "the Stars in their courses fought against Sisera." While Naphtali and Zebulun, went to the help of God, i. e. to receive the help of God against the Mighty, according to the command; there were some who dwelt in Meroz, who dispised the command of God, they went not up to participate in the help of the Lord, and from the bitter cursing that was heaped on them, they may well represent our *New School* Citizens. From a variety of considerations we might show their anology. That Moses personifies the Law, is evident; compare John v, 45, with 2d Cor. iii, 15. Joshua who succeeded Moses, in the Government of Israel was a bright figure of our Lord Jesus Christ, who has emancipated his children from the dominion of the law, and led them triumphantly through the Jordan of Christian Baptism, into the Gospel Church, to be governed by the law of grace, and not by the law of works. When God called Joshua home to glory, he raised up Judges, not to legislate but to administer the Government of Israel, according to the laws already provided—even so, when Jesus our Lord ascended, when "*God went up with a shout, the Lord with the sound of a trumpet*"; he seated Judges upon twelve Thrones, to Judge the twelve tribes of the Spiritual Israel. After the death of Joshua, the children of Israel did evil in the sight of the Lord, and, harkened not to the voice of the Judges, yea, they forsook the God of their Father's which brought them up, out of Egypt. "Nevertheless the Lord raised them up Judges, which delivered them out of the hand of those that spoiled them, and yet they would not harken unto their Judges, but they went *a whoring* after other Gods, and bowed themselves unto them: they turned quickly out of the way which their Father's walked in, obeying to Commandments of the Lord, but they did not so,—*they ceased not from their own doings, nor from their stubborn way.*" Judges ii, 16—19. And who will dare deny that a corresponding course of Rebellion & Idolatry has marked the history of the *New School* Baptist, of the present age. Do they not bow down to Gods which their Father's never knew? And do they not ascribe the power of saving souls, to men—to money—to Theological and to Sabbath Schools,—Tract, Mission, and other Societies, which their Father's,—*the Old School* never knew? And are these not the Gods of the Nations around about them? Are they not new Gods, in Israel, Gods which came newly up? And does not the *New School* teach their Pupils,

to go down to Egypt for help, instead of coming to the help of the Lord, which is already provided? Do they not teach that, *vain is the help of God, and Mighty and efficient, is the help of man?* We answer yes, God has laid help, (the help of God) on one that is Mighty, (on his dear Son)—God has *devolved* on Jesus, the work of saving his people from their sins, of calling them by his spirit, of uniting them as the members of his body, of supplying them with Pastors, after his own heart—of qualifying his Ministers to preach, his Elect to hear, & of building up his church upon that rock, against which the gates of Hell cannot prevail. Yet the *New School* teaches that all this is *in vain*, unless the Mighty creature *man*, gives it the finishing stroke.—The atoning blood of Jesus, will not save the Heathen without we send out our Missionaries—Tracts—Agents, &c. &c. the help of God in supplying Zion's walls with Ministers, is nothing worth, they are an inefficient, ignorant set; we cannot have an efficient Ministry without a Golden God, to prepare them,—but give us your gold, silver, brass, or even paper, and we will rear Colleges, Seminaries, in which, we will prepare pious young men for the Ministry, which will answer the purpose. The new School teaches men to believe that they have power to make Preachers—make Converts, to save a sinking world—to usher in the mellenium, or to keep it back, at pleasure, and that God wants, yea, calls for, and expects the aid of man. Had the inhabitants of Meroz, understood this subject as Mr. C. does, they would have turned out to a man; there is nothing that pleases the proud heart of the unregenerate so much as the idea of *helping God*; he cannot bear the thought that God shall be Supreme, an Independent, self-sufficient, Sovereign God, they hate, but such a God as Mr. C. describes they love. There is perhaps not less than one hundred instances recorded in the Bible, where God is set forth, as the help of his people; but if there is one solitary instance recorded in the volume of of truth, of God's calling for, or receiving the help of man, we have never discovered it; from the many, we will mention a few of these passages, for the consideration of those who love Bible doctrines, Moses saith, "The God of my Father's, was mine help," Ex. xiii, 4. And this is the blessing of Judah, hear Lord the voice of Judah, and be thou an help to him from his enemies vs. 26. There is none like unto the God of Jershurun who rideth upon the Heaven in thy *help*, and in his excellency on the sky," vs. 29. "Happy

art thou O Israel. Who is like unto thee? A people saved by the Lord, the shield of thy help; and the sword of thy excellency, and *thine enemies shall be found liars unto thee.* "And Judah gathered themselves together to ask help of the Lord," 2 Chr. xx, 4. "If God will not withdraw his anger, the proud helpers do stoop under him," Job ix, 14. (Pray take notice of that last clause.) "*Many there be, which say of my soul, there is no help for him in God,*" Psalms iii, 2, to the end. "The Lord hear thee in the day of trouble; the Name of the God of Jacob, defend thee. Send the help, from the sanctuary, and strengthen thee out of Zion," xx, 1 & 2. "Thou hast been my help, O God of my Salvation," xxvii, 9. "Our soul waiteth for the Lord, he is our help and our shield, xxxiii, 20. Plead my cause, O Lord, take hold of shield and buckler, stand up for my help, xxxv, 2. Thou art my help, and my deliverer, O my God, xl, 17. Arise for our help and redeem us, xlv, 26. God is a refuge and strength, a very present help in trouble, lvi, 1. Give us help, from trouble, for *VAIN IS THE HELP OF MAN*! lx, ii. "O my God, make haste for my help, lxxi, 12. Then thou speakest in vision to thy Holy One, and saidest, I have laid help upon one that is Mighty, I have exalted one chosen out of the people, lxxxix, 19. Unless the Lord had been my help, my soul had almost dwelt in silence, xciv, 17. O, Israel, trust in the Lord, he is thy help, and thy shield, cxv, 9 & 10. I will lift up mine eyes unto the hills from whence cometh my help, my help cometh from the Lord, which made Heaven and Earth, cxxi, 1, & 2. Our help is in the name of the Lord, who made Heaven and Earth, cxxiv, 8. Put not your trust in Princes, nor in the son of men, in whom there is no help, cxlvi, 3. They were all ashamed of a people, that could not profit them, nor be an help, nor profit, but a shame, and also a reproach, Isa. xxx, 5. Woe to them that go down to Egypt for help, xxxi, 1. O Israel, thou hast destroyed thyself: but in me is thy help, Hos. xiii, 9. See also 2 Chr. xiv, 11; xxv, 8. Psalms xii, 1; xxii, 19; xxxviii, 22; xl, 13; lxx, 1; xxxviii, 40; xlv, 5; lxxix, 9; cix, 26. Isa. xxx, 7." These Scriptures with many others, equally in point, encourage us to "Come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need," Heb. iv, 16. How gross must be the darkness that pervades the mind of any man, who can in the face of the above Scriptures, say that God wants, calls for, or needs the help of man. If God had any confidence

in the help of man, would he have cursed man, for trusting in man? Would he have declared, once and again, "Vain is the help of man," and then call for a vain thing. We can conceive of nothing more absurd or ridiculous; unless it is contained in the concluding paragraph of Mr. C's statement, "God wants the hearts, prayers, and labors of his allies, or friends." It is very strange, that God should be in want of the hearts of his people, to say nothing of his allies. If Mr. C. means the old heart of stone with all its pollutions. It must be strange that he should be in need of so corrupt and detestable a thing, but if he means the new heart, or heart of flesh; he has yet to be informed that God has all such hearts in his possession already, and therefore cannot be in want of them. And as to God's being in want of prayers. We have never learned from our experience, or from the Bible that our prayers added any thing to God, we had been in the habit of believing that prayer was instituted for the special benefit of the children of God, and that for this end, God pours out upon his chosen ones, (not allies) the spirit of grace and of supplication, and the spirit helpeth their infirmities, and maketh intercession for them with groanings which cannot be uttered. Hence, God cannot be in want of our prayers; we are in want of God's protection, and his constant care, and it is our privilege if we are his children to pray unto him for it, none but a Pharisee would suppose that our prayers are supplying the wants of God.

FOR THE SIGNS OF THE TIMES.

BROTHER BENNE.—Having been particularly requested to send you for publication the subjoined call and invitation, together with my answer, I, for the satisfaction of Brethren concerned, and for the sake of informing my numerous correspondents, that after the 8th of April inst., my residence and place of address, will be near Fairfax Court House, Virginia, if providence prosper my intentions, comply with the request.

S. TROTT.

The Frying-pan, & Mount Pleasant Churches Fairfax Co. Va.—To Elder Samuel Trott, Pastor of the Welch Tract Church, New Castle Co. Del. send Greetings:—

VERY DEAR BROTHER.—This is to inform you that we have by an unanimous vote at our respective Church Meeting of business, chosen you as our Pastor; and you are to receive this as our joint call.

The Ebenezer Baptist Church, Loudoun Co., Va.—To Elder Samuel Trott, &c. sendeth Greetings :—

VERY DEAR BROTHER :—This is to inform you that at a special meeting, called for the purpose on Wednesday, March the 6th, we unanimously agreed to invite you to commence preaching for us, conjointly with your commencing to preach for the above named Churches, with the understanding that we will settle the call with you in due form, after you come on.

Signed, in behalf, and by order of the above named Churches, by

WM. GILMORE.

February 7, 1833.

To the Frying-pan, and Mount Pleasant, Baptist Churches, Fairfax Co., Va.

BELoved BRETHREN :—Having received your joint call, signed in your behalf by our beloved Brother Wm. Gilmore, and bearing date Feb. 7th 1833, to become your Pastor, having from the commencement of a correspondence on this subject, endeavored to commit the case unto the Lord, and prayerfully to watch the unfoldings of his providence relative thereto, and having from thence been led to the conclusion that the Lord designed my coming among you—that he was *teaching me to go in that way, and guiding me with his eye* thereunto, agreeable to an application of Psalms xxxii. 8, to me, in an hour of much agitation of mind on this subject; and having also laid the subject before the Welch Tract Church, of which I was then Pastor, and obtained on Lord's day, March 3, their unanimous consent to resign my pastoral relation with them, that I might accept your call.

I therefore, hereby certify my acceptance of the call, you have been led, I hope thro' the influence of the Holy Spirit, to give me, praying that the *presence of God* may go with me, if he bring me to settle among you, and that his grace may enable me with faithfulness, and in love, *to labor* among you in *words and doctrine*, and to Minister unto you Spiritual comfort and edification, according to the measure of gifts he has been pleased to bestow upon me, for the work of the ministry.

To the Ebenezer Baptist Church, Loudoun County, Va.

BELoved BRETHREN :—I hereby certify my acceptance of your invitation, through our much esteemed Brother Wm. Gilmore, the authorized organ of communication be-

tween us, to commence preaching stately for you, on the days of your monthly meetings, connectively, with my commencing with the Frying-pan and Mount Pleasant Churches, leaving it with the Great Head of the Church to direct, as shall be most for your good, and his own glory, whether I shall in due time, become regularly your Pastor or not.

I would further state, that if providence permit I shall be with each Church on the Saturday, and Lords-day, of your respective monthly meetings in April, commencing with the Frying-pan Church, the second Lordsday.

In testimony whereof, I subscribe myself, though unworthy, your servant for Christ's sake.

S. TROTT.

The Welch Tract Church, have presented a call to Brother William K. Robertson, of Kingwood, N. J. to settle among them & become their Pastor, which has been accepted. Br. Roberson was expected to locate himself among them, the first of the present month.

Br. Roberson, will transact business as Agent, for the Signs of the Times, in that section of Country vacated by the removal of Br. Trott.

Elder Trott, is requested to act as our Agent, in that part of Virginia, where God has cast his lot.

FROM THE CHRISTIAN.

"Where works of man are clustered close around,

And works of God are hardly to be found."

COWPER.

As that which is born of the flesh, is flesh and that which is born of the spirit is spirit; so likewise, that which has originated with man may be said emphatically to be of *man*, and human; and that which has originated with God, to be of *God*, and divine.

The religion of Jesus Christ being of divine origin, it will necessarily and unavoidably follow that nothing can be binding upon Christians, but that which is founded on divine authority. Nor did Christ himself require a belief in the truths he taught, only so far as they were attended with divine evidences; hence said he "If I do not the works of my Father, believe me not." The glory and perfection of the Christian dispensation will arrive when human authorities, human principles, and human maxims, will be excluded therefrom, and when God himself shall be all, and in all. Although it is easy to distinguish between the works of nature and

those of art, in the natural world, yet so difficult is it to distinguish between the works of God, and the works of man, in the Christian world, (so called) that Christ himself in speaking of false Prophets says, "If it were possible, they will deceive the very Elect." It remains only for all who sincerely desire to "stand fast in the liberty wherewith Christ hath made them free," to be convinced of what Christ has commanded, and made binding upon them; which commandments and obligations when obeyed, will fulfil every righteous law, and according to their ability, to discriminate what has originated in the wisdom of man, and which "is foolishness with God," and yield no obedience thereto.

J. W.

FROM THE ALBANY ARGUS.

To the Editor of the Argus.

I copy the following advertisement from a paper published in New York, and entitled the "*Temperance Advocate*." I protest that in sending it to you, I have no other object than to mark the signs of the times:—

"*Wanted*.—Several ladies who feel interested in the interests of their sex, are wanted to obtain subscribers for the *Female Advocate*. Call at the office of the *Genius of Temperance*, 126 Nassau st., or on Miss O. P. Childs, 85 Liberty street."

We beg leave to append to the above notice, another, somewhat similar, copied by the New Haven Register from the *Christian Luminary*, published in Vermont. A "luminary" truly! We copy it, not only for the considerations which govern our correspondent, but for the purpose of exposing and preventing the excesses of fanaticism. Religion and morality cannot require such helps: and their tendency is injurious to the cause of either.

"*Wanted*—In the Zion of God, a number of Milliners and Mantaumakers, those well skilled in the fashions of Christ's Kingdom.

"If those Sisters who have gone into Babylon, under a pretence that they cannot get a living in the Zion of God, will return, they shall be ensured a good support through life, and a reward in Heaven!"

From the *American Eagle*, of June 30. 1823,
Printed at Litchfield, Con.

In the last *Boston Recorder* is an article copied from the *Christian Herald*, which, in speaking of the various Missionary and other Institutions of the present day, says, "They are all pouring their tributary streams into the *Mighty River of God!!!*"

River of God! What! are the streams of bank bills, or certificates of deposit, or bags of Spanish milled dollars, flowing into the hands of the Board of Foreign Missions, &c. are they forming the *River of God*?

But, saying nothing of this *profane* use of God's name, as some will consider it, how much longer can such wild, hectic, and inflammatory suggestions be weekly flashed in the face of the public, before the sober, thinking part of the community, not carried along with the current, will believe that *some* engaged in the cause have become as absolutely phrenzied and as fanatical as they were in the days of Peter the Hermit and St Bernard?

Reformer.

So operates the present popular Missionary spirit. Those who opposed this, in the religious and political papers of the union, as enthusiastic, unscriptural, and absurd, are, by its devotees, branded "Deists," "profane," at best "misguided Disciples." We are greatly mistaken, or the day is not far distant, when such measures will be viewed by all Christians as fanatical as the ancient crusades. Indeed, abettors of the popular schemes are rapidly ushering in a new religious vocabulary, in which the current words and phrases of the last centuries will have so far changed their meaning, as that the word "*religion*" will be said to mean a profound veneration for all prescriptions of the clergy; "*practical piety*" will denote a ready acquiescence in all the traditions, and an implicit obedience to all the commands of the clergy; "*the interests of Religion*" will signify the interests of the clergy; *the Church in danger*," will mean the craft in danger; "*the mighty River of God*," a mighty stream of money drained from the superstitious; "*a Deist*" will mean a sceptic in the divinity and authority of the clergy; and "*the profane*" will denote those who obey God rather than men.

Ed. C. B.

FROM THE CHRISTIAN BAPTIST, DEC. 1, 1833.

Two Hundred and Seventy-nine young

Clergymen on the Wheel!

The *Pittsburgh Recorder*, of November 6th, informs us that fifty-four Presbyteries of the General Assembly, reported, at their last meeting, *One Hundred and Thirty-two Beneficiaries*; that is, poor pious youths of talents educated, or assisted in obtaining an education, by alms of the munificent devotees of the Church. It also informs us that the Philadelphia Education Society, organized in 1818, has since that time aided forty-four beneficiaries. It adds that the Presbyterian

Education Society, which holds its annual meeting in the City of New York, existing for five years, is the most powerful institution of the kind in the United States, excepting the American Education Society. Now the *Luminary* of July last, informs us, that at the fifth Anniversary of this society, one hundred and three young men were reported on its list of beneficiaries. The aggregate of the poor pious Presbyterian beneficiaries is Two Hundred and Seventy-nine!

What a blessed prospect opens to *this Zion*! Thanks to Mammon for this pious aid to the cause of Heaven! He has come up to the help of the Lord against the mighty! O ye mines of Silver! ye are the streams that make glad the city of our King! Flow on ye, fountains of pure metal! ye veins of grace! ye mines of salvation! Still continue to gladden the hearts of the poor! Ye can raise them from the dung-hill and set them among princes, even the Priests of Pharaoh! Hail Zion, thy millennial glory dawns! "*Blow ye the trumpet blow!*" say unto Zion, TWO HUNDRED AND SEVENTY NINE YOUNG PRIESTS COME! Yes, they come, meek and lowly, riding upon the alms of the people, the colt of the asses of Judah. Yes, and TWO HUNDRED MORE MIGHTY MEN, riding in chariots, come to thine aid! —O Zion! thy Mammon is thy glory!!!

Editor.

From the New England Galaxy, as copied from the Reformer of September 1.

ANOTHER SCHEME TO DEFRAUD THE PUBLIC.

"Now let there be, in some central part of the town, a Missionary Stall, kept by some pious old woman, who would thereby get her living in summer. Let those who cultivate gardens send thither their superfluous fruits, vegetables, garden seeds, lettuce, asparagus, radishes, melons split open, cucumbers, gooseberries, plums, and cherries, which the birds carry off. Even the young lady who has only a box of earth in her parlor window, by cultivating geraniums, hyacinths, monthly roses, &c. might dispose of enough in a year almost to educate a heathen child. Even trimmings of currants, grapes, and flowering shrubs, and scions of the finest pears and apples, might be sold to the country people, or bartered for produce which would sell, &c. &c. I am sure the thing can be done." —*Christian Mirror.*

Surely there can be no human employment in which so much ingenuity and fertility of invention are displayed, as the business of

sponging the public of their money for missionary purposes. The pittance earned by the sweat of the brow is wrenched from the poor—the harmless rattle snatched from the hand of the infant—the food arrested on its passage to the mouth of the hungry—the sick are deprived of their restoratives; and the little enjoyments that would serve to eke out the remnant of existence in tolerable ease, are taken from those who are borne down by the weight of years. But this is not enough—it is not sufficient that all classes in society, from the highest to the lowest, should contribute to support the Missionary in their luxury, and to dress out the Missionary's wife in her extravagance; but the very birds of the air are to be rendered subservient to these worse than useless purposes. The few berries provided for their support by him, without whose knowledge not a sparrow falleth to the ground, are to be added to the mass of plunder accumulated for the ostensible purpose of educating the heathen child, but which is really applied to disseminate the most unreasonable and unnatural sectarian opinions, and to support many a worthless person who might be better employed in trailing a wheelbarrow through our streets, or in sweeping our chimnies. A *Missionary Stall*! Some old woman to be employed to retail split-open melons, & plums and cherries which the birds carry off. Contemtable artifices! Is it possible that the Omnipotent Ruler of the Universe, who rides upon the storm and the whirlwind, and holds the mighty waters in the hollow of his hand, can have condescend to stake the eternal happiness or misery of his creatures upon such paltry contrivance? The very thought is sacrilegious. *Reformer.*

CHURCH AND THE WORLD.

At a meeting for Foreign Missions, in Washington City, March 4th. Mr. Proudfit, of Mass. said "the board had resolved to send out fifty Missionaries during the present year, "*if the Church would furnish them with means.*" W.

Rev Mr. Gurley "spoke of the propriety of Christian Governments engaging in the great work of extending the blessings of the Christian Religion over the whole world."

FRUIT OF "NEW MEASURES."

In the N. Y. Evangelist, of 16th ult. a writer says "a Minister at the close of a protracted meeting thanked God; that 200 had joined the Church, and at least 25 of the number had got religion." P.

SIGNS

VOL. I. No. 11,



TIMES.

\$1 PER ANNUM.

DEVOTED EXCLUSIVELY TO THE BAPTIST CAUSE.

PUBLISHED SEMI-MONTHLY, BY AN ASSOCIATION OF BRETHREN.

NEW VERNON, N. Y., APRIL 24, 1833.

GILBERT BEEBE, EDITOR.

To whom all Communications must be addressed.

COMMUNICATIONS.

FOR THE SIGNS OF THE TIMES.

BROTHER BEEBE:—I send you herewith the copy of a Letter, originally written by Elder Wm. Gadsby, which was furnished me by my highly esteemed and beloved B'r. Elder Wm. Marvin. I wish you to give it circulation through that valuable channel, the "Signs of the Times," in hopes that it may serve the cause of God and truth; and be a means in the hand of God, the Holy Ghost, of enabling God's little ones, to distinguish between a Minister of the letter, & a Minister of the spirit, who is a pressed man, and not a volunteer, one that has found by bitter experience that the Law, was to him a ministration of condemnation. I have heard much in my time from the pulpit, about peoples' enlisting under the Banner of Christ, and embracing religion, and by attending on the word preached, we may imperceptibly become the friends of Christ, and lovers of truth. Thus the whole work of God the Holy Ghost, upon the conscience, is glossed away, and the entire stress and emphasis, of this sort of letter Preachers is laid upon the word *duty*; not knowing by bitter, as well as by sweet experience the ennobled privilege of a Son, by adoption, an heir of God, and joint heir with Jesus Christ. Being strangers to these operations on their own souls, it is no wonder that they cannot describe the sublime mysteries of the "Three that bear record in heaven," to the edification, and comfort of the redeemed, and to the confusion of his enemies. In Gospel Bonds, I remain yours, AN OUT-CAST.

Manchester, Eng. Nov. 4th 1815.

DEAR BROTHER:—Through the mercy of a Covenant God, I still keep hobbling on, in the narrow way, and that you know is an

infinite mercy; for it is a rare thing to meet with a traveller on that road—and indeed this is not at all to be wondered at: for it you view the road with reasons' eye, there is nothing inviting in it. Before any passenger can pass through the first gate, he has to walk through an avenue more dismal than death itself; an avenue of *darkness, & blackness, & tempest*, filled with an awful sound of a *Trumpet*, and the voice of words, over this avenue there hangs a burning Mountain, to all appearance just ready to burst upon the poor traveller, and sink him into the lowest Hell, which sight and sound maketh the stoutest heart exceedingly fear and quake; and after passing through this dismal avenue, the gate which opens into the high road is too narrow to admit the entrance of any gentleman of respectability (so called): if you were to watch the gate an hundred years you would never see a passenger enter in thro' the gate, with one rag upon his back, or one farthing in his hand—not even the Tradesman in his Gig, or upon his horse of self-righteousness, who is gaining an independency by the labor of his own hands, or the wisdom of his own heart, nor a person of an independent fortune of any description whatever: the whole body of travellers that enter in through the gate, are miserable insolvents driven there from pure necessity, to be freed from their creditors, and live upon the bounty and clemency of the King of the road. Poor souls! no wonder they were despised, and to tell the truth, they themselves would never travel this road, did not the Lord of the way, in infinite love, and Divine Grace compel them; yet the very moment they enter in, such wonders are presented to their view, & such glories conferred upon them, that they instantly fall down upon their faces, at the feet of his blessed Majesty, and call upon all the powers of the soul to bless and praise his holy name. They in very deed behold the glorious land which is afar off, though to them it appears to be very near, and the pros-

pect is to them amazing clear. I need not inform you that the Lord of this road has built a spacious Mansion, into which his blessed Majesty conducts travellers, when they have passed through the straight gate, where they are washed from all their filth, and clothed with the *best robe*, beautified with King's Glory, adorned with his real gems, and banqueting with the King himself, in his own banqueting room, with the delicious fruits of redeeming love. In fact nothing seems to be wanting but a full possession of their inheritance of grace, an earnest of which is already given to them by the quickening spirit, who has engaged to take them home to glory, and supply all their needs by the way. Indeed every thing appears so delightful, that they imagine a few days at the most will land them safe above. "Bless the Lord," say they, who is like unto him, who taketh the beggar off the dung-hill, and the poor man out of the dust, and sets them among Princes, even the Princes of God's people! and maketh them to inherit his Glory. No words can express their humility, thankfulness & joy, they solemnly devote themselves to God and beseech him to work in them *both to will and to do, of his good pleasure*. The heavenly Jerusalem unto which the King has made them free appears full in view, but they not being well acquainted with the road to it, soon meet with painful disappointments, for you must know that the road in several parts of it goes round the skirts of very tremendous Mountains, and down into very gloomy vales, so that ere it be long they loose sight of the Heavenly Land, and begin to conclude they have missed the way—the sun forbears to shine, dismal shadows fall upon them and the most horrid cries from the wild beasts which inhabit the Mountains above, din their ears, and convulse the whole soul, and ever, and anon; some monster from the dark Mountains leaps over the wall, and gives them a blow which quite stuns them, and almost renders them insensible, here they lay speechless and almost breathless, unable to move one foot, or to cry out for help, until they are ready to conclude that the dismal Mountains with all they contain, dwells in their own breasts, and that all the horrid blasphemies that are their belched forth, are all of their own manufacturing; while Satan protests that it is even so. Of course they are led to conclude that they are themselves the most sinful monsters in the world; they protest, "*they are no men, and that they have not the spirit of a man.*" But thanks be to God their blessed guide appears again re-

vives their hope, points out their blunders, mistakes and sins,—brings them humbly to confess to God, with hearty cries to him for mercy, and grace; and such is his divine clemency, he hears, and send them sweet relief—gives them a fresh glimpse of his glory,—strengthens their faith and sets their hearts at rest—puts a new song into their mouths—clears the skies—sets them upon a rock—establishes their goings and gives them a fresh view of their heavenly inheritance.—Now all is well again, nor would they travel any other road, for a thousand worlds; sweet intercourse takes place between them, and their guide. He gives them a faith's view of the immortal mysteries of the Cross of Christ, and they bless the Great Jehovah for his unspeakable love, mercy, grace and faithfulness.

Now in order to escape the *dark avenue, straight gate*, narrow path, and the dangers that surround it, there is under the immediate direction of the Prince of the power of the air, a new road laid out which is in every sense of the word, more pleasing to the eye. Instead of a dismal, there is a very pleasant entrance called *Simple Faith*, instead of a narrow gate, they have a gate called *Philanthropy*; the dimensions of which, are very extensive, this gate admits of all manner of independent Gentlemen, and prudent Tradesmen. In fact, it shuts out none but such as the narrow gate admits, and these characters are esteemed by the travellers of the new road too mean; poor, wretched, miserable, and contracted, to enter any splendid gate, or travel any splendid road. As it respects the name of the new road, it has various names, but all are very pretty, some call it *Piety*, and some *Charity*, and others after the name of the gate. Whatever private sentiment the travellers on this road may entertain, it is a settled maxim with them, that there is to be no stiff standing out for *absolute decrees or unalterable purposes*; nor is any thing to be said *about the necessity of passing through the dark avenue*, or entering in at the straight gate, for a decision here would mar the whole. In this new road, vast numbers of Tradesmen in religion, are travelling in their own carriage of carnal security, falsely called *pious zeal*. Not an impediment appears to be in their way, to hinder their progress, or to eclipse their glory, unless conscience should do its office. In this road too, are strewed the most elegant gems that fleshly wisdom can invent, and every traveller may be entertained at an Inn, and pleased with an host just suited to his taste. And for the further

accommodation of travellers, there are festivals of different kinds kept up constantly; at one Inn, you have the sign of Sacred Music hung out, here you can be entertained with Musical Instruments of every description, and the fairest vocal voices, that can be obtained from the Stage of the Theatre, all joining in the pleasing work of singing praises to the God of the road. At another Inn, you will see all classes of travellers uniting together, while vast numbers are engaged in the flesh-pleasing work of *speechifying*, waiting for, and admiring the carresses of their fellow travellers, which are frequently given with clapping, stamping and other marks of fleshly pleasure, while each *speechifier*, is ready to clap for his brother, in hopes to have the same good turn done for himself, when opportunity serves. In a word the new road misses the tremendous hills, dark vales, and dismal dangers, and can boast of every thing that is pleasing to the eye, charming to the ear, delicious to the taste, fascinating to all the senses. Here travellers may both seek, and obtain honor, one of another, and still be *true believers*, the law of the King of the narrow road to the contrary notwithstanding. Here men are doing wonders, and dreaming that Jehovah is looking on, with divine approbation, and what is very distressing is, there is something so bewitching in this new road, that it is not very uncommon for real citizens of Zion, to be so bewildered for a season, as to appear among the throng mounted upon a horse full of blood, and spirit, and more than once have I beheld such ones using their spurs, and not being very well acquainted with the nature of his Beast, was soon run off with, nor had they sufficient power to hold in their beast, or save themselves from a fall, their Horse being too full of spirit to stand the spur, commences running, nor will he stop until he has disposed of his rider, and having completely thrown his rider, he begins to make him pay the reckoning, by feeling the power of his *heels*, and here the poor soul is a laughing stock for all the passengers on the road, nor is he able to stir, until the King of the narrow way is graciously pleased to pay him a visit and enable him to return to the Lord his God, and say "Lord take away mine iniquity," and receive us graciously. Ashur shall not save us, we will not ride upon Horses, neither will we say any more to the work of our own hand, "ye are our Gods, for in thee, the fatherless find mercy." The moment the soul forsakes the new road, all that he leaves behind him will pour the utmost contempt upon him, con-

sidering him worse than mad; little do they think that the Father of lies is leading them on to the dismal avenue of eternal destruction and black despair. So far from this they doubt not that Jehovah is as well pleased with their new inventions as themselves are, nor can they believe that, "that which is highly esteemed among men is an abomination in the sight of God." God grant my dear brother that you and I may be kept in the narrow way, whatever dangers we may meet with, we have a good guide while here, and a glorious home to go to at last,—I am happy to hear of your welfare, may the Lord keep you at his feet, and much in prayer, & fill you with the fulness of his love, that you may be a burning and shining light. Give my love to all friends, and the God of Peace be with you all is the prayer of yours for Christ's sake.

WM. GADSBY.

To Elder John Warburton, Trowbridge, Eng.

FOR THE SIGNS OF THE TIMES.

BROTHER BEEBE:—As the seven men spoken of in the vii Chr. of Acts, are very generally believed to have been Deacons; and from the manner in which they were appointed to their office,—many think Deacons should be ordained; therefore I have thought proper to furnish you with my views of their office. If these men were Deacons, then I think the manner of appointing Deacons is shown to be by prayer and laying on of hands, but I think it is evident that those men were Elders.

1. The qualifications required in them, seem to imply gifts for something more than the daily ministration; for they must be, not only men of honest report, which would seem to fit them to perform that business, but full of the Holy Ghost and wisdom, that is an uncommon measure of these; by which they might have perfect understanding in the things of the Kingdom, and be able to stop the mouths of the unruly and vain talkers, and by sound doctrine, both to exhort and to convince the gainsayers, as well as to feed the sheep and lambs of the flock of God, which are qualifications required in Elders, Tit. 1, 5,—11.

2. The works which they performed, show clearly that they were Elders, even that of the daily ministration, because it is evident that this business was performed in those days by Elders. This appears from the circumstance that when the Disciples at Antioch sent relief unto the brethren which dwelt in Judea (the scattered Church of Jeru-

saalem) they sent it to the Elders, not to Deacons, by the hands of Barnabas and Saul, Acts xi, 29, 30. Now had the seven been Deacons, the daily ministration being the work over which they were appointed, would not the Disciples have sent the relief for the Brethren to the Deacons, instead of sending it to the Elders. This therefore, proves clearly, that Elders did perform this business in those days, and that the seven of course were Elders.

Those men also labored in word and doctrine; preaching Christ, baptizing believers, and working miracles—from which also, they appear to have been Elders; these not being considered the works of Deacons. That these works were performed by Stephen and Philip, is expressly taught us; and as the seven were all to be men full of the Holy Ghost and wisdom, men of like qualifications, it is fair to conclude that they all did perform similar works, if not in the same measure, & I do not see how the Brethren could have known that they were all men full of the Holy Ghost and wisdom,—but by the exercise of their gifts in a measure, in miracles, and teaching, before they were chosen to the daily ministration.

3. The appointment which those men received was common to Elders in those days for Elders were appointed, or ordained by the Apostles in the Churches, Acts xiv, 23; and it is generally agreed that it was by prayer, and laying on of hands; so the seven were appointed, and if Deacons had been appointed in this way, it is likely that there would have been some account of it given in the Scriptures: for therein the man of God is thoroughly furnished unto all good works, but we have no such account there. Hence, the appointment which those men received, goes to prove that they were Elders.

4. As some think those men could not have been Elders because they were seven in number, supposing there can be but one Elder to a Church, it may be proper to show that a plurality of Elders in one Church is scriptural. Paul and Barnabas ordained them Elders in every Church, Acts xiv, 23. By this we must understand more than one in a Church, otherwise it could not be properly said, Elders in every Church.

Again when Paul and Barnabas went up to Jerusalem, about the question that arose about circumcision, there appears to have been a plurality of Elders in the Church there, for they were received of the Church, and of the Apostles and Elders, Chap. xv, 4. See also the Epistle of James v, 14, "Is any sick

among you? Let him call for the Elders of the Church." Not the Elder of the Church, nor the Elders of the Churches, but the Elders of the Church.

When Elders act as feeders of the flock of Christ, and ensamples unto them, the idea of a plurality in a Church will not appear unreasonable; neither will such Elders envy each other, nor be jealous, one of the other, for their prayer to the Lord of the harvest is, that he would increase them. But when they act as Lords over God's heritage, and take the oversight for filthy lucre, one of his sort is quite sufficient in a church.

Yours &c. DAVID FORSHEE.
Ramapo March, 21st, 1833.

Fredericksburgh 24th March, 1833.

DEAR BROTHER BZEBE:—I herewith annex a list of other Subscribers for the "Signs of the Times," Please send them from N^o. 1 up, as soon as I can obtain more, I will remit you the sum and direct who to mark paid. I have no doubt of the wide spread of this invaluable paper, if conducted with a Christian Spirit. May the Lord direct the heart, head, and hand, of those who may add to its pages, the spirit pervading Br. Trott's pieces, appears to be that which will accomplish the great design, the veil is gently drawn aside, and the light is let in gradually and enjoyed without the pain of tearing it off at a blow, and exposing all the feelings to a shock, and they are made to dread its near approach. Thus it is that prejudice is often raised against the very best objects, which are never understood by those who oppose most strongly. I think I have known, even in my short pilgrimage, several who deserve the highest stand in our Churches, and who can, and do feed the sheep of Christ, and have been in a great degree lost to the Churches by not adhering to a similar principle. Indeed here it has been and is still the case. May the Lord soon open a door for them to speak comfortably to these who have become lean and weak for the want of doctrinal food.

Yours truly,
JAMES WILLIAMS.

TOTAL DEPRAVITY.

As we have proposed to give our readers a more enlarged view of our sentiments which were briefly presented in our prospectus.—The next item in order is "the total depravity and just condemnation of fallen man."

True to our engagements, we call the attention of our readers to the testimony which first from the word of God, and then from

such collateral testimony as we can find existing among the human family, we intend on this occasion to present. The work before us is to prove that man in his fallen estate, is totally depraved, and secondly, that he is justly condemned by the inflexible Law of God.

On this melancholly subject, mankind appears to be very generally in the dark; and from an ignorance of this subject, many errors and extravagances gained in the world as we shall notice in the conclusion of this article. We cannot expect that the proud heart of man will fall in love with the doctrine about to be presented, as it strikes a deadly blow at all personal righteousness, — or human excellence, as a ground of acceptance before the Sovereign Judge of quick & dead. Painful as the awful truth may be, it should not be concealed that Man in his best estate is altogether vanity. But as you are at this time called to contemplate Man in his lost, depraved and condemned estate, you would have just cause to accuse us of "handling the word of God deceitfully, and of giving flattering titles to Man," should we fail to present him as he is presented in the record which the God of all truth has given us.

Of the numerous passages of divine truth, which prove that mankind are deprived, we give the following. "God hath made man upright; but they have sought out many inventions." Eccl. vii 29. "Wheretore as by one man, sin entered into the world, & death by sin, and so death passed upon all men, for that all have sinned," Rom. v. 12. Their throat is an open sepulchre, with their tongues they have used deceit: the poison of Asps, is under their lips, whose mouth is full of cursing and bitterness. Their feet are swift to shed blood, destruction and misery are in their ways, and the way of peace have they not known, there is no fear of God before their eyes. Now we know that what things soever the Law saith, it saith to them who are under the law; that every mouth may be stopped and the whole world may become guilty before God. For all have sinned & come short of the glory of God." Rom. iii. Ch. "The whole head is sick, and the whole heart faint, from the sole of the foot even unto the head there is no soundness in it, but wounds, and bruises, and putrifying sores, &c." Isa. i, 5, 6. "What is man, that he should be clean? And he which is born of a woman, that he should be righteous?" Job xv, 14. "Who can bring a clean thing out of an unclean? Not one," Chap. xiv, 4 "Behold, I was shapen in iniquity; and in sin did my

mother conceive me, Psalms li 5. "Corrupt are they, and have done abominable iniquity: there is none that doeth good. God looked down from Heaven upon the children of men, to see if there were any that did understand, that did seek God. "Every one of them is gone back: they are altogether become filthy; there is none that doeth good, no, not one," Ps. liii, 1—3. What then? Are we any better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin. As it is written, "There is none righteous, no, not one. There is none that understandeth, there is none that seeketh after God," Rom. iii, 9, 11.

"The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies. Their poison is like the poison of a Serpent, they are like the deaf Adder, that stoppeth her ear; which will not harken to the voice of charmers, charming never so wisely," Ps. lviii, 3—5. The above, are a few of the many passages of Holy Writ, which go to prove the total depravity of all mankind in their fallen condition. Here in this Volume according to which, God will finally Judge the world, the whole mass of mankind are presented in one general level, *all have sinned*, death has passed upon all; hence there is no class of our race exempt from this state of wretchedness, and depravity, *conceived in sin*, estranged from the womb, going astray, and speaking lies, as soon as we are born.

But as we conceive the doctrine of total depravity involves as a consequence, *total inability*, i. e. not as natural creatures, to perform natural things, but as depraved beings to perform any thing which is good and acceptable in the sight of God. Of man in his alienation from God, it is written, "The thoughts of his heart are evil, and that continually," "he cannot see the Kingdom of God," John iii, 3. "He cannot discern the things of the Spirit, 1 Cor, ii, 14. He cannot receive the spirit of truth, John xiv, 17. He cannot do good Jeremiah, viii, 23. He cannot cease from sin, 2 Peter ii, 14. He cannot repent, Acts v, 31. Cannot believe (savingly) in Christ, John vi, 29—Acts, xiii, 41."

Man is not only a depraved and helpless creature, as a fallen sinner. But he is also a condemned criminal, having sinned and come short of the glory of God as we have shown. And the wrath of God is revealed from Heaven against all unrighteousness. He is not as many suppose (a probationer,) in a state of trial, to see whether he will, or

will not deserve eventually to be condemned for the Law has already uttered its thundering sentence. "The soul that sinneth shall die."

Nor again, as others have contended, that the sinner as a free moral agent, is endowed with, natural ability to repent, believe the Gospel, and be saved, and in the words of A. Fuller, "Commanded to believe, on pain of damnation." "For they are condemned already," Math. iii, 18. Hence, "It is not of him that willeth nor of him that runneth, Rom. ix, 16. Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth, verse 18. That the condemnation of fallen sinners, is grounded on strict justice, but few will, have the hardihood, in so many words to deny. If it be admitted that the Law of God is "Holy, just & good," and that a just, and Holy Law, has said the soul that sinneth shall die," and that the Sovereign Judge has declared that there is none that doeth good, all have sinned and come short of the glory of God, the point is established, forever,

It does not belong to the discussion of this subject, to present a remedy, a way of Salvation, or to pursue the popular course, even of those of our day who contend for the scriptural doctrine of total depravity, as strenuously as we do, and after establishing the point by the word and testimony of God, still conclude their subject by exhorting those whom they have proven to be dead in trespasses and in sin, to be up, and working for life. No, this does not belong to our statement at all, we have not so been taught. We find the fallen sinner, condemned already, & under the wrath of God. The sentence is passed, irrevocably passed! God that cannot lie, has said that all have sinned, and that he will turn the wicked into Hell, with all the Nations that forget him.

Thus the polluted sinner goes,
Laden with guilt and heavy woes;
Down to the regions of the dead,
With endless curses on his head.

Dead in sin, at enmity against God, in love with sin, drinking down iniquity as the Ox drinketh water, raging and blaspheming, condemned and under the curse of a righteous just, and inflexible Law, we find the human race. Dreadful as their situation is, here we must leave them, for the present. In a subsequent number we shall treat upon the only possible way of Salvation for any of the miserable sons of men, which is brought to light through the atonement of our Lord

Jesus Christ, which is as we shall prove by the Scriptures special and particular.

Editor.

CIRCULAR LETTERS.

THE KETOCTON BAPTIST ASSOCIATION.

*To the Churches of which she is composed
sendeth christian salutation.*

DEAR BRETHREN:—We are once more favored by an indulgent Providence, to meet as your messengers in association. By so doing we annually enjoy the high satisfaction of social intercourse, so well calculated to promote toward each other the best feelings of the heart; as also to consult what we, as disciples of Christ, can do to advance the declarative glory of God and prosperity of Zion. An opportunity also is afforded of hearing from the different churches and associations with whom we correspond, of the dealings of God with them as such, and the displays of his grace within their respective borders. By the letters received, it appears that during the last year but a small number has been added to our churches; yet the Lord has considerably watered some, and added a few to many others.

We have great cause to rejoice, inasmuch as the Lord has not wholly passed us by in this cold and wintry season; for although this may be thought by some a time of great religious excitement, and that Tract Societies, Sunday School Societies, with various other Societies and Associations of men, are successfully engaged in promoting the religion of Jesus, we are constrained to draw a very different conclusion. It appears to us a time of great darkness as it regards vital religion; of course a time when false and conditional systems will be exalted. If we are the followers of Jesus, we have reason to call on our souls and all that is within us, to praise his holy name that we have been made to hear his voice and follow in the way of his appointments. Nothing but overpowering grace ever induced any of us to be his disciples; our hearts were as much opposed to God's way of saving sinners as others can possibly be; and were as much inclined to believe that our future happiness depended on the discharge of certain duties, by us called the conditions of our salvation, as the greatest pharisee on earth. The same power that has caused us to differ from our former selves, will still be displayed, until all the ransomed of the Lord shall return, and come to Zion with songs and everlasting joys on their heads: for the foundation of God stand-

eth sure. Having this seal the Lord knoweth them that are his. This is sufficient to encourage us in the most gloomy hour, and confirm us in the grand and leading truth of the gospel viz: *salvation is of the Lord*. To him, and to him only can we look, when he shall bid darkness flee, and shall shine into the benighted hearts of sinners. Zion will bring forth sons and daughters, as many, then as accord with his good pleasure, shall be heard inquiring the way to Zion, with their faces thitherward; and her gates will be crowded by willing subjects, overcome by the grace of him whose knowledge alike comprehends "the archangel's flight or the sparrow's fall."

Brethren, while there are truths, is it not also true that we are called on to be, as much as in us is, endeavouring to show forth the glory of him who hath called us from darkness to light? We conceive it impossible for any who have received the truth in the love of it, to feel indifferent in regard to the glory of Christ or the honor of his cause. This is an effect growing out of their love to him, and is so identified with it that the one cannot exist without the other. It is this that creates a hope that they shall glorify him in perfection in the *Heavenly Kingdom*. "To them that believe he is precious," therefore, to wound the cause of Christ, is to the christian the most distressing occurrence that can take place, and is calculated to harrow up his soul. Under the influence of such feelings, can churches or individuals be expected to inquire, How can we so conform to the world and its maxims as to gain its applause—how accommodate the gospel to the carnal mind, so as to be called great and liberal? But otherwise how shall we exhibit the declarative glory of God? Churches glorify him when they strictly regard the discipline Christ has established in his word for the government of his Church; when they discountenance error and vice; when they *practically* declare the religion of Jesus is holy—that the God they serve cannot behold evil with approbation; when they use the means that God has put into their power to have a pure gospel preached in their neighborhoods; when they forget not to assemble themselves together, to worship the living God in the way of his commandments. Individuals declare the glory of God when, by a holy life and godly conversation, they put to silence the ignorance of foolish men by practically maintaining the principles of the gospel of Christ—by contending earnestly for the faith delivered to the saints, or that

system of doctrine necessarily connected with the gospel of Christ Jesus. The children of Zion all being taught of the Lord, they all understandingly receive and believe the fundamental doctrines of grace, and are so far prepared to speak the same things, there being no divisions amongst them; in this they are perfectly joined together, in the same mind and in the same judgment.

But as it regards such things as may be called matters of opinion only, it is impossible, but some shades of difference will exist. We shall never find all men reasoning in the same way, nor shall we find an individual whose opinion never changes. We are imperfect, and of course liable to err in every thing that may be called human, or be the result of human reason. But as it regards God's method of saving sinners, no difference amongst Christians can exist; they know that nothing short of a perfect righteousness can justify in the sight of a perfectly holy God. Therefore, the righteousness of Christ being the only perfect righteousness in which men can be interested, with David they say, "we will make mention of thy righteousness, even of thine only." They have all been taught, in a good degree, the exceeding sinfulness of sin; while the Divine nature, of which they are made partakers, produces in them a godly sorrow, that heretofore they knew nothing of. It is true, they had often felt an anxiety of mind from a fear of punishment; but having now learned something of the infinite holiness of God, it appears in such a way as to attract the powers of the soul, filling it with love to God. Hence, from a principle of love, they say, "Against thee, and thee alone, I have sinned." They are let to know the impossibility of being justified by the deeds of the law, or by any conditions by them performed; therefore a free and unconditional salvation in Christ Jesus is the Christians only hope. For let the boasted conditions of Salvation be what they may, if set up and established by God as the duty of man, they become a law, by which we are justified, or by which we are condemned; but as no law has been given that will give life, a new remedial law cannot exist.

Faith, repentance, and obedience to the precepts of the moral law, are most generally relied on as forming the conditions of our acceptance with God. It must be admitted that the passage in Mark xvi, 16—"He that believeth shall be saved"—either implies a condition shewing we are saved for our faith in some way, or that faith is *itself* an evidence of our being interested in salvation, inde-

pendent of, and pre-existing our faith, provided in some other way. "*I am* (saith Christ) *the way*." If we credit him, then, faith cannot be the way; and those who consider faith the condition or way of salvation, will be found fighting against God—or in other words, cannot be christians. We have reason to believe the children of God differ in their opinions somewhat in regard to faith; some concluding it is the duty of all (who hear, or have an opportunity of hearing the gospel,) to believe—while others contend that faith is a grace of the Spirit of God, and of course does not enter into the list of duties required of man. These matters of opinion should not cause brethren to fall out by the way, while all agree in the important point—that is to be believed, namely this: that Jesus Christ is the only and all-sufficient Saviour of sinners; the evidence of which fact can only be known to the new man—for no man can say Jesus is the Lord, but by the Holy Ghost. If, then, men must be renewed before they can believe, is it possible that God has made this same faith their duty and the condition of their salvation? This immovable objection will ever remain against such an idea, namely: the will, without which our actions cannot be acceptable with God, is never the cause of our faith, and has no control over it; but on the contrary, our faith always, and in all cases, governs our will. Can a reflecting mind for a moment imagine that God has made a certain action our duty, on the discharge of which our salvation depends, and on a failure our eternal woe, and has placed the action beyond the control of our will? For "*God requires nothing as a duty in which the will is not concerned*."* A moments' reflection, then, should shew the folly of this duty and condition of salvation, and with it the folly of every other condition ever proposed to the mind, except that which God has established in Christ Jesus, the Redeemer of his people only, who by his grace has or will enlighten and enable them to acknowledge him all in all.

Brethren in Christ, the foundation on which we build never can give way; all who put their trust in him must, in accordance with the promises of the gospel, be saved with an everlasting salvation, being chosen in him before the foundation of the world, and kept by the power of God through faith unto salvation. How cheering the prospect! While, midst dangerous rocks and sands the saint on

earth steers his course, fears and temptations oft assail, yet it is his Father's good pleasure to give him the Kingdom, and make him more than a conqueror through him who shall have dominion from sea to sea, and from the rivers to the end of the earth. Every child of God is ready at all times to respond, *thro' him it must be*; and from the same disposition of soul they will, in Heaven, join in the everlasting song, saying, "To him that loved us, and washed us from our sins in his own blood, and hath made us Kings and Priests unto God and the Father, be glory and dominion forever and ever. Amen."

THOS. BUCK, JUN *Moderator.*

SAML. BUCK, *Clerk.*

Fayette County, Ky., March 15th, 1833.

DEAR BROTHER BEEBE:—The subjoined circular, was prepared for, and presented to the Litching Association, at her Session 1829. The timidity (as is believed) of some few Brethren induced them to oppose its adoption, in consequence (as it is said) of what is said in it, relative to the word '*particular*' at the same time they declared *that they believed the doctrine it contained, as cordially as the writer did*." The rule of our Association requiring unanimity and opposition manifesting itself, the letter was withdrawn. I have been much pressed by many Brethren to have it published; but have hitherto resisted their requests. If you shall think it worth preserving, you are at liberty to use it at your discretion. Yours in hope of eternal life.

THOS. P. DUDLEY.

BELOVED IN THE LORD.—The revolving wheels of time, directed by an unerring Providence, has brought us together again, in our associate capacity, according to our appointment, and we are especially indebted to the Head of the Church, for the harmony, simplicity, and godly sincerity, which have characterized our counsels throughout our intercourse with each other.

The character of the Letters from the Churches, generally composing our body, is highly gratifying to those who love our Lord Jesus Christ in sincerity, and the peace of Zion, although they do not bear the pleasing intelligence of an extensive display of the Divine Power, as developed in delivering multitudes of poor rebellious mortals from the power of darkness; and translating them into the Kingdom of his Dear Son," Col. i, 13. Yet they give evidence of union in the "One Lord, one Faith, one Baptism," Eph. iv, 5. Which is so essential to the realization of

* A. Fuller's Appendix to his Gospel, page 1.

those blessing, had in mind by the Psalmist, "Behold how good, and how pleasant it is, for Brethren to dwell together in unity," Ps. cxxxiii, 1; and is well calculated to elicit (from such) grateful emotions to the author of our Holy Religion.

It is matter of pleasing astonishment, that whilst strife, and animosity prevail so extensively in the ranks of the Baptist Denominations, the kind dispensation of Zion's King, has been manifested toward us. In that, we have enjoyed uninterrupted harmony, in regard to the principles upon which we are united as an association; would you ask whence this unanimity? We answer, "he fashioneth their hearts alike," Ps. xxxiii, 15. And ask in the fact of its existence; have we not strong presumptive evidence, that the principles maintained by our Association, meet the Divine approbation? That the especial Providence of God has overshadowed us, whilst his spirit has guided us into the mysteries of the Kingdom. It is a mistaken idea, entertained by many professors of christianity, that *Credo*s or *Confessions* of Faith, engender strife amongst the followers of the Lamb. If that opinion be correct, why do we hear an Apostle exhorting a Minister to "*Hold fast the form of sound words*?" 2d Tim. i, 31. Why does he caution him against "*Truce-breakers*?" 2d Tim. iii, 3; or why does the same Apostle, enumerate among other offences, that of *Covenant-breaking*? Rom. i 13.

The truth is Brethren, those irregularities which exist, are the result of a want of *fixed Bible principles*, and a strict adherence to them. We apprehend, that many Churches in our Country, have by this time felt the need of a *Confession of Faith*; whilst others have had cause to lament their *non-attention to their confession*, which had been permitted to sleep quietly for years,—but at length awoke, and found many (ignorantly) reclining thereon, who upon its developement, raised their *flag*, and proclaimed a war of extermination against the "Golden Calf" as they were pleased to term it. For ourselves, we desire, that it shall be universally known, that we have *fixed principles*, which we solemnly believe accord with the word of eternal truth; a departure from which, we are resolved not to tolerate—believing that every innovation upon those principles, will lead on, to that painful state of things, which causes Zion to mourn in this day of declension. Much has been said with regard to our assuming the name "*Particular*," and many of our Brethren have supposed, that the assumption of the

name, has opened the flood gates of opposition, and thereby been the procuring cause of that odium which has been heaped upon us so lavishly for many years. But Brethren bear with us, whilst we point you to that soul refreshing system of *special grace*, which has been propagated by our Ministry, and cordially embraced by the witty, as the secret though true cause of opposition. But it is said, O, if you had not taken that name, we would have loved you better? How childish such language must appear to persons of discernment; shall we fall out with others, because they assumed the name of "United Baptists?" We trust, not although they will frankly admit, that there exists more union amongst us than themselves. Suppose we had, in lieu of "*Particular*," adopted the name "*Peculiar*," which is also a Bible term? Can you suppose, we should have steered clear of censure? Such a supposition we conceive would be delusive. We recollect that (many years since) the Baptist Society, maintained the distinctive names Regular and Separate; who then found fault? And we ask, do not those who were formerly called "*Regular Baptists*," yet refuse to commune with those who now maintain the doctrine and practice of the separates.

Brethren, the Baptist Society is divided upon the principles developed in the Bible, and it is useless to attempt to disguise the fact; & we are willing (the Lord being our helper) to bear all the odium heaped upon us, in consequence of the assumption of the name; & would earnestly pray to God Almighty, that we may not be permitted to dishonor the name; but that we may be, individually identified, as "*Particular Baptists*," by an undeviatingly correct department. But what are the offensive principles propagated by the Particular Baptist ministry and received by the laity? We answer, they are to be found embraced in the following abstract. That God created all things for himself, "Let them praise the name of the Lord, for he commanded and they were created," Psalms cxlviii, 5. That he created man in his own Image, and after his own Likeness, Gen. i, 26, 27. "Lo, this only have I found, that God hath made man upright; but they have sought out many inventions," Eccl. vii 9. That he gave to man a law as a test of his obedience. (By man, we are to be understood; the posterity of Adam the first, who concentrated then natural existence in him,) by which law, man (the creature) is holden under obligations, to render unqualified obedience to its precepts; and that in giving the

Law, the penalty annexed to its violation was made known by the Law-giver, in the prohibition. "The day, thou eatest thereof, thou shalt surely die," Gen. ii, 17. That man, freely and voluntarily, transgressed the Law, and thereby brought death and all our woes upon us; the fountain being corrupted, the streams flowing from it, will necessarily partake of the nature of the fountain. Hence the wicked practices of men, are only developments of the corruption of human nature. "Behold, I was shapen in iniquity; and in sin did my mother conceive me," Ps. li, 5. "The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies," Ps. lviii, 3. "The heart is deceitful above all things, and desperately wicked, who can know it," xvii, 9. "The carnal mind is enmity against God, it is not subject to the Law of God, neither indeed can be, so then they that are in the flesh cannot please God," Rm. viii, 7, 8; and it is referable to the original transgression of man with its consequences, that the Apostle has said of him, that his "wisdom descendeth not from above, but is earthly, sensual, devilish," James iii, 15. Notwithstanding the awful dilemma, in which sin has engulfed the posterity of Adam the first, "Who are of the earth earthy," yet they are called upon to render their perfect adhesion to the preceptive requisitions of the Law, and are culpable for every infraction of its precepts. Hence we discover the deplorable condition of the human family, and that irrespective of the mediatorial interference of the Lord Jesus Christ (the second Adam) the sinner must have lingered in eternal pain; he must have "Gone down into the pit where he could not hope for the truth of God." Taking this view of the subject, and contrasting the character of the creature with that of the Creator, we are led to see the propriety and feel the force of that saying. "Can two walk together except they be agreed," Amos iii, 3. All must admit that it would have been just, had Jehovah poured out the vials of his wrath upon man's devoted head, immediately upon the first transgression, irrespective of the Covenant made with the Lord Jesus. how can such a proceeding on the part of the Divine Government be legalized? The answer is plain; the Law has been violated, "Sin is the transgression of the Law," 1st Epistle of John, iii, 4. "The wages of sin is death," Rom. vi, 23. We would invite your attention particularly to the fact, that sin is the procuring cause of condemnation, and that in the absence of the law, sin which is the cause, or condem-

nation, the effect cannot exist "Where no law is there is no transgression," Rom. iv, 15. We are at some loss to know where modern Divines found the idea inculcated, that the disbelief of the Gospel is the procuring cause of condemnation. We are very certain however, they did not find it in the Bible, *the Standard of Faith and practice*. By what means the Gospel has been metamorphosed into a system of condemnation, we leave to be explained by those who have embraced that error.

To suppose that the Gospel condemns an unbeliever, is a palpable perversion of the very term Gospel, which in its evangelical sense is declared to be "Good tidings of great joy," Luke ii, 10. It cannot be joyful news to any to hear of a system whereby he, or they are destined to "feel the vengeance of Eternal fire," and we cannot believe that the Father of our Spirits, designed to make the condition of any portion of the human family worse, by the advent of his son or promulgation of the Gospel, which is the irresistible conclusion or result, if the rejection of the Son, or disbelief of the Gospel is the procuring cause of condemnation. "But ye believe not; because ye are not of my sheep, as I said unto you," John x, 26. "At that time Jesus answered and said, I thank thee O father Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto Babes, even so, Father; for so it seemed good in thy sight," Mat. xi, 25, 26. "And he said unto them, unto you it is given to know the mystery of the Kingdom of God: but to them that are without, all these things are done in parables;" Mark iv, 11. "And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day," John xii, 47, 48. "Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses in whom ye trust," John, v, 45. Hence it is clear, that the disbelief of the Gospel and rejection of the Son of God are the effects of sin, and go to develop the fact that such persons are in the language of the master "condemned already," John iii, 18. "Dead in trespasses and sins," Eph. ii, 1. "That they are blinded by the God of this world," 2d Cor. iv, 4. We have been led to wonder, how christians, blessed as they are, with the Spirit of God in their hearts, and word of God in their hands, can

differ in regard to the object to be attained by the advent of the Redeemer; in other words, the extent of his mediatorial interference: believing as we do, that the Scriptures fix this matter as definitely as they do the character of those who shall ultimately hear the welcome, "Enter into the joys of thy Lord," Mat. xxv, 21. It is conceived that the manifestation of the Son of God, ("to destroy the words of the Devil") was the result of previous arrangement; in other words that God had a Divine purpose therein. "The Lord of Hosts hath sworn, saying surely as I have thot, so shall it come to pass; and as I have *purposed* so shall it stand," Isa xiv, 24. "for the Lord of Hosts hath purposed and who shall disannul it? And his hand has been stretched out, and shall turn it back," Isa. xiv, 27. "According to the eternal purpose, which he purposed in Christ Jesus our Lord," Eph. iii, 11. To deny eternal purpose, is to reduce Jehovah below the level of corrupt creatures; we do nothing without previous purpose, if left to the volition of our will. Let us then, as honest inquirers after truth, examine those portions of the sacred text, referable to Messiah's advents passing by a variety in the Old Testament, we come directly to those of the New, and leave you to judge of their relevancy. "Then said I, lo, I come (in the volume of the Book, it is written of me) to do *thy will* O God," Heb. x, 7. A momentous question presents itself at once to the mind, viz: what is that *will*? Let the Evangelists answer this question, supported by inspired Apostles. "And she shall bring forth a son, and thou shalt call his name Jesus, *for he shall save his people from their sins*," Mat. i, 21. "For I came down from Heaven, not to do mine own *will*, but the *will* of him that sent me, and this is the Father's *will* which hath sent me, that of all which *he hath given me* I should loose nothing, but should raise it up again at the last day," John vi, 33, 39. "As thou hast given him power over all flesh that he should give Eternal Life to *as many as thou hast given him*, and this is life eternal, that *they* might know thee, the only true God and Jesus Christ, whom thou hast sent," John xvii, 2, 3. "Who was delivered from *our* offences and was raised again for *our* justification," Rom. iv, 25. "For he hath made him to be sin for *us*, who knew no sin, that *we* might be made the righteousness of God in him," 2d Cor. v, 21. Wenow ask, if Jesus does not save *his people*, from their sins? If he does not raise *those* given him of the Father at the last day; if he does not give Eternal Life to *as many*, and the

identical persons given him of the Father? If *those* for whose offences he was delivered are not justified? If *those* for whom he was made sin, are not made the righteousness of God in him, is not the purpose of God frustrated? Is not his *will* broken? These questions we conclude will be answered affirmatively by all acquainted with the subject. How inadequate, must be the ideas of those who conclude that any contingency, can frustrate the purpose of him, who has said "My counsel shall stand and I will do all my pleasure," and "who worketh all things after the counsel of his own will." But let us examine for the objects to be secured by the Son of God, in his mediation on behalf of the guilty. "And I lay down my life for the *sheep*," John x, 15. "All that the Father *giveth me* shall come to me, and *him* that cometh to me. I will in no wise cast out," John vi, 37. "Feed the *Church of God*, which he hath *purchased* with his own blood" Acts xx, 28. "Christ hath Redeemed us from the curse of the Law, being made a curse for *us*, for it is written, cursed is every one that hangeth on a tree, Gal. iii, 13. "Husbands love your wives, even as Christ also loved the *Church and gave himself for it*, that he might sanctify and cleanse *it*, with the washing of water by the word, that he might, present *it*, to himself a *glorious Church*, not having spot or wrinkle, or any such thing, but that *it should be Holy and without blemish*," Eph. v, 25, 26, 27. "Who gave himself for *us*, that he might Redeem *us* from all iniquity and purify unto himself a *peculiar people*, zealous of good works," Titus ii, 14. We again ask the solemn question; reflect upon the sufferings of the Son of God in Gethsemanas Garden, when "Being in agony he sweat as it were great drops of blood, falling down to the ground," when he cried out "O my Father, if it be possible let this cup pass from me;" "when his soul was troubled, and exceedingly sorrowful, even unto death," and at last when he is "led as a lamb to the slaughter, and as a sheep dumb before his sheaer, so opened he not his mouth" O, Brethren follow him to the Cross on Calvary's bloody Hill, and there hear the heart rending exclamation burst from him "My God, my God, why hast thou forsaken me," and connect these declarations with the Father's promise, "when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see the travail of his soul, and be satisfied," Isa. liii, 10, 11. And then ask your hearts the question, were all those sorrows

sustained? This scene of suffering passed through? And the blessed Jesus at last meet a disappointment? And too, when the Apostle tells us, "He ever liveth to make intercession for them," Heb. vii, 25. Justice forbids it, reason forbids it, the Scripture forbids it, Christian experience forbids it,—yea, every thing that is good forbids it. If he fails to save all the redeemed as declared by the Prophet "and the ransomed of the Lord, shall return and come to Zion, with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away," Isa. xxx, v, x. Then we no longer understand the force or propriety of that declaration "*He is the rock his work is perfect*," Dent. xxxii, 4. But we have additional testimony, going to prove the security of the Elect; their intercessor is their Judge, and cannot condemn those whose names "he wears on his breast plate," and "graven upon the palms of his hands," Isa. xlix, 16. "Who is he that condemneth? It is Christ that died, yea, rather that has risen again, who is at the right hand of God who also maketh intercession for us, Rom. viii, 34. O, Brethren let us not wrong the adorable Redeemer so much, as to suspect him of insincerity, which is irresistable, when we suppose he will condemn any for whom he makes intercession. Strange as it must appear to the well informed advocate of Bible truth; there are Baptists who hold with general atonement and special application. Let such remember that their scheme (if it deserve the name,) presents a schism in the God-head, or Divine Essence, and must of necessity be Anti-christian, that it is an attack upon the justice of God; in that, he withholds regenerating grace from a portion of the redeemed. It is inconsistent with the character of the Alpha and Omega of Salvation, to suppose that he would prosecute his plan thus far; and leave it, subject to be frustrated by the caprice of man. His language is "I will work and who shall let it," "Shall I bring to the birth, and not cause to bring forth? saith the Lord," Isa. lxvi, 9. "The hour is coming and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live," John v, 25. "And I will bring the blind by a way that they knew not. I will lead them in paths that they have not known, I will make darkness light before them, and crooked things straight, these things will I do unto them, and will not forsake them," Isa. xlii, 19. All will admit that in the absence of Love and Faith there can be rendered no acceptable service unto God. From whence

do those indispensable principles come? Let the Apostle answer this question, "But the fruit of the Spirit is love joy, peace, long-suffering, gentleness, goodness faith," Gal. v, 22. By what sort of reasoning, an individual whose body is not the "Temple of the Holy Ghost," is made to bring forth the fruits of the spirit, we confess is beyond our comprehension. "The Saviour's language is make the tree good and his fruit good," Math. xii, 33. Because, the Lord Jesus informed his Disciples, if he went away, he would send the comforter, whom he afterwards declared to be "the spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you," John xiv, 17. He further informed his Disciples that it was the promise of the Comforter to "reprove the world of sin, and of righteousness and of judgment," John xvi, 8. And at a subsequent period the Apostle Paul said to the Church at Ephesus "And you hath he quickened who were dead in trespasses and sins," Eph. ii, 1. Again the same Apostle said to the Church at Rome "But if the spirit of him that raised up Jesus from the dead, dwell in you; he that raised up Christ from the dead, shall also quicken your mortal bodies by his spirit that dwelleth in you," Rom. viii 11. But why need we multiply proofs upon this point, when christians universally maintain (unless they are bewitched) the necessity of the agency of the Holy Spirit to impart life to those hitherto dead in trespasses and sins, that it is through his quickning energies alone, the sinner is made conscious of his lost and wretched circumstances as a transgressor of the Divine Law, when sin becomes exceeding sinful, "the Law is spiritual, but I am carnal sold under sin." He learns the important lesson "In me, that is in my flesh dwelleth no good thing, for to will is present with me, but how to perform that, that is good I find not," "I was alive without the Law once, but when the Commandment came, sin revived and I died." In his awful extremity, the Holy Ghost enables him to discover the Lord Jesus in whom is plentiful redemption, 1 Cor. xii, 3. "And that no man can say that Jesus is the Lord but by the Holy Ghost." Wherefore in seeing ye believe, and in believing ye rejoice with joy unspeakable and full of glory. And now is he engaged to "glorify God in his body and spirit which are his. And now Dear Brethren, if a strict adherence to the above principles, and a faithful maintenance of them renders us unpopular, be it so; we

prefer the smiles of the Redeemer, tho' the frowns of the world be upon us to any earthly consideration; and that God would enable us to identify ourselves as Particular Baptists by a life devoted to his service, and a walk corresponding with the Gospel text of christianity, that he would make us faithful unto death, and that we may after death receive a crown of life, is our fervent prayer, for Jesus sake Amen.

CORRESPONDING LETTER.

The Licking Association of Particular Baptists, now in session at the Elizabeth Meeting-house, to the Associations with which she corresponds; grace and peace be multiplied.

BRETHREN:—We conceive, that faithfulness in the house of God is the road to prosperity, and that it is the imperative duty of the followers of the meek and lowly Saviour, to guard the sanctuary of our God against the various assaults of the Alien. We should as soon expect to "gather grapes of thorns, or figs to thistles," as to experience the divine presence, and enjoy the influences of the Holy Spirit, whilst engaged in the habitual neglect of the precept or example of the dear Saviour.

The way of truth, it is conceived, is frequently "evil spoken of," in consequence of the retension in society of individuals whose faith and practice are materially variant from the characteristics of a Disciple, as laid down in the divine record. Nor should we be content with the apology, sometimes offered for such, that they *seem* zealous in the cause of the Redeemer, and pious in their lives, this fact argues the greater necessity of taking hold; for as much as they are the better calculated to beguile the children of God. Let it be remembered that error is not less error when propagated by a *supposed* pious advocate; and that truth is not less true, though its propagator is impious.

You in common with us, have fixed principles of faith and practice, and every departure therefrom demands the discipline of the Gospel. We cannot conceive that we are less culpable in suffering disorders in practice to go unpunished, than to silently submit to innovations upon constitutional principles. The faithful Disciple will only stop to inquire, is the principle true? And if it is found to comport with the word of the Lord, he moves forward, regardless of consequences; whilst those who are in search of *popularity*, are disposed to pause and inquire, will the avowal of such principles operate against *our policy*?

the affirmative of this proposition is considered a sufficient apology for withholding truth. Brethren, a thirst for popularity is the *bane* of good and sound divinity in religious society.

We live in a day, when there is, perhaps, not one principle in the divine economy against which war has not been waged by professors of the Baptist order. And how often does it happen, when the individual is detected in a departure from original principles as laid down in the declaration of faith, that he endeavors to shelter himself under the "*terms of general union*? You are not unapprised, dear brethren, that with these "*terms*" we have nothing to do; that the basis of our correspondence is the constitution of the Licking Association, and that you are pledged to maintain its principles. Hence the plea set up by members of either of your bodies, of the terms of union, is wholly inadmissible with us.

We may be asked, why so tenacious of your constitutional principles? We answer because the solemn conviction that they are true; and because of the Apostolic admonition, "*contend earnestly, (not angrily) for the faith (not faiths) which was once delivered to the saints.*" Again, "*hold fast the form of sound words.*" And again, "*if any come to you and bring not this doctrine, receive him not into your house (of worship,) neither bid him God speed, for he that biddeth him God speed, is partaker of his evil deeds.*"

The following principles, propagated by the Errorists of the day; we conceive to be as heterodox as *water regeneration*. hence we have as much fellowship for the latter as the former heresy, viz: That men are only elected, subsequently to *their election of the Almighty as their portion*; thus representing the creature as the elector, and the sovereign as the elected, in opposition to the Bible order of things, which reads thus: "*Ye have not chosen me, but I have chosen you.*" That God has made provision for the recovery of mankind universally, [general atonement;] and that only a *part* derive the benefit [special application;] thus attributing to Jehovah bankruptcy in power, to enforce obedience to the divine precept. That the Gospel is a revelation to mankind indiscriminately, in which they contradict the Saviour, who said to his *Disciples*, "*Unto you it is given to know the mystery of the Kingdom of God; but to them that are without, all these things are done in parables*"—and the Apostle who said of the gospel, "*For therein is the righteousness of God revealed from faith to faith.*" Again: "*All men have not faith.*" That the

invitations of the gospel are addressed to Adam's posterity indiscriminately; in which Jehovah is repented as mocking his creatures, when he has said, "I said not unto the seed of Jacob seek ye me in vain," and when the character to whom they are addressed, is as clearly defined in the scripture, as that of those who inherit Eternal Glory. That impenitent sinners are required to exercise *saving faith* on the Lord Jesus Christ, [thus requiring spiritual action of natural agents,] and damned for non-compliance; in which the Almighty is represented as requiring men to believe a lie, [that is, to believe, that Jesus is *their Saviour*, when he is not the Saviour of those who are lost,] and damns them for want of faith. That men are justified for believing (faith,) on the Lord Jesus; thus setting aside the *Redeemers' blood as the meritorious cause of justification*. That the spirit of God is striving with unregenerate sinners to regenerate them, and that their non-regeneration is the result of their successful resistance of his power; thus representing the creature as possessing more power than the creator; and to prove their error, pervert the following, with other portions of Scripture, referable alone to the Church.—"Quench not the spirit." "resist not the Holy Spirit of promise, whereby ye are sealed unto the day of redemption." Holding Divine Agency to be indispensable in order to the reception of truth in the love thereof, and yet reproaching unconverted sinners for the non-reception of Bible truth, whilst the well informed Disciple sympathizes deeply with the unregenerate, and his language is, O Lord make them wise unto salvation.

Brethren—we affectionately ask, are not some of these errors amongst us? If so, we entreat you, as the cause of truth is regarded, as you value your peace and prosperity, and as you regard your pledge to us, to search out the guilty, apply the corrective, and in the event of a failure to reclaim, rid yourselves of these hangers on, whose aim is the subversion of our order, and destruction of our peace. May the Lord give us understanding in all things necessary to qualify us for a faithful discharge of our duty in time and may it be our happy lot to meet in the great Association of the Church of the first born in Heaven, where discord will be done, and where we hope, ere long, to sit down with Abraham Isaac and Jacob, and go out no more forever, is our prayer, for the Redeemer's sake—Amen. Done by order of the Association.

Attest, LEWIS CORBIN Moderator.

THOS. WORNALL, Clerk.

SIGNS OF THE TIMES.

NEW VERNON, APRIL 24, 1833.

TO CORRESPONDENTS.

The Baltimore Association, will commence their next Session, on Thursday, the 16th of May 1833, at the close of their business. The Brethren of the Old School will convene agreeable to appointment.

The Editor of this paper intending [if the Lord will] to attend the above Meeting, will leave home on the 6th inst., and will probably be absent about 4 or 5 weeks. In the mean time, the concerns of the paper will be superintended by L. L. VAIL, Esq. of Goshen. All communications from the 6th of May, until the 10th of June must be directed to the "Signs of the Times," Goshen, Orange Co., N. Y.

The Communications of Brethren Pettit, West, & Van Duzer, have been duly received and shall appear in our next No., also those of Philo Logos, and Ruth.

Strange signs in Trumansburgh, N. J.
Feb. 25th.

MR. BEEBE:—We are strangers to each other, and I believe it has been the intention of our Church, that we should remain so, as the Prospectus and Specimen No. of your paper, which you sent, have been kept concealed in the hands of a selected few, where the rest could not get access to it, and when they were asked for it; they said it was not a proper thing to circulate. But your character they have circulated freely, and represented that you had changed from a Baptist to a Deist; these statements many have, and do still believe—as they were publicly made before the Church, by one of the Deacons, and the report has become general. But as I had been well acquainted with the *state* religion, at the east, and with those who were ridiculed and defamed, for defending the truth. I was not willing to believe the report without more evidence, as I have learned years ago, that a large lie was as easily told as a small one, and that too, by those who pretend to be zealous promoters of religion in the world. Of late I have obtained a part of one of your papers much worn out, and part gone—what can be read of it, meets the approbation of many; but they would like to see the whole, as they have a great taste for this kind of *Deism*. We are almost smothered here with

New Light ; I believe if your first Number could be circulated here, you would get many Subscribers, (or the whole No. printed would be better still.) I know nothing of your progress, whether you have printed any more than the Specimen No. I wish to become a subscriber, and if you have printed any more I want all the back No's.—please answer this as soon as you get it, the same day. Yours,

JAMES ROBINSON.

An answer to the above Letter was immediately forwarded to Br. Robinson, together with one copy of Trott's Letters. (The Image of the Beast illustrated &c.)—a number of copies of our Specimen No. and all the back No's. of the present series of the Signs of the Times. The result (thus far) may be learned by the following letter from the same Br. dated,

Trumansburgh, Tophins Co. N. Y. April 4.

DEAR BROTHER BEEBE :—Your interesting Letter of March 7th, came safe to hand, together with the papers, and the pamphlet. I have perused them with great pleasure, & in your language I can say that I thank God and take courage that, that seed so long ago sown at Antioch, is not exterminated yet from the earth ; and I begin to see the error of my unbelief. When the storm began to beat upon the house which was founded on the rock. I began to fear, and cry, for mercy's sake shut up the Heavens ! stop the rain ! check the floods ! restrain the winds ! and prop up the house. But in all this time I did not once think, that if there had been no rain, wind or storm, that we could not have known experimentally that Rock, is a better foundation than Sand to build upon. Nor could the wisdom of him who builds upon the rock, been made so conspicuous, so far transcending that of the foolish, builders who build upon the sand. But now he that builds upon the rock, finds with joy, that when the floods retire, the winds abate ; the storm is hushed to peace—his house stands firm and invincible. Such is the present, and such will be the future joy of all the Saints of God. Let me then exhort you my Br., to fear not him that can kill the body, or blast the charctor, by the false cry of Deism ; but remember that their Father's kindred spirits once called the Master of the house Belzebub, because he would not dance after their pipe. They considered him an infidel ! a Devil ! an enemy to the whole system of religion given them, by the hand of Moses, and in

his life a licentious and vicious character, disregarding and breaking their Sabbaths, and teaching others to follow his example,—at length they procured his condemnation, they slew him, hanged him upon a tree, And does not their conduct strongly resemble the conduct of many towards the Editor of the Signs of the Times, after excepting the sentence of death, and its execution ? When your papers began to circulate here, I cannot better describe the scene, than by referring you to the case of Paul, at Ephesus. At the first church meeting that followed, a query was laid before the Church, whether they would continue to hold in fellowship such Brethren as spoke against, or circulated papers having a tendency to bring into disrepute, the Benevolent Societies of the day ? In answer of which a number cried out, no. However after some further discussion of the subject, it was laid over for further consideration until the next church meeting. The next day was the season of communion ; I took my seat within a few feet of where the Deacons passed me four times with the Bread and Wine, and although I weigh about 300 weight, I could not discover that they saw me ; I was not however discommoded by this very much, as I had heard in their worship through the day, rather too much of the sound of *Cat-gut and Horse-hair*, to feel like joining them in assaying to commemorate the death and suffering of our Lord Jesus. You requested me to inform you whether I was a Baptist member. I joined the Church in this place some years ago, and have taken a great deal of comfort in their Society, as long as they remained on the Old Jerusalem platform ; but when all these Popular Societies were introduced, and our preacher told us that if we spoke against them he believed God would take us out of the world, to where we could do no more hurt, from that period our union ceased, nor was this all. About one year ago last fall, our preacher told us that God had sent us, a singing master,—a singing school was commenced, and continued a while—when there was a great parade in our gallery, and Lo ! we were greeted with a *big Fiddle*, or [as they call it] Bass Viol, and a set of new tunes. This also wounded the feelings of many, but instead of removing it, at some times subsequently they have added to worship with Flutes and Pipes, in company with the Fiddle ; after bearing with them a reasonable time, I called for a Letter of Dismission, and commendation, and after laying many grievous complaints against me and not being able to prove them, they at length

unanimously granted my request ; I still retain the Letter in my hands, and they claim the watch care of me and I believe they do watch over me as faithfully as any Brother they ever had. You wished to know if I was willing you should publish an extract from my first letter, I had not thought of its being published when I wrote it neither do I feel competent to write for public inspection. But if you think it will be of any use to any living being, you are at full liberty to publish it over my proper signature, and you have the same liberty to publish this or any other letter that I may write you with my name subscribed. There are some in these parts, who say that some of your correspondents dare not put their names to their Communications.

I wish to make one request, and I wish you to make inquiry in your own way, for information on the subject, viz : Was there ever a Baptist member called to an account, before a Baptist Church, from the days of John the Baptist, until last fall, for committing the following trespasses to wit :—“ Speaking against Sunday Schools, Protracted meetings, Missionary, Tract and Bible Societies ? These were the charges which I had to answer for last fall, and to which I plead guilty. I hope it was not blasphemy against the Holy Ghost, or the sin that excludes from an interest in the prayers of God’s chosen ones. Perhaps, old Father Leland can give me some light on this subject, as he is versant in history and has had a long standing among the Baptist, and one to whom I have looked up to for information.

I have had but little opportunity to obtain subscribers, of the *twenty eight* which I herewith transmit, many are old fashioned Baptist.

Yours &c. JAMES ROBINSON.

THE LORD’S TREASURY.

MR. BEEBE :—Mr. Crosby’s remarks upon Judson’s Letter, reminds me of an instance that occurred some time since in Tennessee, shewing what means will be resorted to for the purpose of filling the “Lord’s Treasury.” The correspondence was published in the N. Y. Observer, the editor of which says “we see no objection to soliciting money for a good institution from men devoted to the sports of the Turf, or any other immoral amusements.”

The following letter from the Agent of the Bible Society is the subject in question.

Nashville 9th October 1829.

“ Wm. C. DAVIS, Esq :—Permit me to of-

fer to you my hearty congratulations for your success during the last weeks sport ; while at the same time I solicit in behalf of the American Bible Society, that you constitute yourself a member thereof by a contribution of thirty dollars.

Very respectfully,
ALPHA KINSLEY.”

Is it not evident that such professors are acting under one of the promised ‘delusions’? Is *God’s* cause to be supported by horse races or “ any other immoral amusements ? ” surley not.

P. W.

REMARKS.

They see no objection to soliciting money for a good institution from men devoted to the sports of the Turf, or any other immoral amusements ! and why should there be any objection ? Money is Money, let it come from where it may, and money is the *sine qua non* in carrying on this unhallowed speculation. If the man will devote a portion of the gains of his gambling, to the Popular Institutions of the day, he may devote himself to the *sports of the Turf*, or any other *immorality*, and be a member still, in good standing with the kindred spirits of his brethren. Although Moses suffered not the hire of an—or the price of a dog, to be applied to any religious purpose ; yet the Pharisees who set in his seat, can without the least scruple congratulate the successful gambler, and solicit from him a portion of his plunder, for purposes professedly religious ; nor do the managers of these various institutions hesitate themselves to gamble for the promotion of their own interests. Witness for instance a multitude of premium Tracts, and among others a premium Tract on the very subject of gambling. Now we would ask, wherein these two systems of gambling differ in their principle, after excepting this, one professes to be of God, and the other makes no such wicked pretention ? The Anti-slow-horse Society, forms an Association professedly for the improvement of their stock of Horses &c. The Popular Societies form Associations professedly for religious purposes. The former makes up a purse, and then bids a banter for competitors, to come on & in this case many run, but one obtains the purse.

In the latter, the society makes up a purse say of \$50, this they call a premium ; the banter is given—this sum shall be awarded for the best *Fable*, or *Essay* on any given subject. These cases are analogous, if one is gambling—so is the other.

Ed. Signs.

SIGNS



TIMES.

VOL. I. No. 12,

\$1 PER ANNUM.

DEVOTED EXCLUSIVELY TO THE BAPTIST CAUSE.

PUBLISHED SEMI-MONTHLY, BY AN ASSOCIATION OF BRETHREN.

NEW-VERNON, N. Y., MAY 3, 1833.

GILBERT BEEBE, EDITOR.

To whom all Communications must be addressed.

COMMUNICATIONS.

FOR THE SIGNS OF THE TIMES.

Extract of a Letter from Elder Hezekiah Pettit, Dated Lexington, Green Co., N. Y. March 30th.

BROTHER BEEBE:—You was right in your conclusion that my former letter was not intended for publication, but designed rather as a friendly caution against the publication in your paper, of such communications as are not in harmony with the Divine Record. Your paper professes purity in an extra degree, and when you insert communications in your columns, the public have a right to conclude that they accord with your own views unless they are contradicted.—Without a better edge, and something more like a Jerusalem blade, than what is exhibited in the communication of “Philo Logos,” on the subject of Ecclesiastical councils, it will neither “slay Rahab nor wound the Dragon.” I have read many pieces, published in your paper with much comfort, and have examined them, I trust, with that faithfulness which I consider to be my duty, with earnest prayer that it might meet the approbation of God, and answer the highest expectation of all its friends; under such impressions, I have fears that among the many communications, there may be some cases where wit is substituted for divinity, and sophistry for argument. In this day of rebuke, while encompassed by an host of enemies, we have great need of much of the presence of God & much of his Spirit, and of his divine instruction, that we may blow the trumpet,—cast away the broken pitchers—exhibit the burning lamp, and cry “The Sword of the Lord and of Gideon!” It is then, and only then that the Mideonites will flee before the armies of Israel.

I have nothing new to offer in explanation of Councils; I have ever conceived this subject too plain in the word of God, to admit of disputes, or doubts. It was certainly the custom of the New Testament Saints, and indeed, of the Saints of every age. That this with every other usage of the primitive Church, and every thing that is valuable, has been perverted, is beyond a doubt; this has been the case in every age of the Church,—she is not only surrounded with foes without, but she is afflicted with them within, and the enemy within her camp is by far, the more dangerous.

My objections to Philo's views of Councils' &c. is his rejection of Councils altogether because some Councils have acted wrong.—Now upon this ground we might with as much propriety reject the preaching of the Gospel, and every thing else that is good: there is a great deal of false doctrine preached in our day, and should we not, on this principle, reject the preaching of the truth? But ought we not rather to contend the more earnestly for the faith once delivered to the Saints? The Egyptians mocked Moses, by imitating the miracles, which he wrought, but did he on that account slack his hand? The Prophets of Baal, were many, and although this looked dark to Elijah, it did not prevent his trusting in the living God, neither did it prevent Elijah's God answering by fire, to the glory of his Great Name, and the confusion of Baal's Prophets, and although the Pharisees of the present age sit in Moses seat, and collect their Councils against the Lord, and against his anointed, and form their Courts of Inquisition; this cannot destroy the validity of God's word, which has informed us that “in the multitude of Counsellors there is safety.” The divine warrant given in the New Testament, (for Councils) is plain, although, (as you state) the Church of God is but *one*; viewed in the sense our Lord intended when he said to Peter, “And upon this Rock (meaning him-

self) will I build my Church, and the gates of Hell shall not prevail against it." In this one Church is comprised all the Saints of every age, to the exclusion of all hypocrites and nominal professors. Yet we have authority for speaking of the Visable Kingdom, as Churches, in the plural number, witness the case of the seven Churches in Asia, and again the Apostle views them in the plural number when he says, *As a wise master builder I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation, can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble. Every man's work shall be made manifest, &c. ; and the fire shall try every man's work, of what sort it is. If any man's work abide—he shall receive a reward. If any man's work be burned, he shall suffer loss ; but he himself shall be saved ; yet so as by fire, 1 Cor. iii, 10, 15.* The obvious meaning of the Apostle is, by the figure of Gold, Silver, Precious stones, are represented those living souls brought into the spiritual building, as proper materials ; while the hay, wood, stubble, are those unconverted souls that are unfit for the heavenly building, yet have more, or less, in every age infested the Church. And when the Church is called to pass thro' fiery trials, these combustible characters take fire, and kindle into a flame, being set on fire, with the fire of Hell, as described by St. James. It is then, that those who by their unskilful Ministry, or their new means of building, suffer loss. Hypocrites when they make war with the camp of the Saints ; like the Israelites that always faulted Moses, bend their bow, & direct their arrows, directly against the Ministry of the word ; the time having now come, that they cannot endure sound doctrine, —they wish to *heap to themselves teachers having itching ears*, and to turn away from hearing the truth, and be turned unto *Fables*. In consequence of this, there are swellings which break out into tumults, inasmuch the whole body of the Church is thrown in confusion ; and from these confusions issue evil works, and now Ishmael begins to mock. *Mockers*, saith the Apostle shall be in the latter times. Witness the Judaizing Teachers, in the Church at Antioch, who taught them, "Except they were circumcised and kept the Law of Moses they could not be saved ; here the old doctrine of the Pharisees assumed a new shape, and greatly distressed the Church —like the modern schemes of the Armini-

ans which causes the true believers to weep, and say *they have taken away my Lord, and I know not where they have laid him.* In their destress at Antioch, notwithstanding the presence of some of the Apostles, their labors were ineffectual, they could not with all the strength, which they in connection with the true disciples all possessed, *cast out the Bond-woman and her Son ;* but were under the necessity of sending up to Jerusalem on the subject, and when the assembled council at Jerusalem understood the case, their kindred spirits were moved to make it a prayerful concern, and when they had obtained all that wisdom from above that they were in need of ; they sent faithful Brethren to the Church at Antioch, such Brethren as were expert in the war, and were not afraid to meet the enemy, and withstand them to their face. As soon as the decision of the council at Jerusalem was communicated to the Church at Antioch, they rejoiced, for the consolation. It was then they learned by experience the meaning of the Prophet, that "The Valley of Achor was given for a door of hope," and the Church should *sing as in the days of her youth.* It will be remembered that the Valley of Achor was the place where Achor and all his, were put to death, and burned with fire, for taking the wedge of Gold, and the Babylonish garment, in violation of the Divine Command, by which the Lord was displeased, and in consequence of which, Israel turned their back in the day of battle. And thus when Hager grows proud, and scorns Sarah, and when Ishmael begins to mock ; the Saints cannot stand before their enemies until the iniquity is searched out, and rooted out ; and it often happens that the strange children are so numerous that the Church, without the assistance of sister Churches, try in vain to rid themselves of them, hence the coming unto them of faithful Brethren, is like the coming of Titus.

Many queries arise in our day, as to what authority advisory Councils possess ; the answer is easy. If they are sent by Gospel Churches and are chosen, and wise Brethren, they are "The messengers of the Churches and the Glory of Christ, and as such, are perfectly authorized by the word of Lord to do all the good in their power, to comfort Zion's mourners—warn the unruly—withstand the evil minded, and advise the Church to withdraw from ever Brother that walketh disorderly—and not after the traditions of the Apostles. What other authority does the Church possess in any other case ? They have no authority to do wrong. Has it not

been the case generally, if not uniformly, where Councils were made up of good Br'n. that their decisions have met the cordial wishes of the greater part of the well disposed, and good members in such tried Churches. There are some it is true are like sheep driven away in the dark and cloudy day, who shall be returned when it shall please the good Shepherd, and not before.

It is asked, are not the Apostles still in the Churches? Some by this question mean a kind of succession of Apostolic gifts, and others mean, by their authority left on record in the New Testament. To the former it is evident that God has in every age supplied his Church with men endowed with wisdom and understanding in Divine things, but facts have long since demonstrated that Apostolic gifts have ceased, and in regard to the latter idea, it is probably adopted to evade a kind of Popery. The true Scripture light on this subject, would teach us that "Holy men of old wrote as they were moved by the Holy Ghost, and the Apostles in their time did the same, and having served their generation, have fallen asleep in death, whom Christ will bring with him at his second coming. The volume of God's word being now complete, it is to be received as the ingrafted word of God, in deed, and in truth. For us to receive it as the word of Apostles, or Prophets, or good men unaided by the unerring Spirit of the Living God, would leave the volume at the best, but imperfect, and this would greatly tarnish its glory. But when it is viewed as the Eternal plan or purpose of God, handed down to us by the Spirit of the living God, whoever might have been the instrument to write, by faith we view his hand guided by Divine wisdom, and controlled by an Almighty power! And through all its translations, and reprintings, under the controlling superintendence of God, by that Council which carries the whole plan of God into unerring effect.

It presents to us, as an history a full description of Heaven, Earth and Hell. As a system of morality, the best possible rule, and as a system of Divinity; it furnishes us with a full development of God's method of saving sinners—a plan well ordered and sure to the end, the promise may be sure to the seed,—having pursued this subject already much further than I intended, I must forbear.

HEZEKIAH PETTIT.

Leesburgh, Va. March 28th, 1833.

BROTHER BEEBE:—Wm. F. Broadus, a Baptist Preacher, (so called) held a protract-

ed, or two days meeting, at the Presbyterian Meeting House in this place, which closed last night. I did not attend it on the first day, as I preferred going to a Sale, nor on the first night, I choose rather to Marry a couple, & on the second day and night, I preferred staying at home, rather than hearing him preach. I have heard him, and through good Brethren, in whose judgment in religious matters, I have the utmost confidence, I have heard as much of what he preaches, as I wish to hear. The congregation was larger on the first day than on the second, and much larger on the first, than on the second evening—although this was the last meeting, yet I was told it was small. The first time he preached, he said, "If there was any Ministers present of any other Denomination, he would be glad to have them come up into the pulpit with him." Mr. Adea, an Episcopalian Minister, being the only one present, rubbed his face, and after turning and twisting a while went up, and after Mr. B. had concluded his discourse he called on Mr. Adea to pray. At the wedding on that evening, I heard more said in praise of Mr. A's extemporary prayer, than of Mr. B's whole sermon, I believe Mr. Adea, went no more to that meeting, if I am correct, it showed that he did not wish to join him. During this meeting he told the people, that there was an empty seat, and if any of them would come to it and kneel, he would pray for them, but no person came—he then told them to rise up, but none obeyed—he said it was an awful time! As Elder Broadus, had never been in Leesburgh, he did not know that these *Anti-christian professors of religion*, would not dance this sort of *Anti-christian jigs*, except it was after their own *Fiddlers*. On the second day, two Methodist Preachers, (Mr. Wickes, and John G. Watt) were present, he conversed with Mr. Watt, but they did not join him.

Now a word to my Brethren, of the Ketchikan Association. As far as my information extends, (and I have heard a great deal said) he preached Arminianism; that is he preached the same system of doctrine that the Methodist preach. In proof of this I refer you to what Mr. John G. Watt said to Frances W. Lockett, Esq. in presence of Col. G. Love, his right hand man. You recollect William F. Broadus, published a piece, in the Religious Herald, in which he said "I am no Arminian; if I know what I am, I am an Old Fashioned Baptist." If he does not know what he is, perhaps you will know before long. What I want to know is,—are we all to be associated together. at our next As-

sociation in August, as we were last? It is said here that he is more corrupt in doctrine, if possible, than John R. Dodge, of Philadelphia.

WM. GILMORE.

FOR THE SIGNS OF THE TIMES.

The following is the copy of a Letter from our Brother, Elder Hezekiah West, of Orwell, Pa.

It is immaterial who my Father or Mother were since 'This proverb shall no more be used. The Fathers have eaten sour grapes and the children's teeth are set on edge.' Yet the place of my nativity and some of the circumstances of my birth and education may be interesting; as they effect my life, and as others are writing letters to Brother Beebe, who feel perhaps no more interest in the success of his publication than myself, and as it might be said, that mine was not original if I took the beaten track, I have thoughts of giving you a sketch of the circumstances of my life and if you can extract any thing from it that you think is worth communicating to Zion, you are welcome to publish it.

Behold, I was shapen in iniquity, and in sin did my mother conceive me! The place of my nativity was not the land of Canaan, but the land of *steady habits*, where men were once obliged to be religious by law, and if they did not like to *worship the Beast* or his *image*, nor *receive his mark in their foreheads*, they must once prostrate themselves to one of the Daughters of——, that they might enjoy the privilege of being Virgins, the rest of their days. Under such circumstances, I suppose I was born but my parents were not of the rigid order, so I was not brought up upon the Saybrook platform, altho' I was taught some in the Catechism at school, yet as my parents did not believe in it, it made but little impression on my mind,—my Mother being pious, yet not believing in Predestination, nor that the creature could get religion, quite as easy of themselves, as some tell of: gave me such instruction as she was able. I now think, I was then about as religious as some of the Sabbath school folks, are in these days. She taught me that I was wicked, in doing things that I ought not—but God has since taught me that my nature was a fountain of corruption, sending forth its noxious effluvia in every direction; as the Bohon Upas does its poison. I do not know that I ever saw more than one man who professed to believe in a particular definite or atonement, until I became of lawful age and had

been a professor of religion six or seven years. If I mistake not he told me that he had been disciplined for embracing heretical sentiments. The doctrine of Eternal, particular, and personal Election, was not very well relished by the greater part of the Ministers, and religious people with whom I was conversant in my youthful days. These points were held up to view, as heinous and uncomely, as a naked skeleton would appear when placed by the side of a beautiful and well dressed Virgin. Receiving in my youth, from those I looked upon as my instructors, such impressions, and scarcely ever hearing any thing but *Free-will* set up as the *turning point*, in the Salvation of man, I struggled long and hard, to find in the Bible, a connection between what I had been taught and what I had experienced, and in some sense I labored in vain, for I found it not; yet my searches were not altogether in vain, for I found to my full satisfaction there was none there. But this I found, that God's free-grace, administered according to his Eternal purpose, was that alone by which poor perishing sinners could be saved, and that it was not by works of righteousness which we had done, nor any system of means, ordained by men, or God, by which his chosen were made the partakers of the Divine Nature any more than it was by a system of means that Lazarus was raised from the dead.—But during the many years (for truly they seemed tedious, being by nature blind, when I first began to see, I only saw, *men as trees walking*;) that I was laboring to find out & to understand the truth. I say in the course of these years I formed an acquaintance with some men that I esteemed much better than myself, and with them I became connected with some Societies (professedly) for benevolent purposes, and as some of these men were considered skilful Pilots, with them I thot' to sail, and so I went on board, but judging from the different courses they took, as I read the Chart; that they made some gross mistakes, I grew uneasy, but I did not feel myself capable of being Pilot, concluded to stay on board, submit, and sail with them until I could find an opportunity for a passage where they would keep a more direct course. But whether I became sick of some of the company, or the coast they sailed in, or both, this is certain, I became *light headed* by turns, and thought we were doing well, but in my more sober moments I would complain of bad management, and a dirty vessel, but I could not govern, and how to get on shore, was now the question. While thus,

and being very feeble, I studied the coast more closely, and though clouds, and storms attended, they served me for medicine, cooled down my fever, and made me more sober, & and when I enjoyed the light of the sun I was the better pleased with it, and I think the Lord has given me more clear and enlarged views of the truth in its beauty, than I had before I commenced my voyage, in the great ship, called "Benevolence." And now that I have disembarked, and have no wish ever to sail in her again, I have no doubt many of her hands have purer motives than some of her Officers have, and I could wish that they would leave her, for she is certainly polluted. I would not speak against that pure *benevolence* which flows from God. But *benevolent enterprizes*, enveloped in popularity, (and which is not manifested by the doctrine of the Cross of Christ,) concentrating all the streams which flow from all the different springs, to form one powerful current, calculated in its rising to wash all the plains, so as to drown with infamy all who will not unite their efforts with them to evangelize the world, while money (not christian fellowship) entitles men to memberships, and privileges. It is this that looks so much like the *holy crusade* of old, with earthly Princes, cardinal Priests, and almost every grade of men, and even drunkards, all engaged in their various works, with their money and influence, and their instruments to teach men religion or in some way to help save souls, which they think would otherwise be lost. It is a place of Mercandize, the tables of the money-changers are with them. But I have had the fever so long, although at present convalescent, yet I am very feeble, and probably may never be of much use to Zion. I love to read your paper, and will try to pay you for it. A considerable portion of it I am agreed with. Some of Br. Philo's ideas, I have not yet learned, I know that it is desirable that an army should be in uniform, and that they should all speak the same things, and that there should be no divisions among them; they should be perfectly joined together in the same mind, and in the same judgment—but with the Baptist, as a denomination it is not so; they are

Some for Fuller, and some for Gill,
Some say free grace—but mean free-will;
Some are for Old School—some for new,
While for Christ Jesus, there's but few.

Yet I am not without hope that there may be some in Pergamoo, as well as in Sardis that hold fast his name, and have not denied

his faith, even in these days, in which men's souls are tried. "A remnant according to the election of grace.

Go on, my Brother, sounding the alarm in the the Holy Mountain, "Blow the trumpet in Zion," *let all the inhabitants of the land tremble, for the day of the Lord cometh, for it is nigh at hand.* Cry aloud! spare not! lift up thy voice like a trumpet! and show my people their transgressions, and the house of Israel their sins. Behold! The Lord's hand is not shortened, that it cannot save,—neither is his ear heavy, that it cannot hear. For Zion's sake, hold not thy peace, and for Jerusalem's sake, do not rest, until the righteousness thereof go forth as brightness, and the Salvation thereof, as a lamp that burneth.

Dear Br., may I have your prayers to God for me, that I may be directed, and enabled to discharge my duties to God, and to my fellow men, and while I remain in the flesh, I will not cease to pray that infinite wisdom may direct your mind, while you guide the quill, and that the God of all grace may dwell in your heart, and warm your bosom with *pure benevolence*, and so fill your soul with truth and meekness, love and holy fear; with faith unfeigned, and humble reliance on God; that your bitterest foes, and your hottest opposers may have no just occasion to censure you. I am with much esteem,

HEZEKIAH WEST.

Orwell, Pa. March 12th, 1833.

FOR THE SIGNS OF THE TIMES.

Sardis, Ct. March 21.

CHRIST AND ANTI-CHRIST.

BROTHER BEEBE:—Christ is one, his doctrine is one, his Spirit is one, his faith is one, and his Church is one; she has one form of discipline to be governed by,—one Baptism to practice, and one Lord to love, serve and obey.

The Beloved Disciple informs us that Anti-Christ is a deceiver, and that, "every spirit that confesseth not that Jesus is come in the flesh is not of God, and is that spirit of Anti-christ whereof ye have heard that it should come, John iv, 2 3.

The first intimation given in the word of God, concerning the coming of Anti-Christ, is contained in the sentence pronounced against the Serpent, Gen. iii, 15, "I will put enmity between thy seed, and her seed; it shall bruise thy head, and thou shalt bruise his heel." From the date of this sentence, until Jesus was born in Bethlehem, the Prince of light, and the Prince of darkness, have

been at war. The distinction of their Kingdoms was set forth by types, and figures; first, in the sacrifices made by Cain, & Abel. Cain brought an offering unto the Lord, of the fruits of the ground, which lay under the curse of God, and of course it could not be accepted. (*Who can bring a clean thing out of an unclean? Not one!*) Cain was a sinner, and all his works were sinful: no blood had been shed in the offering which he made. No innocent victim had suffered for the guilty. There was nothing in the offering of Cain that could be considered, in accordance with a divine appointment. It appears that Cain being conscious of guilt, felt willing to make some atonement for his sins, and accordingly offered of his worldly substance to the Lord, in sacrifice, but he being destitute of faith, to him and to his offering God had no respect. "Without faith it is impossible to please God." In Cain & his offering, we have a very striking figure of Anti-Christ. Abel, and his offering were typical to our Lord Jesus Christ.

By faith, Abel offered unto God a more excellent sacrifice than Cain. Abel offered the firstling of his flock—a lamb without blemish, Christ the Anti-type offered himself, *a lamb without spot or blemish*, who verily was fore-ordained before the foundation of the world, and who is emphatically called *the lamb slain from the foundation of the world*. And we hear him saying, "I lay down my life for the sheep. No man taketh it from me, but I lay it down of myself; I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." No offering can be acceptable to God, unless made in obedience to his command, and in the way and manner of his appointment. Hence every divinely authorized sacrifice from that of Abel, to the advent of our Lord, were typical of Jesus the Saviour, and all the offerings under that dispensation which were not of divine appointment, were emblematical of Anti-Christ, (which was to be revealed in his time.)

As the sacrifices, were typical, so were the Priests, by whom they offered. When Aaron offered sacrifices according to divine appointment, he stood a type of Christ. But when he made a calf, and said, *these be thy Gods O Israel*. In this he was a type of Anti-Christ; so also all the Priests of Israel, when walking in all the commandments of the Lord blameless were types of Christ; but when they departed therefrom and sacrificed unto other Gods, and burned their sons and daughters to Moloch, they represented Anti-

Christ. We not only find types among the Jews, but also among the Heathen Nations. Thus Sodom, wherein there dwelt but one righteous man, and his soul was daily vexed with their wickedness. Ishmael who mocked when Isaac was weaned—the Egyptians who persecuted the people of God. Goliath, of Gath, who defied the armies of the living God, (an eminent type of Anti-Christ.) Babylon in the climax of her glory, and Nebuchadnezzar with his golden Image, & fiery furnace, were all types of Anti-Christ. These with many others which might be named, were mere types of the *mystery of iniquity—the man of sin—the false Prophet—false Christs Leviathan, the old crooked Serpent—the Dragon—the mother of Harlots*, [and her Protestant Daughters] which have appeared since the day of Pentecost, in the various persecutions & tortures, by which the church of Christ have been harassed from that period to the present.

The "*wicked*," spoken of 2d Thes. ii 8th, has been revealed, *whom the Lord will consume with the spirit of his mouth, and destroy with the brightness of his coming*; not only by open persecution, but by a flood of errors, many of which prevail at this present day. The Apostle John draws the line of separation, between Christ and Anti-Christ, in a very summary way. "Every spirit that confesseth that Jesus Christ is come in the flesh, is of God. And every spirit that confesseth *not* that Jesus Christ is come in the flesh, is not of God, and is that spirit of Anti-Christ, whereof ye have heard that it should come." There are many in this present day who confess that Christ has once come in the flesh, and yet practically deny that he is now in the flesh, dwelling in all his children, working in them, both to will and to do of his own good pleasure. The sentiment that Christ is come in the flesh, is clearly explained by an Apostle, thus, "I live, yet not I, but Christ liveth in me, and the life which I now live in the flesh, I live by the faith of the Son of God." Christ declares the same truth, John xvii, 23. "I in them, and thou in me, that they may be made perfect in one; see also Gal. i, 15, & 16. But when it pleased God who separated me from my Mother's womb, and called me by his grace, to reveal his Son in me." "For we are his workmanship, created in Christ Jesus, unto good works. But now in Christ Jesus, ye who sometimes were afar off, are made nigh by the blood of Christ, Eph. ii, 10, and 13. That Christ may dwell in your hearts by faith, Ch. iii, 17. The people of the Saints, confess that Christ,

is come in the flesh, and that he dwells in their hearts by faith, when they are willing to come out and "dwell safely alone" when the temptation and allurements to the world, the loss of property, reputation, friends, or even of life will not prevent their obedience to his commands, or their strict adherence to the way marked out for them to walk in, in the word of God. But when those who say, Christ is come in the flesh, and profess to know him; cannot be satisfied with his Laws, and Institutions, but are constantly inventing new laws, new institutions, new forms of worship, new articles of faith, new covenants, new forms of discipline, new plans for supplying the Churches with Ministers, &c. such deny that Christ dwells in their hearts by faith, and by their practice give evidence that they are the servants of Anti-Christ. When Christ comes in the flesh, [in his people] he takes possession of the subjects of his grace; yea, he binds the strong man, who hitherto has kept the subject of his love in bondage, and says to the released captive, "go show thy self," he brings him into the liberty of the Gospel. Now the poor soul, who was a slave to the worst of Masters, a prisoner bound in chains, whose standing was in the "*horrible pit and misery clay*," is now released from the slavery of Satan, his feet is placed upon the rock of ages, he now delights to walk in all the commandments, and ordinances of his Almighty deliverer; he finds them all-sufficient, he would not add, nor diminish, for he is aware that in so doing he would impeach the wisdom, power and goodness of him who is given to be "head over all things to his Church," and in whom he reposes the utmost confidence, and whom it is his highest delight to worship & obey. This is the spirit, which confesseth that Jesus Christ is come in the flesh. But the Anti-Christian spirit is never contented with what Christ has done; true, he does not on all occasions bid defiance to the authority of Christ, or set at naught his commandments, and doctrine, but will frequently insinuate that certain alterations ought to be made, according to the fashion of the times, change of climate and the like. Thus for instance the command, "teach all Nations, Baptising them &c., he alters thus; Baptize them, and when they are old enough, teach them. As a substitute for believers Baptism, Infant Baptism was introduced into, what is called the Church, and this departure was succeeded by Pedo Sprinkling, and the ordinance of Christ was by them totally dispensed with. By the craft of men who lay in

wait to deceive, some unsuspecting Babes in Christ, are sometimes led away into Babylon, or Anti-Christ, their necks are there galled with his yoke, their feet are bound with his fetters, and they are placed under the dominion of those who *through* covetousness, with feigned words, make merchandize of them, 2 Peter ii, 3. According to the prediction made in the Garden of Eden, the Serpent, often bruises the heel of Christ. The christian Church is the body of Christ, the heel is a part of the body mostly concealed, & comes frequently in contact with the earth, here the Serpent infuses his poison, which at length effects the body. There has been in every age of the Church, false teachers, bringing in damnable heresies, even denying the Lord that brought them. It is thus, in the present day, those who stand aloof from the various humanly invented Institutions current among us, and are resolved to confess that Christ is come in the flesh, by manifesting a firm belief of the doctrine which he taught, and contending earnestly for the faith once delivered to the Saints; while at the same time, they follow him in all his appointments, through evil as well as good report, are few in number, and are hated of all men for his name sake.

Many say, "Lord, Lord," but take no delight in obeying his commands. Professors of religion are numerous, many of whom like their old Master believe and tremble, but very few are prepared to love, and practice, the examples of Christ as they were delivered to, and practised by the primitive Church, who believed and were Baptized on the profession of their faith. This may appear to be saying that all who are not Baptized, are servants of Satan, that would be an hard saying indeed. But the voice of inspiration is, "Ye cannot serve God, and Mammon," and to whom ye yield yourselves servants to obey his servants ye are. It is fully evident that those who are not Baptized do not serve Christ, nor obey him. How then can they claim to be his servants? If they do not serve Christ, do they not serve Anti-Christ?

The Devil believes and trembles, and they also believe, and the more they believe, the more they tremble, so long as they continue in the service of Anti-Christ. The only reason they can give for their neglect of, and disregard to Christ's laws, is one ready furnished by the Master they serve, viz: there is no essential difference with them between believers Baptism, and *Pedo Rantism*; as Satan is transformed into an angel of light, so his ministers are transformed to ministers

of righteousness, as he is the father of lies, he infuses a lying spirit into his servants, his ministers are not afraid to come boldly into his Churches, with the Bible in their hands, and tell parents it is their duty to dedicate their children to God, in Baptism, and when children are presented to continue the same course of lying and blasphemy. A few drops of water falls from the fingers, of the man of *black cloth*, upon the face of an unconscious child. This he calls Baptism, & has the affrontery to tell the people that he has done this in the name, and by the authority of the Father, and the Son, and of the Holy Ghost. Every Pedo Rantist* Church is founded on *lies*, and no lie is of the truth. Lies being their foundation, lies their refuge, lies their support, and in lies they live, move and have their being. But thanks be to God for the words recorded, Isa. xxviii, 15, 19

RUTH,

To be continued.

We are happy to hear from our correspondent Ruth; as she has commenced gleaning in the upper part of the field [Genesis] we feel in hope she will collect a large quantity of the precious grain by the time she gets down to the Apocalypse. May she bear in mind her solemn charge, to continue in the same field, and to go into no other; here she will find many hands full are strewed on purpose for her to glean, *to beat out*, and carry to her mother Zion, and may she at last find her place at the feet of her near kinsman, her spiritual Boaz, and never be intreated to go back to the land of Moab. Her near kinsman has redeemed her—the covenant is settled and over Moab, as well as Edom, the shoe of Covenant power and testimony is cast out.—*Ed. Signs.*

FOR THE SIGNS OF THE TIMES.

Warwick, April 22, 1833.

Every No. of the Signs, seems to be the best. In the 9th and last No. 'A Waldensis, has given a brief, but just examination of what might be termed the *Protestant Sabbath*; in defence of the doctrine of the Hon.

* I consider it a species of lying, to denominate any of the Churches of the United States, Pedo Baptist, as there are none within the circle of my knowledge, that that practises Infant Baptism.

R. M. Johnston's reports, I am glad of this because I have been anxious that something should appear in the Signs to show, that republicanism and christianity are in perfect fellowship. The public will learn from your little sheet, what they do not seem rightly, heretofore to have understood, viz: that the doctrine, principles and faith of the Old School Baptists are the only religion under Heaven which really and heartily takes delight in the free institutions of this Country. Waldensis has discussed my subject. Sometime in January last, I mailed at Milton Morris Co. N. J. a manuscript, of 3 sheets, on the Sabbath; directed to you. A few weeks since I was informed by Br. Vail, that it had not arrived. I presume it has not yet come to hand. As this is the first miscarry, out of all my correspondence between that place & Orange Co. in the course of 5 years, I am led to believe, that some Church and State Post-master, on the route, has laid violent hands on that communication. However if the Lord will, I will make another copy of the same draft, and bring it myself; I shall be glad to see a communication in every No of the Signs, on this subject. It is but just, that the friends of truth should say as much in her defence as her enemies say against her; with "Philo Logos" I am much pleased, with his last No. I am more than delighted, I have read it 3 or 4 times—the more I read it, the more marrow I find in it. Were it believed and practised by the churches, it would be to them what a strike is to a half bushel taking off every thing superfluous. His view of the work of the Apostles in laying the foundation of the church and the work of the Pastors and Teachers in taking the oversight of her feeding the flock, is not only just and true, but sweeps away, as with the besom of destruction the whole mass of modern missionary operations. I have often asked myself how do these Missionaries know, that it is the will of God, that the gospel should be preached in Birma, China & Japan. The Apostle Paul was forbidden to preach in Asia, by the Holy Spirit. That part of this communication, on which I particularly intended to remark, when I took up my pen, is embraced in the following words viz: "Those who have received the Elders gift from him, [God] together with his form of Doctrine and sound speech, will seek to edify the flock, and separate it more and more from the world. They will make their calling fully appear, and make full proof their ministry. they will as gladly follow the Apostles, direction; to labor with their hands, to

support themselves and others too, as they will enforce the principle that the laborer is worthy of his hire." This is really good news from a far country. The above doctrine is so rarely taught, that I have for some time thought myself with Elijah, to be left alone. This doctrine, if carried into effect, would remove a mass of evils from the Churches; the thoughts of which make my very spirit groan. The mother of these evils consists not in a union of Church and State, but what is equally absurd, *a union of church and congregation*. "The wolves in sheep's clothing, who are also greedy dogs, have made the Churches believe that the Ministry must be supported *out and out*, by the church. The church feeling herself unable to bear this burden alone, conceived the plan (or rather the hirelings made the suggestion) of turning coquette; to court and marry an unlawful husband, and call him the congregation. The congregation turns out the principle part of the cash, and thereby places underneath the church his *strong arm*. A subscription is circulated every year by way of memorial which serves to renew and perpetuate the relation.

Now the fruits of this marriage. The first fruit is a sense of obligation on the part of the church to *please the congregation* ("and the wife see that she reverence her husband,") in all things: and first of all in procuring a Pastor. Here is a trial—it matters not how much *God* may be *displeased*,—the congregation *must be pleased*; for "without the congregation we can do nothing," is the maxim of the church—he *must be* a popular man. This is agreed upon, of the Lord's Pastors, they (the congregation) say "away with them." And as the Lord has made none but such as speak with stammering lips (as the world think) some Barabbas is chosen who understands robbing God of his glory, who is clad in a coat of linnen and wool, and who, by some matting of the Gospel, makes the church believe him to be a *pious* man, whilst he tickles the itch-ears of the congregation, by prophecying smooth things. The Gospel pleads for an abatement of this nuisance, Truth exclaims—"Break the bands of this confederacy, let the Preachers work with their own hands and thus provide for their own households,—away with your subscription papers—let the Church give in such a way, that the left hand shall not know, what the right hand doeth. In this way the Church may be delivered from the fear of, offending the congregation, may feel at liberty to inquire of the Lord "who shall be our Pastor?"

She will no longer be constrained to judge according to the outward appearance, but according to the witnessing of God's Spirit.—The hirelings will flee out of the Churches, because they are too proud to work, & generally too lazy. Oh how blessed are the ways of the Lord! For want of room I must defer my remarks till another opportunity.

Yours in the love of the truth.

G. VAN DUZER.

FOR THE SIGNS OF THE TIMES.

BROTHER BEEBE:—I will now make a few remarks on the custom of our fashionable Baptists, of calling the houses where they assemble to worship, by the name of Churches, and dedicating them to the service of God. This custom is a remnant of Papal Superstition, which has lately been adopted by the Baptists, among other articles of the cast off finery of the "Mother of Harlots." Nothing can be more contrary to the Scriptures than both these practices; the first violates the Apostles command to "hold fast the form of sound words,"—the other, the declaration that "the Most High dwelleth not in Temples made with hands." In this case we will proceed, as in former instances, to detect and expose error, by setting forth truth. And in the first place, what is a Church of God? We answer. It is a number of believers in Jesus Christ, who are Baptized into his name, and are capable of edifying one another in love, who are brought together by the power of Christ's name, and are *one* in spirit, *one* in hope and calling, have *one* Lord, *one* faith and *one* Baptism, and *one* God, and these are *one* body. This one body, being animated by one Spirit, moves in unanimity, and not by a major vote, and has but one primary teacher. The holy comforter, called by John, an unction, by which the Church knew all things, and needed no human teaching, or teaching by human wisdom; all the gifts of the Church are moved upon by this teacher, taught by him, anointed from on High. To understand the Scriptures, and rightly divide the word of truth, the whole Church are the subjects of this anointing, some to speak, & some to hear and understand, for this anointing is as necessary to the hearer as the speaker, that all may be edified. This company of believers, begotten of God, born of God, taught of God, Baptized into Christ, are indeed God's workmanship, God's building, they are styled the house of God, because he dwells in them, by his Spirit they are called the body of Christ, because his Spirit is their life; they are an habitation of God through

the spirit, a Spiritual House to offer up Spiritual Sacrifices. This house was dedicated to God, by the Great High Priest of our profession, by one offering, and by that offering forever made perfect; it was purified by the blood of sprinkling, and if any man shall defile it,—him will God *destroy*; from the above brief outline of the Church of the Living God, the “Pillar and ground of the truth” which almost all will acknowledge is correct; certain conclusions present themselves to our minds, which seem to have been overlooked, by almost all professors of religion. Indeed so great has been the zeal of late to make Proselytes, (falsely called christians,) that very little time has been left to search the Scriptures, or serve the Lord. Therefore, there is need that now we give the more earnest heed to the things that are spoken lest at any time we let them slip. To return therefore to our conclusion—first, if Christ has dedicated his Church to God the Father, and did this by virtue of his priestly office—then any man who dedicates, or pretends to dedicate any thing which he calls a Church, no matter whether wood, stone, or flesh to God, must do it, as the *High Priest of that Church*, and consequently is a *Blasphemer*. The Pope was wise enough to see this, and therefore took care to assume the Royal Seat, and occupy the throne of Christ before he exercised this authority of Christ. Second, nothing but that body of which Christ is the life, can be dedicated to that God who is a spirit, with the possibility of acceptance, therefore those who dedicate houses made with hands to God, and those who dedicate their natural children to God, declare that their faith is the same, and prove that they belong to that church who is in bondage with her children, and has confidence in the flesh. Third, those who call such wooden houses a Church, declare they are ignorant of the nature of a true Church, or that they are careless of the Commandment, of the Apostle, to hold fast the form of sound words, or else that they really believe in the holiness, and spirituality of boards and brick, made holy by the foolish mummery of a worldly Clergyman. Surely transubstantiation is a trifle compared to this, and the Valley of the Mississippi will gain little by exchanging masters,—from Popery to Protestantism. Fourth, if any say they know better, and only do these things because others do, and have no belief in the efficacy of such dedications, they testify that they are ready to mock God, and disobey Christ; cast contempt on the Church of God, and profane that Holy name, by which we are called,

and all for what? Tell it not in Gath,—let not the reason be heard in the streets of Ashkelon, lest the Daughters of the uncircumcised, rejoice and triumph, for the sake of being in the fashion!! In the fashion of what? Of a worldly idolatrous, and ungodly religion. If it be said that these are small things, and of minor consequence, we reply, that Uzzah's offence was small, and so was Saul's and if he that transgressed Moses' Law died without mercy. Of how much sorer punishment shall he be thought worthy, who casts contempt on Christ, it is by little and little that the most gross innovations have crept in, and the present fearful state of rebellion against God, was brought about by little and little, had the order of this day, and the practices now gloried in, been presented to the Baptist forty years ago* for them to adopt, they would have said “Is thy servant a Dog, that he should do this thing?” Yes, our Br'n. of former days, went to prison, whipping-post, and stake, for their opposition to the very things which are now trumpeted forth to the world, as proofs of improvement in *Theology*! and worthiness to be reckoned among the Nations. A word to the wise is sufficient, if any man can disprove our conclusions, by fair argument, we will confess our errors; if not—then let the wicked man forsake his ways, and the unrighteous his thoughts, and turn unto the Lord who will have mercy, and to our God who will abundantly pardon.

PHILO LOGOS.

* Say not forty years ago Philo, just read the following, which we copy from the Repository.—Ed.

From the Baptist Repository— THE CONTRAST.

Mr. Editor,—I am delighted at the thought that the great men, and the mighty men of our land are giving their influence and talents to the noble and holy cause of Temperance. We have now a Congressional Temperance Society located at Washington City; and in Massachusetts I perceive a similar society has been formed among the members of the Legislature. This is taking hold of drunkenness with strong hands; and binding the lion in his lair. What heart does not exult at the thought that the President of the U. S. will be a president (not of a nation of drunkards) but of temperate men, whose glory will be their virtue.

But the contrast, sir, the contrast—I can well remember when in 1823, the plan of a great general movement to put a stop to the evils of intemperance was proposed to asocie

yt of venerable men, ministers, judges, lawyers and Merchants. They looked upon it as a brainless enterprise, & treated it as such; not a step would they stir in the work. But others rose up, and have stemmed the torrent, and they have resolutely met the sneers and gibes of their opponents, by saying we are doing a *great* work, and cannot come *down* to you.

In 1823, no political man who considered the votes of the people of any consequence, would dare to identify himself with the temperance efforts then commencing; but now it is the highway to popular favor in many portions of our country.

In 1823, a sermon on intemperance was preached by an early advocate of the cause, in which total abstinence was inculcated before one of the oldest and richest congregations in N. E., and the result was universal indignation and clamor against the preacher. That same people now now listen to such a sermon with approbation.

In 1823, when a young gentleman of my acquaintance wanted to devote his time to the temperance reform, he could find no one to afford him countenance or support. But now, several men of superior talents are devoted to the work, and men of common abilities by scores.

In 1823, there was not a Temperance publication in the world, nor a regular temperance department in any paper on this continent. But now there are fifteen regular temperance publications in the U. S. besides being a common topic in most of our weekly papers.

COOL WATER.

An Address to the Mayo Baptist Association, in the State of North Carolina, and to all the Sister Associations with whom she corresponds. (By JAMES OSBOURN, V. D. M.) of Baltimore.

PREFACE.

It will be seen, from the extract below, that this subject was to have made its appearance in the form of a Circular for the minutes of the *Mayo Baptist Association*; but after I had proceeded on a considerable way with the subject, and yet finding that I had much more matter on my mind to communicate to the Association, I concluded to transcribe the first part of what I had written, and, in so doing, to change its form into the likeness of a private address from me to the Association, and so wholly lose sight of my being appointed to write a circular; only I felt myself bound closely to adhere to the subject which I was requested to write on.

And now I would observe, that whatever men, saints or sinners, may say against the contents of this Address, it will make no matter to me, as my mind is quite settled in reference to the subject treated on. Nor do I find any more scruple of mind, concerning the correctness of my views of the points handled in the following sheets, than I do about the right way of spelling my own name. Nor is this, my settled state of mind in these matters, any thing new to me; for long before I knew North Carolina or Virginia, my mind was the same as it is now, with this difference—the longer I live, and the more I see and know from the word of the Lord, concerning the state and condition that the Church of Christ is in, and what things are to take place, before she arises and shines, and is delivered from her present beclouded state, and is favored to see better things and better days:—as also, the more I see and know of the dreadful corrupt state of things in the religious world, and the great readiness of professors to call *darkness light*, and to be satisfied with the shell of religion, and so much anxiety shown to make the church and the world a *unit*; and these things I do see, and these things do exist, so sure as there is a Righteous Judge; and from all these things put together, I am more and more confirmed in my views being correct concerning the low and sad state that Zion is now in.

And also if men should find fault with the severity of my language, I would reply to them in the words of Dr. Luther: "If I must necessarily have some failing, let me rather speak the truth with too great severity, than once to act the hypocrite, and conceal the truth."

An extract from the minutes of the Mayo Baptist Association, in the State of North Carolina, October 20, 1832.

"As it is customary for our minutes to be accompanied with a circular, and yet, in the present instance, they will not be so accompanied, it is deemed expedient that something should here be said explanatory of this matter. We therefore state, that at our session last May, it was purposed, that Brother Elder J. Osbourn, of Baltimore, should write a circular for our minutes this fall, and he has complied with the proposition, and the prepared circular is now before us; but as it is judged to be by far too lengthy for the place assigned for it, we decline attaching it to our minutes. But while we consider it too lengthy for the place which it was designed to occupy, we also view it by far too valuable, and too much importance attached to the subject of

which it treats, for it to be consigned to oblivion. We therefore, have requested the author to print it by itself, in a pamphlet form, under the title of, An Address to the Mayo Baptist Association, in the State of North C., and to all the Sister Associations with whom she corresponds."

AN ADDRESS TO THE MAYO BAPTIST ASSOCIATION.

DEAR BRETHREN :—It is from the high respect I have for you, and the righteous cause which you espouse, that I now address you, wishing that grace, mercy, and truth, may be abundantly multiplied unto you all, through Jesus Christ our Lord. Amen!

By nature, slippery was the path in which we stood, and great to a high degree was the danger to which we were exposed; yet then and there, grace found us, and rescued our souls from the peril they were in, and from the pit to which our course was tending; and as monuments of grace we stand to this day; and sing we ought, and sing we will, of that grace which

Comes unprevented, unimplor'd, unsought,
Happy for man so coming; he her aid
Can never seek, once dead in sins and lost;
Atonement for himself or offering meet,
Indebted and undone, hath none to bring.

MILTON.

What a surprising change hath been effected in our condition by this grace! Once in a dungeon deep and dark,—and to divine vengeance all exposed; but now, numbered with the saints of the Most High, and under the promise of his perpetual aid: and as Zion is the Mount on which we now stand, and as the safety of this Mount is guaranteed by the eternal decree, counsel, purpose, faithfulness, oath, promise, and honor of that God, who is said to have founded Zion, we not only view ourselves highly honored by being placed on it, but we likewise consider ourselves deeply interested in its welfare & prosperity, and also feel aggrieved whenever this Zion of God is slighted, and reproached, and incroached on by any of the anti-christian party, whatever may be the guise in which it comes; and we at all times feel bound to resent the injuries inflicted on her by enemies, whether these enemies come in their true character, or in sheep's clothing. And we know and are assured, that ever since the Lord hath had a church on earth, there had been an anti-christian party under some name or other, to oppose it in its march to the heavenly land, which is the point of its

destination; and this opposing party is said in scripture to *lie in wait to deceive*, and to *take crafty counsel against the Lord's hidden ones*. And it is well known that this party hath at sundry times, and in divers manners, broken in upon Zion to her great annoyance.

And here I would remark, that we are not bound to restrict this anti-christian party to the Mahometans, or to the Papists, or to the Pelagians, or to the Arians; because strictly speaking, all are of that party who are at war with God and his decrees, and counsels, & purposes, and truth. And all who are not reconciled to *him* and *them*, by divine grace, are at war with the Lord, and opposed to his designs and counsels, in one way or another. And on this principle, all erroneous men, & all nominal professors of christianity in the world, are included in this party, which is unreconciled to God and truth, and which party is at war with the sovereign Lord of all, and with divine truth, either directly or indirectly. And from this party, I say, the Church of Christ hath suffered much at times and in different ways; sometimes by open persecution, and at other times by inward feuds, and animosities, and malice, and guile, and envies, and jealousies, and evil speakings; and all brought about by false lights, and errors and delusion, and blind zeal, and feigned devotions, and new fangled schemes and plans. And these are some of the difficulties which the Church is laboring under at the present time; and great is the confusion, bustle, and noise; and one cries one thing, and another, another thing, and in the midst of the tumult the gospel is almost lost sight of, and but few can tell to a certainty whereabouts the ark of God is: for as of old, so now, men have got it on a *new cart* or on something that resembles it, and they are carrying it about hither & thither, crying as they go, "Lo here, and lo there, this is the right course, and that a proper plan, and yonder is a suitable spot to rest it for awhile, and this scheme will hit well, and such a device cannot fail of success." And amidst this confused noise and bustle, and with so many Uzzahs vainly trying to support and steady the sacred ark, my soul trembles for it, and often I am led to cry out and say, "O God, spare the ark, for a large company of erroneous men, and nominal professors have in the frivolity of their minds, raised it on *their own new cart* where it ought not to be."

Now of old, this *new cart* was the contrivance of a company of Philistine Priests and Diviners.—1 Sam. 6.

Here the evil began, but here it did not end; for lo, poor David the King must forsooth be guilty of the same error, and so the ark of God was again placed on a *new cart*; and they moved along with it until Uzzah put forth his hand to the ark, and took hold of it: and then was God's time come to show his hot displeasure at the whole affair; not at the conduct of Uzzah only, which conduct was no worse than that of placing the ark on the new cart, which was done without God's order, and was at best a Philistine invention. A serious error being committed, and God's wrath being roused, behold the consequences; "The anger of the Lord was kindled against Uzzah, and God smote him there for his error, and there he died by the ark of God. And David was displeased, because the Lord had made a breach upon Uzzah." 2 Sam. 6.

O Brethren! tremble for the ark of God, for there is much of this *new cart* business going on amongst us; but you may be sure all is not gold that glitters, and all that is called the Lord's is not of his authority. God would have the ark to be carried on the shoulders of men of the tribe of Levi, but from thence it is placed on a new cart by priests & diviners, and the practice is continued by David and his men till it ends in the kindling up of God's anger, and in the death of Uzzah, and in the displeasure of David the King against the Lord of Hosts.

But I would here again observe in relation to those whom I, by way of distinction from the true disciples of Christ, denominate the anti-christian party, that when we embrace all erroneous men, and all mere nominal professors of christianity in this anti-christian party, we then at once see that this party in the present day is neither few nor small; & by their very many fair speeches, and enticing words of man's wisdom, the church of God is annoyed more than a little. But anciently this corrupt party would often come down upon Zion by violence and outrage—open war, and cruel imprisonment and death; and serious havoc has been made at times among the *holy seed*; and yet the Lord of the Mount on which we stand, hath never once left a hoof behind of those who in faith have suffered sword and flame in the cause of God & truth; but hath taken them to himself, from exile, prisons, swords, racks and fires.

To be continued.

BROTHER BEEBE:—I hope to have the pleasure of meeting you there (at the Old School Meeting) and becoming personally acquainted with you and some other Breth-

ren with whom I am not personally acquainted, but whom I love in the Lord, as able defenders of the truths of his precious Gospel. I admire the christian mildness which you have manifested in your retorts on your malicious enemies.—My dear Brother may the Lord keep you under the influence of that spirit, and not suffer the violence of your enemies to induce you to render railing for railing. From what I have read of the productions of our opponents (of the New School) I have been forcibly struck with, not only their abhorrence to the precious doctrine of grace, but disregard to the use of Scripture in their productions; it is notorious that they seldom attempt quotations from the word of God, thereby giving evidence that they find nothing there to sustain them in their errors, hence the rage for tracts to supply the deficiencies as they conceive of the precious word, which they bring in the rear of all their human inventions, and after all, (with many) the influence of the Divine Spirit is still less esteemed than the Scriptures. What, but a vainglorious spirit, can produce such zeal in those persons to promote societies for the distribution of the Bible much of which they oppose, and the residue so lightly esteem.

I hope you will excuse me for thus troubling you with an imperfect sketch of some of my thoughts. I shall, if the Lord grants me health and opportunity, continue to do what I can for the patronage of the Signs.

Your Brother in the precious Gospel.

SAML. BUCK.

SIGNS OF THE TIMES.

NEW VERNON, MAY 8, 1833.

All communications during the absence of the Editor, are to be addressed to "The Signs of the Times," Care of L. L. Vail, Esq. Goshen, Or. Co., N. Y.

We cordially welcome the communication of Br. Van Duzer, on the subject of ministerial support. "For there are many unruly and vain talkers and deceivers specially they of the Circumcision, teaching things which they ought not for filthy Lucre's sake; whose mouths must be stopped." So writes the great Apostle to the Gentiles. How applicable, how instructing, and summary are his words. The Anti-christian preachers are many, while, Jesus tell us that the laborers in his Vineyard are few. The many (*Legions*

said their master) are unruly ; not subject to the Law of God, neither indeed can be." The few, are " Called and chosen and faithful," Rev. xvii, 14. The former are vain ; the latter know that their labor is not in vain in the Lord. The many are talkers, i. e. men of human talent, worldly polish and influence, able to communicate vain things. The few, are like Moses slow of speech, of stammering lips, unpolished, and uncomely in the eyes of men, and instead of being talkers, or readers. They are made able ministers of the New Testament, Sons of Thunder to the ungodly, and Sons of consolation to the Saints. The former are mostly of the circumcision, i. e. generally Arminians,—Work-mongers—Legalists, &c. The latter, are of the circumcision made without hands. Those teach things which they ought not ; but these speak as the spirit gives them utterance, (speaking the truth in soberness).—Those talk, or preach for filthy Lucre's sake. These because the word of God is like fire shut up in their bones, and there is a woe to them if they preach not the Gospel of Christ. Of those it is written " their mouths must be stopped," of these, " touch not mine anointed and do my Prophets no harm, for he that toucheth them, toucheth the apple of mine eye." Now the question ariseth, how are their mouths to be stopped? And on this subject we are not left altogether in the dark—they teach for filthy Lucre's sake. Remove the cause, and the effect will cease. Nothing can be more apparent than this glaring truth, that the present system of contracting with Preachers by the day, or by the year, for a stipulated sum of filthy Lucre, is the charm that brings thousands from the Bar, and from other pursuits, whom the God of Heaven has never called to preach his Gospel. This lays the foundation for Theological Seminaries, Mission Societies, &c. &c. 'Tis this, that fills our pulpits with beardless boys, dandies and fops, with their new divinity lessons, ridiculing the Fathers in Zion, who have labored many years in the Gospel Ministry, and that too without (in many instances) receiving as much as the Indian Sa-

lery of 40s. per annum ; calling them in the elegant language of one of the Am. Baptist Home Mry Societies hirelings to the Editor of the Baptist Repository, "*wind-broken and distanced*." And in order to satisfy their greedy appetites with gain, they have virtually married their Churches to their respective congregations, particularly in the Eastern States, where a subscription paper is circulated to obtain subscribers, who by signing their names, are constituted members of the congregation, and subject of course, to the general taxation, and as an equivalent for their cash ; they have the honor of Membership in the congregation, and this entitles them to the privilege of voting, in all such cases as the calling and settlement of Pastors, the regulation of what passes for sacred music &c. Now these evils naturally grow out of the present systems of the day.

We are fully satisfied that God has enjoined the duty, and privilege on his people, to communicate to the support of those whom he has thrust into the ministry.

The Ministers are stewards to the word. The individual members of the Church are stewards of the carnal substance they possess. It is the work of the Minister of Christ to preach the word faithfully, and of his Brethren at the same time to see that he is made comfortable in regard to temporal things.

We see nothing unscriptural in the ancient practice of our Baptist Churches, viz : The Church makes choice of a Pastor, (without consulting the world,) she judges of his gifts, qualifications, &c. and when he is settled among them, she makes the necessary arrangements for his support. If the Church thinks proper to open a subscription paper, and let every one who feels willing annex to his name the sum that he intends to pay, by this means the burden becomes more equal among the members, and such non-professors as feel disposed to throw in their aid will of course reduce the burden of the church. But the system of selling Memberships in congregations, or societies, or the privilege of voting, or of conducting any part of the devotion, or other business of the Church for

money, is in our opinion as absurd, as the idea of selling indulgences, or passports thro' Purgatory. A Minister of Jesus Christ, should never be above laboring with his hands, and we are persuaded that such Ministers are not; yet when it is in the power of a Church to enable a Preacher to devote his time principally, or entirely to the work, this would be very desirable. We know that the liberality of the Churches has not been unbounded in the support of the Ministers of the Gospel of Christ. The excess and extravagance has been among those who teach for filthy Lucre's sake; among this latter class we have known some of them to be receiving from fifteen, to twenty hundred dollars per year for their preaching, and at the same time engaged in setting on foot every device of money begging by preaching what they call Missionary Sermons, Education, Tract, Temperance, or some other Sermons, other than Gospel Sermons, to support their systematical mendicancy while many of their Church members have been living at the public expence in the common Alms House. These things Brethren, ought not so to be.

FOR THE SIGNS OF THE TIMES.

DEAR BROTHER.—Most cordially, and I trust experimentally, approving the doctrine advocated in the Signs of the Times," I rejoice that the standard of truth has been raised, and pray that the Lord of truth will strengthen the hands of his servants to sustain it, and bless them in their labors. You will herewith receive a short poetical communication, and a few observations upon the moral Law; they accord of course, with my views of the Divine Sovereignty and government, and if they have a tendency to strengthen the weakling of the flock, and of leading them, in some degree to distinguish law from Gospel and Gospel from Law,—the want of a right preception of which seems one great cause of the abounding errors, the praise will be ascribed to him alone, who, I trust, has made me to differ. I am, Dear Brother in Christ,

Yours, C. T. C.

ON THE MORAL LAW.

The moral law is a transcript of the holiness and purity of the nature of God. The essential holiness and righteousness of the

Divine Being, were too bright and glorious a pattern for man, even in a state of innocence; therefore God transcribes a copy of it, and pictures it out upon the heart of man, and demands perfect obedience from those who trust their dependence therefrom, requiring them to be "holy as he is holy."

The law being a copy, or emanation, of the holiness and righteousness of God, it must be dearer to him than heaven and earth, or the whole frame of nature. Hence the words of Christ, "think not that I am come to destroy the Law and the Prophets; I am not come to destroy but to fulfill. Verily I say unto you, till Heaven and Earth shall pass, one jot or little shall in no way pass from the Law, till all be fulfilled." Whatever mean and unworthy thoughts we may have of the law, through the blindness of our minds, yet it is a thing so sacred with God, that he will sooner unhinge the frame of nature, & reduce it to its original nothingness, than to suffer that Law to be trampled upon by sinners, without awarding a suitable penalty.

The law was given to our parents, under the form of a Covenant; a promise of long life having been made to them, upon the condition of their yielding a full and perfect obedience, and a threatening of death, in case of their disobedience, "in the day thou eatest, thou shalt surely die." In this Covenant, Adam stood as the head and representative of his posterity, and had he continued in his obedience to the law of that Covenant, eternal life would certainly have been conferred upon him, and on all his posterity, by virtue of the condition of the Covenant, which is, as the Apostle tells us, that "the man who doeth these things shall live by them."

Man being thus left to the freedom of his own will, through the flattering insinuations of the old Serpent, "did break the Law of God," & so forfeited his title of life, which he would have had by virtue of that Covenant, and bro't himself, and his posterity under the penalty annexed thereto, of death temporal, spiritual, and eternal, "by one man sin entered into the world, and death by sin, so death passed upon all men, for that all have sinned."

The law being thus broken, and violated by sin, the honor of the law, and the authority of God, the Law-giver, are laid in the dust, and trampled upon by the rebellious and disobedient sinner. When man sinned, he denied that the Law was holy, just, & good; and disowned God for a Sovereign, saying with proud Pharaoh "who is the Lord, that I should obey him? I myself am Lord, and will come no more unto thee." In a word,

every sin, every transgression of the Law, is a "breaking of God's bands, and casting his cords from us," saying practically "let the Almighty depart from us, for we desire not the knowledge of his ways." What an insufferable affront and indignity is this, for man to offer unto the "high and holy One that inhabiteth eternity?" And what a wonderful display of mercy is it, that "indignation and wrath, tribulation and anguish." Does not pursue every sinner eternally?

The violation of the law, and the divine Majesty of the Law-giver insulted, the salvation of sinners by the law, and the works thereof, becomes utterly impossible, unless the honor of the law, and of the Law-giver, be by some means, repaired and restored. It is among the irreversible decrees of Heaven, that "in his sight no flesh living shall be justified," unless the holiness of the law be vindicated, by a perfect obedience to its precept, and a complete satisfaction rendered to justice for the injuries done to the honor of the Great Lord and Law-giver, without this he will by no means clear the guilty.

"For that which can for sin alone,
Must have no failings of its own."

Thus stood the affairs of our federal head and representative before the first promise of Christ; and thus stand matters with all his posterity, until they are led to him who is "the end of the law for righteousness, to every one that believeth;" who fulfilled all its requirements for all who are purchased with his precious blood, and who are enabled through faith in his name, who worketh all their works in them, to lay hold on his obedience as the ground of their justification, rejoicing in his finished and perfect work, and triumphing alone therein, are permitted to claim him "who of God is made unto us wisdom and righteousness, and sanctification, and redemption; that, according as it is written, he that glorieth let him glory in the Lord. C.

"Ye are not your own! for ye are bought with a price."—1 Cor. 6th Chap. part of 19th and 20th verses.

1 Followers of the King of Zion,
Joys divine his word imparts;
You, by faith, that word rely on,
When his Spirit rules your hearts.

2 Church of Christ!—securely founded
On the merits of his blood:
By a sure defence surrounded,—
'Tis the mighty arm of God.

3 Giv'n to Christ before creation,
In the Covenant drawn above;

There he sealed his favo'd nation
With the assurance of his love.

4 "Not your own"—'twas covenant favor
Caus'd the mercy stream to flow,
From the eternal source,—the Saviour,
To redeem his Church below.

5 "Not your own," but his who found you,
Sunk in wretchedness and woe:—
Threw his robe of love around you,
Would not,—could not, let you go.

6 "Not your own," but his who bought you
With the riches of his blood;
For while strangers, mercy sought you,
Led you to your ransom, God.

7 "Not your own," but his who guides you,
Travelling through a desert land;
And whose loving kindness hides you,
Safe beneath his sheltering hand.

8 Covenant gift, and purchase proving,
You are his,—and "not your own,"
Called by special grace, and moving
By the light of faith alone.

9 "Not your own," when nature shrinking,
Christ will prove his power to save,
And sustain the soul from sinking,
Through his victory o'er the grave.

10 "Not your own," but his whose power—
Shall rebuild your mould'ring clay;
Rais'd by him, in that great hour;
You his triumphs shall display!

11 When the judgment trumpet sounding—
When before his awful throne:
Midst a world dismay'd, surrounding;
Lo! he claims you for his own.

12 "Not to us," but him, whose glory,
Seraphs shout in sweetest song—
With his love, unequall'd story!
We the heavenly notes prolong.

13 "Not to us," then be the praises,
Sung through everlasting days:
'Tis our great Redeemer raises
Our o'erflowing souls in praise.

14 "Not to us," but him who crowns us,
When we join the immortal throng;
While eternal day surrounds us—
Christ, our Saviour, is our song. C.

DIED.

On the 24th of Feb. last, at his late residence in Chataugue Co., N. J. (formerly of Orange Co., N. Y.) Mr. Ezra Abbott,—for many years a member of the Baptist church and a firm advocate of the Old School Baptist sentiments, being in the 77th year of his age. Communicated.

SIGNS



TIMES.

VOL. I. No. 13,

\$1 PER ANNUM.

DEVOTED EXCLUSIVELY TO THE BAPTIST CAUSE.

PUBLISHED SEMI-MONTHLY, BY AN ASSOCIATION OF BRETHREN.

NEW-VERNON, N. Y., MAY 22, 1833.

GILBERT BEEBE, EDITOR-

All communications during the absence of the Editor, are to be addressed to "The Signs of the Times." Care of L. L. Vail, Esq. Goshen, Or. Co., N. Y.

The dumb Ass, speaking with a man's voice, forbade the madness of the Prophet,—2 Peter ii, 16th,

We copy the following article from the "Christian Register," and leave our readers to judge whether our former statement on the subject of the extravagances prevailing among the popular revivalists of the present day have been exaggerated or not.

FANATICISM AND FOLLY.

It gives us no pleasure to make the columns of our paper, a record of the scenes of folly, fanaticism and wickedness, with which many portions of our community are visited.

If we consulted merely our own feelings and taste; we should abstain from such a thankless labor altogether, but where we see such instances of delusion, as are daily occurring, under the pretence of religion, we cannot hold our peace. We are bound in conscience to strip the monster of his disguise and expose him in his native hideousness.—And this is best done by a plain record of facts. Let a christian people open their eyes upon the consequences of some of the favorite measures and principles of the times, and they would recoil with unutterable aversion. It is in vain to say, that these consequences are not results, but abuses. You might as well drug a man with alcohol, and say that the madness of delirium was not a result, but an abuse.

The truth is, there is no safety in bringing the public mind into a state of unhealthy & preternatural excitement on the subject of religion. The moment you permit the feelings to escape from the control of reason, you are

in danger. An interest in religion, in order to be of any value, must be scriptural. If it is not "pure and peaceable, gentle, and easy to be entreated," instead of the sound and sustaining fruits of righteousness, it will bring forth only the "grapes of Sodom and the apples of Gomorrah." Who can be surprised, then, when a morbid sensitiveness to the most awful sanctions of religion, instead of a manly reception of its complete system of light, encouragement and hope, that its bewildered devotees should play such "fantastic tricks before high Heaven, as make the angels weep?" Who can wonder at the atrocious fanaticism that is thus generated pouring shame on the Gospel and causing infidelity and profligacy to triumph? We have a deep sympathy with the zeal and energy of purpose that are given to the promotion of religion in our land, but we tremble at the wild exertions of its mistaken friends. If our voice could reach their ear, we would implore them by the Lord Jesus Christ and their love of the souls of men, to pause in their career, to return to the simplicity of the Gospel, and to persuade men with the meekness and gentleness of their master, instead of scattering "arrows, fire-brands and death."

These remarks are suggested by the following article from the Albany "Journal and Telegraph," (Orthodox) which begins to see and deplore the evils of the times, though it is yet far, as we believe, from having discovered their true remedy.

One or two facts.—In the County of Oneida there has prevailed, and for aught we know, still prevails to some extent, the practice of *whipping children to induce them to submit to God.* In a female prayer meeting, which was held some time since in a village in that county, the mother of a little girl twelve years old, called upon her child to promise to submit to God during the prayer that was about to be offered. The child, much to the credit of her judgment, hesitated and declined. A lady who was present, suggested to the moth-

er that it was her duty to chastise the child—that it had been done frequently in similar cases in her neighborhood, and with success; with this difference, however, that the object of the chastisement was direct—to induce them immediately to give their hearts to God. The mother actually complied with the advice and whipped her little daughter on the spot—though it must be put down to her credit, that before the day had past, she condemned her own conduct, and like Peter, wept bitterly.

This circumstance—the first of the kind, so far as is known, that had occurred in that village—happened to be mentioned by a clergyman in the neighborhood, to one of his Brethren of the Presbytery, and to his surprise, this brother appeared at once to favor the practice, and declared that he had already done so publicly. His argument in favor of it was this: "Every Parent," said he "thinks it proper to chastise his child to make him submit to *his own* authority; submission to *God* is precisely the same exercise in its nature, why should it not be brought about by the same means?" Is there or is there not a connection between doctrines & measures?

At a protracted meeting in a village not far from Utica, a clergyman, had risen to preach, and was immediately interrupted by the loud groans of an individual in the congregation. Mr. B. the *presiding* clergyman immediately went to the place whence they proceeded, and falling upon his knees by the side of the individual, urged him to give up his heart to God. One or two gentlemen (one at least a clergyman of the Old School) approached the pew, and perceived at once, from the breath and whole appearance of the man that he was intoxicated, and stated their impressions to Mr. B. His reply was "I believe the fellow is drunk," but he still kept on urging him to give up his heart to God. At length, however, he yielded to advise, to have him taken out of the church, but directed those by whom he was taken out to go and urge him to give up his heart!

We doubt not that many of our readers will feel, and we confess that our *feelings* are somewhat in accordance with the sentiment, that *these things are too bad to be told*. But we ask again in what way are these evils to be corrected, if they may not be exposed? While far the greater number of our periodicals are contented to say nothing on the subject, and some of them deny the existence of these irregularities, while yet they indirectly lend their full influence to encourage them, we can never reconcile it with the dictates of

a good conscience, or the duty we owe to the church, to remain silent. We say to all the friends of evangelical truth and order, you have a duty to perform, and it is high time that you awake to discover it. The blessed truths of the Gospel are gradually giving way to another Gospel, and the order of Christ's house is giving way to the wild-fire and frenzy of human passion, and if you sleep, that part of your inheritance which you love and value most, may be trampled in the dust.

A PROBLEM.

The following problem was copied by the N. Y. Baptist Repository, from the Baptist Weekly Journal. We should pass this article by in silence, were it not that the death-bed of honest, unsuspecting, well meaning, but simple hearted men, are often haunted by these reckless worshippers of Mammon.

We wish not to indulge in, invectives; we remember that it is written, "Vengeance is mine, I will repay." Yet we cannot refrain from the language of the Prophet "Yea they are all greedy dogs that can never have enough." That this "Problem" betrays the real sentiment of the leaders of what are called the "Benevolent Institutions of the present age," is abundantly demonstrated by the fact of its being copied from one paper to others of the same stamp through the U. S. The writer evidently manifests a disposition to rob the Widow and the Fatherless of their patrimony, by the insinuation that God is about to call the dying man immediately to his bar, there to be censured, perhaps condemned for leaving his estate to his legitimate heirs, (to whom it in reality belongs) instead of paying it over into the *hands of these Jugglers*. *Ed. Signs.*

"Mr Editor:—Although I have spent years in the school of observation and inquiry and have been able to reconcile many apparent contradictions, yet still there are many things which greatly embarrass and perplex me; and unfortunately, when one of these subjects takes possession of my mind, I have no quiet until I have reached a satisfactory solution.

In my perplexities, a few days since, while revolving an inquiry of this kind it occurred to me that I would submit the problem to you,

in the hope that in the range of your various knowledge and experience, or that of some of your correspondents, a solution might be worked out, and presented through your paper which will restore my mind to its accustomed tranquillity. Should this application to you succeed, I shall be encouraged to apply to you hereafter under similar difficulties, the case is as follows :

There was a man,—a christian man : a Disciple of Christ, and of undoubted piety;—he sustained moreover, with reputation an official station in one of our churches ; he had been plodding, industriously, and pains-taking, and had advanced nearly to the ordinary age of man : while he lived he contributed moderately to the support of the cause of Christ ; he died possessed of a large unencumbered estate, and left his entire accumulations to be divided among his children, and at the same time bequeathed for the advancement of the cause of Christ, which in his view was infinitely more dear and precious than thousands of gold and silver : NOTHING.

Here then is a mystery to me which is inexplicable. He felt a deep concern for the souls of men, and for their conversion, his supplications were daily offered. He at the same time doubtless knew well that one half of his estate, directed into suitable channels would in all probability be the means under God of carrying the glad tidings of salvation to, and enlightening the minds of thousands of his fellow men, and rescuing some of them from the depths of sin and degradation, elevating them to the dignity of the children of God.

He knew that he was but a steward, that what he possessed was not his own, but placed in his hands for a limited time, for the purpose of being dispensed for the advancement of his Master's cause. He knew that the day of his departure was at hand, that the Master would soon come, and that when He came He would call him to a strict account of his stewardship. He was a Disciple, and of course knew all this perfectly. Ther, Mr. Editor, will you explain to me why the loud and earnest and reiterated cries from Burmah, reached not his ear : why the great valley of the Mississippi was forgotten—why our Theological Seminaries were out of his view—why, just as he was going to render an account of his stewardship every kindred claim of that kind was negelected ? The case I have stated is not a solitary one—similar cases are daily occurring among us—you will therefore instantly perceive, Mr. Editor, that the foregoing inquiry is pregnant with

interest, and touches responsibilities which at this time demand " more than a mere passing notice,"—I therefore most earnestly invite a full and satisfactory solution of the problem I have stated. GRANVILLE.

We would couple with the above problem the following letter published in the N. York Evangelist—to a Christian Father.

From the N. Y. Evangelist.

Dear Sir:—When I observed to you, the other day, that it was wrong in any christian parent to furnish a large capital to irreligious sons, with which to engage in business, you asked, "What is a professor of religion to do then with his sons who are not pious ?" It is the object of this letter to answer that inquiry. May I request your prayerful consideration of the subject, and also that of every rich professor into whose hands this paper may come.

It is quite common for religious parents, who are able, to furnish their sons, on their coming of age, with capital and credit, to enable them to prosecute profitable business, and they usually do this with reference to the talents of their sons rather than to their moral characters. In fact, so far as my observation extends, I do not recollect of an instance where a pious father has furnished capital, or other means of transacting profitable business, to his sons with reference to their moral and religious characters.

I beg you to look at the inconsistency of this practice in a professed follower of the Redeemer: He has voluntarily bound himself, by his sacramental vows, to do all he can to extend the Kingdom of Jesus Christ, and to oppose the Kingdom of Satan. Every rich professor will admit that he has made this solemn covenant before angels and men. Now, let me ask, can such a parent consistently furnish an ungodly son with facilities to acquire property and influence to do as much, or more, to people hell as his father does to increase the ranks of Heaven ? If a son is a mere moralist he may exert more evil in the world than if he were an openly vicious character. But, whether dissipated or regular in his habits, the acquisition of property will give him influence, and enable him to do much in opposition to the Kingdom of Christ. And is not a christian parent responsible for the mischief done by an ungodly son, with means deliberately furnished by himself ? True he may be, in many respects, an exemplary christian, but is he not waging war with the Son of God by proxy ?

Do you inquire then what is a pious father to do with his sons if they are the enemies of Jesus Christ? I answer place them in situations where their spiritual interests will be more benefited than their temporal affairs; where they must labor steadily for moderate compensations; where they can prepare for the successful transaction of business, should their characters undergo a change; where their expences will be small; and where their influence will be limited.—Then if they remain impenitent, their example will be felt only within a small circumference; and if they become converted they will be prepared to engage in business on a large scale, and have proportionate influence.

I know well that natural affection, and other considerations, strongly tempt parents to swerve from the plain requirements of scripture in establishing their children in life; but it behoves them seriously to consider whether in consummating these arrangements, they act supremely for Jesus Christ, for the honor of religion, and for the souls of their offspring. I earnestly request you to compare this letter with the principles of christianity, and to act with regard to the account you are to give of your stewardship at the bar of God. Your friend and brother,

O. P.

The Boston Recorder, says that *the Infidel party* must (it seems) have their candidate for the Presidency of the United States; and that among the after-dinner toasts, at their late meeting in the City of New-York, Jan. 29th, was the following.

“Richard M. Johnson. His merits and his services are well known and appreciated. Where will the people find a man so worthy to fill the vacant Presidential Chair in, 36?”

“To secure his Election (adds the Recorder) they must calculate, we suppose on finding means to bring back the Owen's, and Wright's to the seat of operations in N. Y., (winking pro. tem. at their recreant matrimony) and trust to Dr. Cooper to manage the South. The West being entirely the control of the flourishing communities of Nashoba and New Harmony, and New England, at the beck of Abner Kneeland.”

What a daring outrage! What madness.—The Infidel party think of meddling with the Presidential Question! O horrid!! what will our land come too? In the very face & eyes of Sabbath School, Tract, & Missionary light in the very teeth, of Dr. Ely's project,

for “A christian party in politics, and indirect opposition to the thousand (pious) predictions of the popular Clergy; that our rulers are hereafter to come from the Great Valley of Mississippi, duly qualified for the Legislative Department, by the use of Sunday Schools, Missionary effort &c. When will the iron-bands of Democracy—common sense and equal rights, give way to the ambition of the (would be) Reverend Pontiffs?”

FROM THE WORLD.

A Sunday School in the University of Va.—It affords us pleasure to state that a Sunday School has been commenced at the University of Virginia under favourable auspices, containing in its infancy more than forty scholars. It is held in the Rotunda. A member of the University, in a letter to a young gentleman in this City, (with a perusal of which we have been favored) speaks of it as follows:—*Richmond Telegraph.*

“At the request of the ladies of the University we have established a Sunday School which has commenced under very encouraging circumstances, and the word of God is now taught to the ignorant on the Sabbath, where we receive instruction during the week. Mr Jefferson little thought that the Rotunda would be put to such a use—but we see that a change is taken place for the better among those who are entrusted with the management of the University. The number of scholars in our School, last Sunday, was forty two, which is a very large school for the place. We have selected the most intelligent and serious young ladies for female teachers; and all the male teachers are professors of religion. I hope we shall be the means of doing some good: the females seem very much interested in the School. Mr. Hammet is engaged to preach here the remainder of the Session, and is expected as soon as the Conference adjourns which is held in Petersburg.”

From the Portland Christian Mirror.

MORAL SUASION.

By “moral suasion,” I suppose is commonly meant the application of truth by men to the minds of others; and perhaps they who contend most earnestly for the power of moral suasion, limit their views to the influence which some exert immediately on other persons. For instance, they may hold that Luther, who, we will suppose is a preacher of the gospel, if he will only be faithful, and

will state and apply Divine truth in the proper manner, can convert certain individuals, on whom he shall choose to exert all his influence. It may be thought that this opinion does not prevail to any extent; but I apprehend that it influences, very considerably, the measures of different denominations.—Some uneducated and inexperienced preachers act as though they visited certain towns, *determined to have a revival*. The consequence is, that they exert themselves vigorously to stir up some feeling; they multiply meetings—they aim at an immediate impression; and if they see any tokens of emotion, they urge an immediate decision; but the decision is not to become Christians, but to come forward to the altar, or to stand up, or to sit down, or to kneel. They succeed—they have an excitement—there seems to be a blessed reformation—and some appear to have become zealous Christians. But soon after, when the excitement ceases, as every great excitement must soon cease, it is found that *very little genuine religion* remains. When men ascribe too much power of moral suasion to themselves, such is liable to be the result. They are not satisfied to produce no apparent conversions; they must have a revival—they must have it *immediately* also; and as they cannot wait God's time, so they cannot be content to use the means of God's device; but they employ *artificial* means.—The unhappy consequences we witness in every part of the country. By unsound revivals, multitudes *without religion* are brought into the churches; and after running well for a while, they sink into carelessness, return to their former sins, and fill the churches with contentions. Against such evils we cannot too earnestly warn the ministers and churches with which we are associated. We must remember that the power of moral suasion is not with us.

REDEMPTION.

The Editor of the N. Y. Baptist Repository, in the greatness of his strength, has made an effort to remove the lumber with which this doctrine is encumbered, and to brush away the fog in which it is enveloped, and lay the subject open.

How happily he has succeeded, may be learned by the following extract from his gigantic article on this subject. He tells us that "On this point it is easy to be wise above what is written, and it is easy to understand all that mortals can know of the subject, be-

cause all that is known is revealed in the Bible."

That it is easy for him to be wise above what is written, he has practically proven, in the 4th item of his essay. "Redemption does not of itself alone secure the salvation of any individual in the world, but it lays a broad and solid foundation for human happiness, by declaring the fact, (not explaining how), that by the death of Christ, God can be just, and yet save the guilty believer. By sending forth the Holy Spirit, it *created the sinner anew*, in Christ Jesus—by proclaiming the gospel it awakens the anxieties of the careless and stupid, *by the efforts of believers*, it turns men from the errors of their ways, to the wisdom of the just. Therefore salvation is not the result of Redemption alone, but of a multitude of other causes combined with it, to bring them that were afar off, nigh by the blood of the Covenant." Thus it appears Mr. Crosby has at length got out of his shell. It has hitherto been more than a hurricane task for him to harmonize the general character of his paper with the particular redemption principles, it was pledged to maintain. Consequently he has had to labor under various embarrassments. He has found it, *hard for him to kick against the pricks*;—to admit that salvation is wholly of God, by grace through the Redemption which is in Christ Jesus, and at the same time to tell his readers that many precious souls are suffering the vengeance of eternal fire, who might have been saved if we had made such exertions as we might. To represent the atonement of Christ as any thing more than a cypher, in connection with *his do and live system*, would involve an absurdity, and bring in jeopardy his whole system of Missionary, Tract, Sabbath School, and other like contrivance for converting the heathen, and evangelizing the world.

But now, with one tremendous leap, he has cleared himself from all his shackles. *Human Redemption*, (he says) was completed when Jesus cried on the Cross, "It is finished." (But alas!) "Redemption does not se-

cure the salvation of any individual in the world." Hence should the Apostle inquire, —who shall lay any thing to the charge of God's Elect? We may reply, Mr. Crosby, of the N. Y. Baptist Repository; for the redemption does not secure the salvation of any. In such a case, would not the Apostle fired with Divine Inspiration exclaim, nay; but who art thou Oh man that replyest against God? O full of all subtlety and all guile; thou child of the Devil how long, wilt thou not cease to prevent the right way of the Lord! "He was delivered for our offences, and raised again for our justification." "He gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works."—Titus ii, 14.

"But it lays the foundation of human happiness." And is that all, that the Redemption of Christ has done? If so, it remains for us to build human happiness on the Redemption of Christ, as even human happiness is not secured, only its foundation.—And what is human happiness? None can tell since Adam has fallen asleep; for since his day no mortal has ever realized the perfection of human happiness. Consequently if this was the object of the death of Christ, there is an utter failure. But we fearlessly deny that the death of Christ was intended for that object. He died as the surety of his people, to bring them nigh by the blood of the Cross, to redeem them from all iniquity, to secure their salvation, and to complete their (not human) but spiritual happiness. "By his stripes we are healed. [By declaring the fact,] not explaining how; that by the death of Christ, God can be just, and yet save the guilty believer." Will Mr. C. inform us where in the Bible he finds this "fact" recorded, for we have never yet learned from that sacred Book, that God, intended to save guilty believers. "His name shall be called Jesus, [says an Angel] for he shall save his people from their sins." Now as unbelief is a sin, Jesus has engaged to save his people from unbelief, and all other sins, and present them

to himself "Holy and without blame before him in love. But guilty believers are those who believe a lie, that they may be damned, who have pleasure in unrighteousness and believe not the truth. ["By sending forth the Holy Spirit, it creates the sinner anew in Christ Jesus?]. Does the Holy Spirit create sinners anew, in Christ Jesus? Where is this doctrine recorded, on what page of God's Word? We read that God has chosen, called, saved, preserved, and blessed his Saints in Christ Jesus, before the world begun, and in the ii, Ch. to the Ephesians. we read that the Saints [not sinners as such] are God's Workmanship created [not anew] in Christ Jesus unto good works which God hath before ordained that we should walk in them.

"By proclaiming the Gospel, it awakens the anxieties of the careless and stupid." This is a contradiction of terms—the careless, and stupid, have no anxieties. "By the efforts of believers." Guilty believers, we presume he means—these are the characters who employ means to give efficacy to the Redemption of Jesus Christ. ["It turns men from the error of their ways to the wisdom of the just."] So then on this new theory, the Redemption is a cypher; but human effort is a figure, which placed on the left of redemption, can raise it to any amount. ["Therefore salvation is not the result of Redemption alone, but of a multitude of other causes combined with it, to bring them that were afar off, nigh by the blood of the Covenant.—Ed. Signs.

Lexington, Ky. April 1, 1833.

DEAR BR. BREEE:—I am gratified to find the "Signs of the Times," take so well, amongst the Baptists of our Country. I find that there are some individuals who have been advocates [heretofore] for the various Anti-christian institutions; whose eyes seem to have been opened to see the evils likely to be produced thro' their instrumentality, —some of whom seem disposed to patronise your paper.

Sincerely your friend and Brother, in hope of immortality.

THOS. G. DUDLEY.

An Address to the Mayo Baptist Association, in the State of North Carolina, and to all the Sister Associations with whom she corresponds. (By JAMES OUSBOURN, V. D. M.) of Baltimore.

(CONTINUED.)

At present however, Zion is annoyed in a different way from what she once was, and the effects, also, are different. The mode of attack now, is not by *fire and sword*, but by *fraud and flatteries*; and this mode agrees with the word of the Prophet Daniel, which words declare that some shall *cleave to Zion with flatteries*; and these flatteries have beguiled many in our day, and not a few have been drawn off from the simplicity of the gospel by the present anti-christian flatterers, who come to us in the character of true friends, and lovers of evangelical truth, but in heart they are not, for they are flatterers, and truce breakers, and perverters of the right way of the Lord; nor can they endure sound doctrine, or the men who preach it, but they heap to themselves teachers having itching ears, and eagerly seek for fame, for applause, for honor, and for popularity, as now we see it all around us. And the better to accomplish their ends, they try hard to flatter Zion into a belief that they possess superior light in all spiritual matters, and also know a much better way whereby to lengthen Zion's cords, and to strengthen her stakes, and to raise her into popularity and renown, than did our forefathers. And hence, in the profundity of their wisdom, and in the heat of their misguided zeal, they judge it requisite to improve on Zion's constitution, and to change some of her ancient regulations, and to filter off some of her doctrine, and to adulterate her wine, and to cast out some of the ancients of Israel, whom they cannot bring into a compliance with their flattering schemes, and in their room they bring forward young proselytes of their own training up and polishing off, and through them pave a way for setting up and firmly establishing whatever new schemes, and projects, and inventions, and theories, and laws, and rules, that they, in the depth of their pretended wisdom, may think most advisable.

This, I say, is the mode of attack in this day of false light and blind zeal; and it is in substance the same as was pursued by the Anti-christian flatterers, who in Paul's absence came down from Jerusalem and taught the brethren in Galatia, that unless they were circumcised, and keepers of the law, they could not be saved. And all this of course had the appearance of holy zeal and true de-

votion, and many of the Saints of God were ensnared, and carried away with that sort of religious fraud practised on them by the anti-christian flatterers from Jerusalem. But Paul sees through the veil of deception, and comes forward as a servant of God, and with zeal becoming the cause puts his *negative* on the whole religious cheat, and emphatically says: "*I would they were even cut off which trouble you.*" And if the same zealous Paul was here amongst us, and could see what is going on under the name of zeal for God, we have good reason to believe he would do now as he did then, for the deception used then was no greater than what is used now.

But I would again observe, that as now the mode of attack on Zion is different from what it was in times of persecution, so, I say, the effects are different; for when Zion was attacked by violence and outrage, the effects were imprisonment and death; but as now the assault is by flattery and fraud, the effects are broils, strifes, vain disputings, and separating of very friends. And thus by the anti-christian flatterers Zion is annoyed, her quiet broken, her laws and rules altered, her pure doctrine changed, her liberties abridged, her glory sullied, her beauty disfigured, her God dishonored, and her true sons and daughters made to mourn in sackcloth an ashes, and to say: *The joy of our heart is ceased; our dance is turned into mourning.*—Lam. v, 15. And this, brethren, is the state of things amongst us at this time; and a departure from evangelical truth, and from the simplicity that is in Christ, and turning into fables, and a thirst for popularity, and an anxiety to stretch ourselves beyond our measure, and not being contented with such things as God bestows, are what have brought this calamity upon us. And to be sure the anti-christian flatterers have been the chief in this great trespass, and they are deeply engaged in this work at the present time, and Zion ought to arise and shake herself from a party so corrupt and so ensnaring, for they are two people, and as a proof of it, the day in which we live is viewed in a different point of light by them. By the children of Zion it is called, *a day of calamity, a day of darkness, a day of delusion, a day of deceit, a day of grief, and a day of rebuke and blasphemy.* But by the anti-christian flatterers it is called *a day of prosperity, a day of great light, a day of gladness, a day of breaking forth, a day of release, and a day of truth.*

Another proof of the same fact, is as follows: those sons of Zion, who from conscience, and in the fear of God, dare to be

singular, and boldly to stand up in the defence of divine truth, and Zion's ancient privileges, and God's honor, and also to protest against the delusions of the day, the flatterers of the times, and the dreadful wrongs and outrages amongst us; are viewed and treated by the anti-christians, as bigots, and knaves, and as men of unwarrantable prejudices, and of being destitute of charity, and of a Catholic spirit.—And thus are the true valiant men of Israel, despised and rejected by these flatterers, and yet at the same time, they pretend to cleave to Zion; but as we believe that it is by flattery they thus cleave to her, so we cannot but view them as the descendants of those, who in the days of the Prophet said: *We will eat our own bread, and wear our own apparel; only let us be called by thy name, to take away our reproach.* Isa. iv, 1. And Paul found some of them in his day, and of them he says: *They zealously affect you, but not well.* Gal. iv, 17. And we, in these last days, can say that they try to affect us; and also to flatter us out of ourselves, and out of truth, and out of the good old way, & out of the ancient gospel: and all this, and more than this, they try to accomplish in us, in order that they might introduce amongst us another gospel; which is not another, but they would trouble us by perverting the gospel of Christ, and by establishing spurious laws, and rules, and decrees, and societies, & inventions, and controversies; when neither the Apostles or the primitive Fathers, had any such customs, neither do we ourselves, wish for them amongst us; but false brethren having come in unto us unawares, have by flattery brought in strange customs, by which we are in danger of being brought into bondage: but unto such flatterers, and false brethren, we ought not to give place by subjection, no, not for an hour.

Surely, brethren, Zion was never more infected, annoyed, and imposed on by men of corrupt minds, and by false appearances, and by blind zeal, and by unsound doctrine, than at this time: nor need we wonder to see the Lord's hidden ones mourning in sackcloth, and in the dust, pouring forth bitter lamentations and long complaints, since much of their former beauty is departed, and their mirth is gone, and the crown is fallen from their head, and they are sunk low in a low place. Death is come in at Zion's windows, and her sons have fainted at the head of the way; and all because the treacherous dealers have dealt treacherously with her, for they essayed to do good unto Zion, but they have done evil; for they have gathered together, but not by

the Lord of hosts; and they have cried peace, peace, where God hath not spoken peace; and lengthened Zion's cords, but not by means of truth and uprightness, for they have had men's persons in admiration for the sake of advantage, and have industriously sought honor one of another, and not the honor which cometh from God only. And for these things Zion weeps, and her eye runneth down with water, because the comforter that should relieve her soul, is far from her, Lam. i, 16.

An abundance of those very people whom we have denominated anti-christians, are in heart and doctrine, infidels; for whatever doctrine tends to undeify God, the man who receives it as his own creed, and teacheth the same to others, is an infidel, be he who he may. And to deny the necessity of the inward teaching, and holy unction, and the quickening influence, and sweet and powerful operations of Jehovah the Spirit, who is God, is to undeify him; and the man who is guilty of this most notorious error, is an infidel, be he who he may.

And he who so farsets at naught the office-work of Jehovah the Spirit, as to teach men that they, of their own natural will and power, and by their exertions, and innate ability, can do enough and believe enough in matters of religion, to effect the salvation of their souls, is an infidel, and a gross mocker of God, for he sports with sacred things, things he knows nothing about, only to wrest them unto his own destruction, and to the destruction of those who are given up of God to believe his lies.

And he who believes and teacheth others, that the religion of Christ is now become so easy a thing to obtain, and to get at, and to enter into, that it is within the compass of any man who will exert himself; and that it is not now necessary for a man to wait till he be drawn by the Father before he comes to the Son, or to be taught of the Holy Spirit before he begins to seek for religion, or that he must needs be wounded before he searcheth for a cure, or that he must feel himself lost before he can find a home in the gospel, or that he must be reduced down to a certain point of self-despair, and self-impotency, before he can put on Christ, or receive him into his heart:—I say, the man who teacheth these things is an infidel of the worst sort, let him be who he may; since, by this doctrine, the Father is insulted, and Jehovah the Spirit, is undeified.

And the man who believes and teacheth men, that the simple ordinance of Baptism, when complied with, can and does effect as

much in the minds of men who are Baptized, in relation to preparing them for Heaven, as can, or do those glorious doctrines of the gospel, which the simple ordinance of Baptism points out and directs men's minds unto, is blind and cannot see afar off; and for him it would have been better that a mill stone had been hanged about his neck, and he cast into the depth of the sea, than thus to be felt to fight against God and truth.

And he whose blind zeal fills him with such great anxiety for the salvation of men, that he, in trying to effect it, disregards divine truth, and the glorious honor of the Mighty God of Jacob, and rushes on into extravagances of a wild enthusiastical kind & into delusions and errors, by telling people that they can get true religion, and Christ & peace, and comfort, as easily as they can go to a place of worship, or to see a friend: and if they will not come and be prayed for, and will take the *anxious seats*, or the *mourners' benches*, they will soon find Christ and true religion, and feel happy and safe, and all will be well:—I say, he whose blind zeal leads him thus to act, and thus to believe, is a poor deluded mortal, and he is insulting his God, and exposing his own soul to the vengeance of Heaven, by means of false devotion.

Whatever deluded men may think, and say about the subject of experimental religion, and about the doctrines of the gospel, it is certain, that Jehovah the Spirit must work, and effectually work on a sinner, before he can or will know himself aright, or see himself to be what the word of God declares him to be; and before he can, or will go to Christ or even see what Christ is, or know the worth and beauty of Christ. Yes, this most Holy Spirit must begin the good work of grace on the dead sinner's heart, or else there will never be any spiritual motion, or real alarm, or true gospel light, or lively desires, or genuine panting after Christ, or longing looks towards Calvary, or real thirsting for the water of life. It is true, these feelings and exercises may be mimicked, as they always are, by people under the influence of the *false light* of this present day; but still we will maintain our ground, and again assert, that none of the above things are ever felt or found, only under the teaching and working of Jehovah the spirit. It is he, therefore that must begin, and carry on, and finish the good work of grace on a sinner's heart, or else the sinner will never be saved.

It is the Spirit that must persuade, and incline, and enable a sinner to come to, and close in with Christ, or else he never will

come to, and close in with him. It also is the Spirit that must quicken a dead sinner into divine life, and, make him sensible of his lost estate, and of his exposure to divine vengeance, and convince him of the necessity of seeking for a refuge in Christ the Son of God. Yes, and he must show to this poor sinner, who this Son of God is, and how he may be approached unto by a sinner like him, who sees and feels himself lost and undone, before he will be able, in any good degree, to look to and seek after him. It is not merely what the words of Scripture say about this matter, and in a trying case like this; but it is what the Holy Spirit is pleased, inwardly to teach and reveal to him, that will prove effectual to the quiet, peace, rest, comfort, and happiness of this poor sinner, whose soul is stung with guilt, opprest with sin, filled with fears of future ruin, and greatly troubled on every side.

And he who sets aside these *things of the Spirit*, as Paul calleth them, or tries to lessen or disparage them, and in their room, shows another, and an easier way of coming to, and closing in with Christ the Lord, is a *deceiver*, and an Anti-Christ, and an *infidel*, let him be who he may. And yet, so sure as I now draw breath of life, even so sure it is, that the reigion of this day, and also by far the greater part of the preaching, and the doctrine taught at this time, even by the Baptists; tend either directly or indirectly, to set aside the above *things of the Spirit*, and to lessen, and disparage the PERSON, and the GODHEAD, and the OFFICE WORK of Jehovah the Spirit, in the salvation of a sinner.

To be continued.

COMMUNICATIONS.

FOR THE SIGNS OF THE TIMES.

DEAR BROTHER BEEBE:—As the medium of Communication to the Church of Jesus, I do most affectionately address a few hints for your judgment and disposal, on the following interesting words—"Now the Spirit speaketh expressly, that in the latter times, some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils," 1st Tim. iv. 1. These words appear to me to be of more than ordinary import, "The Spirit speaketh expressly." Well then may the Churches hear and attend, with deep solemnity to the subject matter of this Divine Communication. If we inquire into the design of God the Holy Ghost, it is no doubt to keep the Church continually on the look out, for the fulfillment of those prophetic words: and that she should not be taken unawares by

her great adversary; whose subtily, and hatred to the Church, has been manifest from time immemorial. The Lord of Glory had testified beforehand, of the flood of error, that should inundate the Church in the last days. He declares they should be of such a character as to deceive the very Elect, if it were possible, Mark xiii, and presses upon the Disciples one, and all to be upon their watch-tower, not to look out for the Melenium of which so many fondly dream, and which I feel assured, will never come to pass in the Churches time state; but for the appearing of Anti-Christ, and the second coming of the Lord Jesus, with all his holy Angels. In flaming fire, taking vengeance on them, that knew not God, and obey not the Gospel of our Lord Jesus Christ, and for the complete emancipation of his people, from all the ruins of the Adam fall transgression. When the son of man cometh shall he find faith on the earth, saith the Amen,—the faithful and true witness. He declares, that at his coming, it should be as it was in the days of Noah; eating, drinking, marrying, and giving in marriage. And instead of promising to his chosen great worldly prosperity, he testifies “in the world ye shall have tribulation, ye shall be hated of all men for my name sake.” It would be occupying too much space to multiply quotations, suffice it to say, it would be well for the Christian to write down for his motto, no Cross no Crown. I think if we expect less than this, we shall be much disappointed. O ye Saints of the Lord join me at the throne, in supplication for the remnant that are left, that those solemn admonitions of our Lord, may sink deep in every heart; so that the things that are written, may not come upon us unawares, and that all those whom he hath placed on the walls of Zion, may ever faithfully sound the alarm in God's Holy Mountain, and never be permitted to say (as it is to be feared that too many do) a confederacy.

The express purport of this prophecy is, that an awful apostacy should take place, characterized by a departure from the Faith—a giving heed to seducing &c. If we were to sift out, and add up the various heresies answering to the above sketch, they would multiply prodigiously; they would I fear, come little short of the number of Sampson's Foxes 300. But should this be the case, I do not know whether a better disposition could be made of them, than was made by Sampson on a certain occasion, viz: tie them in pairs, tail to tail, put a fire-brand between

standing Corn of the Philistines. If I am not mistaken, they are pluming themselves upon enjoying a plentiful harvest in a very short period. Already do we hear them rejoicing and congratulating each other on their influence and power: soon shall every obstacle be removed say they,* and then shall we reap. Just so did the Philistines, rejoice at their success in their supposed overthrow of Sampson; but like the triumph of the wicked, it was of short duration; for Sampson, altho' apparently vanquished, destroyed more at his death, than he did throughout the whole period of his eventful life. One in a certain place tells us, 1 Thes. v, 3. “That when they shall say, peace and safety their sudden destruction cometh upon them, as travail upon a woman with child, and they shall not escape.” How truly was this scripture verified upon that occasion; and it ought to be a warning to all those who are following the same pernicious ways.

In my last communication, you will perceive one Fox; and that not a little one either—the Lord be praised, it was one of my own catching. I will now try, and tie another one to his tail; Sampson no doubt, must have thought it to be of great advantage to place them in this position: altho' seemingly opposite one to the other, (how true is this with respect to all heresies, however they may appear opposed to each other, they are radically the same, whether they under the denomination of Cath'ism, Pres'mis, Meth'ism, Fullerism, or Campbellism? Now I would observe, that to make a profitable use of the animals, we must catch them or as Solomon directs “take them, Songs ii—xv,” or in other words, not to speak in parables, we must know something of their heresies, by dear bought experience, or we can never detect them, much less expose them to view; none know the worm-wood and the gall so well as the one who has tasted of them. The Fox I have now in hand, is known by the name of, (and a bewitching name it is too)—Disinterested Benevolence; a name you will allow of such an imposing appearance as to disarm at once a plain well disposed Christian. It was nurtured and brought up somewhere, down—

*Some of these gentry a short time since were comforting themselves that there were only two preachers on this side, and one little old fellow on the other side of the Mountain opposed to their principles; that these would soon be removed by death, and then there would be no obstacle to their entire success.

east, and in his excursions into this part of the vineyard has troubled it not a little. Its pretensions are, "That all true charity or love consists in disinterested benevolence: & that all self-love is sin. That God is to be loved because he is infinitely lovely, and not because we derive any benefit from him whatever." Although it is admitted that we should never have loved God, had he not first loved us, yet it is denied that we love him because he first loved us, 1 John iv 19. The yoke this error puts upon the necks of the Disciples is grievous indeed. The weak believer can but acknowledge that God is infinitely lovely, and is worthy of all love; but how to love him independently, as it is asserted we ought to do, he feels conscious by experience, it is impossible for him to perform.—Indeed he finds but little emotion in his soul bent in the contemplation of those things in which he has the highest interest. How painful must be the feeling of that Christian, who laboring under darkness of soul, which is the common lot of all God's dear children and scarcely able at times to discern, whether he has any love to God or not; under such circumstances to be urged by some working Priest to love God independently. If there was any confidence in the party, black despair would be the inevitable consequence. How could such an individual split hairs & come to a certainty as it regards the reality of his love to God, impossible. Such a doctrine may suit Hagars breed, those whole hearted, nominal professors, who make a boast of their power and independence; as rich and increased with goods, having need of nothing; but will never answer for the children of the free. Away then with this refuge of lies—let us tie the fire-brand taken from their sanctuary of him who says, "is not my word as a fire." Come ye tried, tempted, and not comforted and hear the word of Jehovah Jesus your divine Lord, "she loved much because much was forgiven her," Luke vii, 47. And the sweet singer of Israel, sets too his seal, I love the Lord, because he hath heard my voice and my supplication, Psalms cxvi, 1. Can any thing be more expressive of self-interest, in addition to this, when we consider that all the glory of the True Jehovah shines forth in all its splendor in the man Christ Jesus, the Head, Husband, Br., Shepherd and Redeemer of the Church, in all which relationship she has the most unbounded interest. I would again ask, how could she love independently? O Lord the Spirit shed abroad thy love in our poor hearts, then shall we be enabled to love thee, and de-

tect these enemies of our salvation, and comprehend with all Saints what is the breadth, and length, and depth, and height; & know the love of Christ which passeth knowledge.

I will for the present, close my remarks with a quotation from the writings of one, a servant of the Most High, who is now gone to inherit the promises, respecting the time when these departures should take place. "What greater apostacy among professors of Christianity than the present day, manifest, may be yet for to come, I know not: and what seducing spirits, & doctrines of devils, as we approach, nearer the end of the world will appear, is not for me to conceive. But in my apprehension there never was a period since the reformation, of less vital godliness, and more of the form and carcase of Religion than the pursuit. It is too notorious to be unknown, and too awful to be known without trembling for the eventual consequences. But when we find a liberty assumed, under the cover of religious freedom, of denying all the glories and distinguishing truths of our most holy faith, and both the Press and the Pulpit in every direction teem with discourses, which set at naught that Faith which was once delivered to the Saints, we may reasonably conclude that impending judgments are not far remote, Jude iii, 7."—Is not this a true picture of the present times, and as it regards impending judgments, what greater judgments might we not ask, could possible come upon any people than a famine of hearing the words of the Lord, Amos viii, 11. Judicial blindness, Rom. xi, 8, 9, 10. Strong delusions, 2 Thes. iii, 11. Are not these things at our very doors, my soul sickens while I look around and contemplate these last times, and oh, lamentable to tell those of whom we should wish to hope better things, even the men of Ephraim carrying bows are turning their backs in the day of battle, and only here and there is to be found one willing to stand in the gate alike indifferent to worldly honors, and popular applause not counting their life dear unto them, so that they might finish their course with joy, and the Ministry committed unto them of the Lord Jesus Christ, to testify the Gospel of the grace of God. Happy, yea thrice happy is that servant who amidst the reproach and railings of men is found faithful unto death; the Lord himself has pronounced the blessing, Luke xii, 43, 44.

Wishing you Dear Brother, a double portion of grace, not only for your own personal enjoyment, but that the banner you are displaying in the cause of truth, may be abun-

dantly sustained, to the rallying, encouraging, and comforting of God's Israel.

Less than the least, I remain yours in the Gospel. P.

Mount Pleasant, April 17th, 1833.

DEAR B'R. BEEBE :—I am doing all I can to encourage the circulation of the Signs of the Times, believing it will have the happy effect, of exposing the errors of the times, and uniting in good Christian feeling *more closely* all those who are opposed to the man made, new fangled schemes; the devices of the enemy, calculated, and designed to unite the Religious Sectaries, and the world together; for I discover since the circulation of your paper among us many are more bold to declare on the side of the Old School, (as we are called) and others are manifestly more inveterate against the truth, and seem to be determined to put it down if possible, employing not the word of God, nor sound reasoning therefrom; but low, degrading, beligerant abuse, against the few poor illiterate Baptists, not worth notice. O! how did my heart rejoice to learn through the medium of the Signs, that there was many that were yet contending for the faith once delivered to the Saints, when at one time I feared that nearly all the Baptists of the U. States, were indulged in the pretended Benevolent Institutions, and that we a remnant of the Old Orthodox Ketocton Association stood almost alone, until the circular that proposed the meeting of the Old School, then we were informed that there was a goodly number, that had not bowed the knee to Baal. I trust in God my Dear Brother, that he will bless you with wisdom and patience, that you may be wise as a Serpent, and harmless as a Dove. That while you are enabled so to Edit your paper as that it shall be the vehicle of truth, and correct information, you may also speak the language of humility and christian forbearance. I am well pleased with what I have as yet read in the Signs, and hope it may be continued. I was highly delighted to find our Old Father in the Gospel (John Leland) so decidedly against all Popish Institutions. I will not weary you any longer with my scribble. I hope to see you, and be better acquainted with you, I have six other subscribers, beside the three I sent for a week or two ago, shall inclose five dollars in this, and hope to get another soon, and then send five more. If nothing prevents, I shall be at the Baltimore Association.

Yours in a dear Redeemer.
THOMAS BUCK, Jr.

Luray, Page Co. Va., April 26th, 1833.

DEAR B'R. BEEBE :—Having been much from home for some time past, and much engaged when at home, I have not had it in my power to use as much diligence in obtaining subscribers to the Signs as I promised and far less than I was disposed to exert.

I am persuaded that the Signs, is gaining friends daily in this section, and that its patronage must increase. Some of the "Old Order," you are aware, are opposed altogether to Religious Periodicals, whilst others have looked upon the Signs, with rather a *jealous eye*; apprehending that from its list of "Anti's" it would prove in the result Anti-christian.—I am happy to say, that I believe of the former, some are convinced that the Signs already has operated to some extent, as a corrective of the errors afloat, and the fears of the latter seem to be quitted, or rapidly subsiding. May the Lord enable you to keep it free from the popular errors of the day, and make it a blessing to his dispised and persecuted people.

WM. C. LAUCK.

FOR THE SIGNS OF THE TIMES.

B'R. BEEBE :—In reading your paper, I discover in the various and excellent communications from your correspondents, a few "New School" terms, such as the "*perseverance of the Saints*," "*Doctrines*" of the Gospel, "*Effectual calling*," &c., which are the technical phrases of scholastic Divinity; the Saints will never persevere of themselves they are kept by the power of God. Therefore the final perseverance of Saints, is no point of Doctrine; the perseverance of Christ is our confidence, "He shall abide before God forever." "*Doctrines of Devils*," is Scripture. But there is one only "Doctrine of the Lord." If God calls any, he will glorify them,—the idea of our ineffectual calling is folly. Many of our Brethren appear to be afraid of the fact that a Christian can fall from grace, but they do. But God is faithful, he will not fall from grace, and that is our confidence, and none of the subjects of grace will come short of his glory at last, unless he falls from grace; the doctrine that God pours out his Spirit on the world, is also erroneous. The world cannot receive it; Christ says, his word, or voice raises the dead. It is no part of the office work of the Spirit,—the Spirit teaches those whom Christ raises, both after the purpose, grace, and good pleasure of the Father; so our faith is in the Father, Son, and Holy Spirit, and are Baptized into that name. We have noticed also in addition to

the above mentioned list, some other phrases of men—School Divinity, such as "Moral Law—moral governor—religious exercises—change of heart," &c. All of which are totally unscriptural, and ought to be exchanged from the vocabulary of every christian. I have not brought the proofs of error in the above cases, but if any doubts should arise in any one's mind on the subject, I will do it to their satisfaction. Your view of "coming up to the light of the Lord," is correct. There is a great stir among the people in the North part of this State, and in the adjoining part of Massachusetts, in W. Springfield, and Westfield; they are coming into liberty—the bondage of the Clergy is too heavy to be borne. I am going to visit them soon if the Lord will, and then will write you more particularly on the subject. Your paper is taken there.

Yours &c.

A. B. GOLDSMITH.

SIGNS OF THE TIMES.

NEW-VERNON, MAY 22, 1833.

To the Patrons of this Paper.

I presume you will not expect me to appear before you at this time, in a long and formal Address as is usually the case in the commencement of a paper, as I am only to superintend the establishment in the absence of the Editor. But we have a duty in common with our Brethren to perform which in the popular language of the day may be stiled the "*use of means*," and these means are, that we "Write unto you, and exhort you, that ye should earnestly contend for the faith once delivered unto the Saints," Jude 3d vs., in opposition to that faith which is delivered to us by men in the present day—which may be called human faith, that is believing in any system, or systems, set up by men without examination. That faith which we would contend for, is that by which "The Elders obtained a good report," He. xi, 2.—It is that kind of faith which Moses had when he "Refused to be called the Son of Pharaoh's Daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasure of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt," Acts xi. It is that saving faith which is wrought in the heart

by the Divine Spirit; which produces a love for "One Lord, one faith, one Baptism one, God and Father of all, who is above all, and through all, and in you all." Eph. iv, 5.

And it is likewise our duty to warn you against trusting in an arm of flesh, Trust not in Chariots nor in the skill of the horsemen. Trust not in those who come to you asking for money to *replenish the Treasury of the Lord*, these are "ungodly men turning the grace of God into lasciviousness and denying the Lord Jesus Christ," and are running "greedily after the error of Balaam for reward." But we are informed 2d Tim. iii, Ch. "That in the last days perilous times shall come," mockers who walketh after their own ungodly lusts giving heed to Jewish fables and commandments of men that turn from the truth these are they that have not the spirit.

L. L. V.

The communication of Brother Westervelt, has been duly received and shall appear in our next No.

• TROUBLE IN ILLINOIS.

There is something dark and mysterious on the face of the following extracts which have been published in the N. Y. Baptist Repository, from a communication of one of the Missionaries employed by the Am. Baptist Home Missionary Society. The indefinite style in which it is written—the ambiguous language employed, together with the fixed hostility of the writer against the Antimission Baptist, (as he is pleased to denominate them) has excited some doubts on our minds as to the accuracy of his representations. True the old proverb says "He that is first in his own cause seemeth just; but his neighbor cometh and searcheth him," yet we would not dare affirm that the first part of this proverb will apply in this case. Truth seldom envelopes herself in such abstruse, double meaning language. Agreeable to the statement of Mr. L. he is going to and fro in the earth, (like one of ancient memory) preaching what he calls Gospel. But alas! how different his Gospel from that preached by Paul, and all other Old School Baptist

Preachers ; if we may judge from the specimens he has given us. He says that he has an appointment in this deluded settlement, to explain the nature and design of——what ? The Gospel of Christ, that Paul preached, or the way of salvation through the blood and righteousness of the Lamb of God ? Oh no, not at all for that purpose. What then ? Why, to explain the nature and design of the Am'n. Baptist Home Missionary Society, that's all. We have a fair specimen of his gospel in the remarks which he made, after the two High Priests had concluded theirs. Among the Churches which he considers Orthodox, he mentions one with whom he had held a four days meeting ; the preceding Lords-day, this Church rejoiced,—at what ? Not that Jesus Christ, “ the same yesterday, to day forever ; ” is still raising up, qualifying and sending forth men after his own heart, to feed them with knowledge and understanding, Oh no, they rejoiced that Mr. L. was receiving a certain quantity of filthy Lucre of the Society to enable him to come to them. (to do them service,) as he lived forty miles from this Church, and they were only able to raise for him the trifling sum of five dollars per trip, and what is five dollars towards remunerating a modern Missionary, for traveling two score miles, to explain the nature & design of the A. B. H. M. S., and for services rendered at Protracted Meetings, Campbellite, and Unitarian debates, and in zealously opposing the old *Anti's* ? True the *Anti's* (to use Mr. L.'s beautiful abridgment of the term Anti-mission Baptist,) can travel “ without purse or scrip ” hundreds of miles, and very seldom receive so large a contribution as this insignificant five dollars at one lift.—But it is not so with New-Hope Church, and Mr. L., that Church can have no supplies without the aid of the Society.

But let us inquire a little after those accused *Anti's*. The Spoon River Association, has declared “ non-fellowship with all Baptist, who are favorable to Missions, Bible Societies, Temperance Societies &c.” And some of the Churches of this Association have

acted agreeably to this declaration, by refusing to recognize, Rev. Mr. L.—servant of the A. B. H. M. S., as a Minister of Jesus Christ, as men sent of God to preach the Gospel & duly authorized to administer in holy things. But this is not all.

Another Church has been so outrageous as to call an Old Anti-mission Baptist Minister, from another Church, and to ordain him amongst them!! Is this not insufferable ? Is not this casting indignity upon the champions of human contrivance, which constitute the Board of Managers &c., of the A. B. H. M. S.?

Mr. Logan, seems to calculate on making his readers cry— he says, “ you will weep,” when I tell you (that an officer was appointed to serve a warrant) “ it was to prevent me from preaching the gospel to the people,” & truly we might weep, if we could credit the report ; we cannot conceive what motive could induce them to adopt such a measure, for there could not have been the least danger of his preaching one word of Gospel, if he had been suffered to preach a month. We are slow to believe that any of our Brethren abroad who are endowed with sufficient wisdom to discover the deception, and hypocrisy of the popular institutions of the day, and resolution sufficient to stand aloof from them, could possibly have acted so silly a part.

We expect to hear from the Old School Brethren in that region soon, and then it is likely we shall be informed that they have been compelled to appeal to the civil authorities to take care of a vagrant, who was determined to palm himself on them as a preacher for the acknowledged purpose of dividing them.

Mr. Logan's statement, that he was not permitted to speak for himself, being contradicted by himself, can need no refutation, it goes however to show what latitude he has allowed himself in speaking of the *Anti's*.

We learn from Mr. Logan's communication, that there are three things needed, if what he writes be true. First, sound Baptist Ministers, this we are not prepared to dispute ;

but we would recommend our Brethren to pray the Lord of the Harvest to send as many as he sees are needed. Second, the wisdom of the Serpent; this article, I am persuaded the Old School Brethren do not desire, nor does Mr. Logan stand in need of any more than what he appears to have been supplied with already. We pray God may make his children in that, and in this region "as wise as Serpents, and as harmless as Doves." The third thing needed (besides money) is the innocence of the Dove. This he may stand in great need of;—but [generous soul] he does not ask it; "all the reward he asks," [for services rendered,] is that his family may live!

Tender Father! affectionate Husband! But the Anti's have respect to a [more glorious] recompense of reward.—Lest we be accused of exaggeration, we give our readers the entire extracts as we copy them from the N. Y. Baptist Repository. *Here they come.*
—*Ed. Signs.*

EXTRACTS FROM CORRESPONDENCE.

Schuyler Co. Ill., Feb. 35, 1833.

Since Nov. 1st. I have travelled in the counties of Schuyler, Fulton, Knox, and McDonough; have preached regularly in three churches; preached every Lords-day, and frequently every day in the week, and sometimes twice in a day.—and baptized twenty-four persons on a profession of their faith in Christ. There is a great revival in New Hope Church, McDonough county, and a considerable ingathering of souls in Henderson Church, Knox Co., which commenced from a sermon delivered by me in opposition to the sentiments of a Unitarian and Campbellite, who forced me into the debate, while I was contending for the importance of the agency of the Holy Spirit attending the preached in order to the awakening of dead sinners. A very wicked young man was deeply convicted of sin, and has since obtained evidence of the pardon of sin through faith in the Saviour. Several others have professed hope in the Saviour and been baptized. I have formed two Temperance Societies, and delivered several addresses on the subject of Temperance. The Temperance cause is gaining fast in this region. I have spent much time in visiting from house

to house for christian conversation: this I find very useful in this country. I have great opposition to meet with, from anti-mission Baptists. The Spoon River Association passed a resolution declaring non-fellowship with all Baptists who are favorable to Missions, Bible Societies, Temperance Societies, &c. My church divided:—thirteen went with the Association, and thirty-four stood with me. New Hope Church stands with me unanimously, having forty-three members. Henderson Church stands with me, except a small minority:—it has sixty-three members. Providence Church will divide, and my first business in the spring will be to gather out all sound Baptists I can find, and form new churches. This course has already given me the name of a *wolf*, causer of divisions, &c., but none of these things move me.

In order that you may have some idea of the errors among those who call themselves Baptists, in Illinois,—I will give you some account of a Church-meeting I attended the second Saturday in this month. I reached the settlement on Friday evening. The Church had called an old anti-mission preacher from another church and ordained him in this church, and the minority had got enough of anti-mission members from three other churches to make them a majority in this church, in order to pass a law that I should not preach in their church, nor in their houses—and that the members should not hear me preach any where else. This I remarked was real popery. I preached on Friday night—and on Saturday morning a while before preaching, they began to pluck one another by the sleeve and retire round the house; & and one would have supposed that some awful crime had been committed, and they were making arrangements to arrest the criminal before he made his escape. At length the officer was appointed to serve the warrant.—And what do you suppose was the cause of this secret council?

You will weep no doubt when I tell you it was to prevent me from preaching the gospel to the people. The officers gave me the countersign of this morning—a sly twitch. I obeyed the signal, and followed him. When we had got suitable distance from the house he said to me, "heavy tidings!" I replied that I was prepared to hear it, and hoped God would give me grace to bear it in the spirit of Him, who, when he was reviled, reviled not again. I well understood the design of the enemy this morning. I have had so many skirmishes that I can always tell whether I am going to have an open-field

fight, or Indian play. This morning I had harnessed myself for the battle, and had my old Jerusalem blade in good order, and felt confident that if I got an open-field-fight, altho' the enemy was in number at least ten to one, I should come off more than conqueror through him that loved me. I was not, however, permitted to speak for myself; but after two high priests had gone through the business of the day, I rose and remarked that I wished to let the people know the cause why I was not asked to preach; which was, that the Baptists in the old states had formed what was called the A. B. H. M. Soc'y, for the purpose of spreading the gospel more extensively in the west, and aiding feeble churches by supplying them with regular Baptists preachers, who would devote their whole time to the Ministry of the word; that I was one who was going to and fro through the earth, preaching the gospel to every creature, and receiving aid from said Society, and that for this cause I was not allowed the liberty of preaching to them to-day. I preached that night and several of the members attended, which I understood was considered the mark of division. Some of the members requested me to organize them into a separate church, but I requested them to be patient awhile.—The anti party said that those whom I had baptized must be baptised again; but the baptized said they would suffer exclusion before they would submit to such laws. On Lords-day there was a very large audience.

I have an appointment in this deluded settlement for the purpose of explaining the nature and design of the A. B. H. M. Society. How very different was my situation at the above meeting from that at New Hope church the previous Lords-day, where I held a four day's meeting. Sinners were converted and many more were anxious. During the meeting I baptized fifteen souls. The church rejoiced that I had received aid from you to enable me to do them service, as they lived 40 miles from me, and were not able to obtain preaching any other way. They contributed five dollars.

You thus see how much sound Baptist ministers are needed here, and how much of the wisdom of the serpent, and the innocence of the dove are needed in order to war a good warfare.

My faith and confidence stand pledged for the faithful performance of duty obligatory on me as the servant of God. All the reward I ask is, that my family may live, while the great object of my mission is, that sinners

may be saved and the cause of my Lord and Master advanced in the world.

Extract from the History of the U. States, by the Rev. Charles A. Goodrich.

"The first Baptist Church in America was formed at Providence in 1639. Their sentiment spreading into Massachusetts, in 1651, the General Court passed a law against them, inflicting banishment for persisting in the promulgation of their doctrines. In 1656, the Quakers making their appearance in Massachusetts, the Legislature of that Colony passed severe laws against them. No master of a vessel was allowed to bring any one of this sect into its jurisdiction, on penalty of *One Hundred Pounds*. Other still severe penalties were inflicted upon them in 1657, such as cutting their ears, & boring their tongues with a hot Iron, &c. They were at length banished on pain of death, and four refusing to go, were *Executed* in 1659."

As this book has been much used in our School; and to show that this same persecuting spirit still exists in this country, we will give the remarks of this *pious author* on the above. He says,

"The conduct of the leaders of these sects (*Baptists and Quakers*) was often calculated, and no doubt designed, to provoke persecution. They sought improper occasions to inculcate their peculiar tenets—departed unnecessarily from the decencies of social intercourse, and rudely inveighed against established and cherished opinions. In this way the peace of the Colonies was disturbed, and that unanimity of religious sentiment which had hitherto existed, was broken."

Gambling for the benefit of the "Lord's Treasury."

The Editors of the N. Y. Journal of Commerce offer to bet \$100, that they have fifty more yearly advertisers than the Gazette, & another \$100, that they issue daily, one thousand more copies of the Journal, than is issued of the Gazette, *the monies to be paid to the Am. Bible Society*. I do really believe that some of the professors of the present day would think they were doing God service by robbing an *unbeliever* on the High-way, if they put the proceeds into, what they call, "the Lord's Treasury." W.

NEW AGENT.

Elder, Alexander H. Bennet, Scmerville, Fauquiere County, Va.—is appointed Agent for the Signs of the Times.

SIGNS



TIMES.

VOL. I. No. 14,

\$1 PER ANNUM.

DEVOTED EXCLUSIVELY TO THE BAPTIST CAUSE.

PUBLISHED SEMI-MONTHLY, BY AN ASSOCIATION OF BRETHREN.

NEW-VERNON, N. Y., JUNE 5, 1833.

GILBERT BEEBE, EDITOR.

All communications during the absence of the Editor, are to be addressed to "The Signs of the Times." Care of L. L. Vail, Esq. Goshen, Or. Co., N. Y.

An Address to the Mayo Baptist Association, in the State of North Carolina. and to all the Sister Associations with whom she corresponds. (By JAMES OUSBOURN, V. D. M.) of Baltimore.

[Concluded.]

And the way that it is done, is by quackery, artifice, and deception. Such as trying to scare and terrify; and so to frighten or force them into what they call religion, and into a belief that they are in soul troubled, and that they have it in their power to come to Christ, and to believe in him to the salvation of their souls; and that as Christ died for all, and every body, and also done every thing that he can do in the business of men's salvation, so now it rests at their option—whether they will go to heaven or not; and if they choose now to come and accept of Christ, well and good, but if not, they may stay away, and go to hell.

By such kind of quackery and delusion as this, many get greatly alarmed and terrified, and thrown into great agitation of mind and body; and while in this agitated state, they groan, and sigh, and weep, and pretend to want to see Jesus, and to go to heaven, &c. They are then called upon to come forward, and be prayed for by the preachers; for preachers, even carnal preachers, are at the head of this strange hubbub, and mock devotion. And so soon as ever prayers are over, singing is introduced; and as this increases the excitement and confusion, to shaking of hands they go; when lo! all on a sudden, some one or more, commences hollowing, shouting, and screaming, as though some strange thing had happened unto them;—whereas it is nothing else but the powerful

struggles of old nature, roused into this agitated state by the clamorous and extravagant speeches, and enthusiastical exhibitions made by the preachers.

The people's feelings being now worked up to such a surprising state of excitement, they bawl, and scream, and tear, and rave, & leap, and jump, and fall down, in so irreverent a manner, that a true sober minded man of God would be ready to think the people were all under the influence of Baal's prophets, concerning whom it is written, that *they leaped upon the altar which was made. And it came to pass at noon, that Elijah mocked them, and said, cry aloud. And they cried aloud, and cut themselves.*—Kings, xviii, 26, 27, 28.

These wild extravagances, and irreverent manners amongst us, go by the name of religion, and the great, and good, and blessed work of God; and they are made to sound aloud, and to spread wide, thro' the medium of what is called religious newspapers. Such are the frightful effects of a *false light*, in a dark day.

Now in this affair, little or no due regard is had to divine truth, and the honor of God, or to the office work of the Spirit; nor any distinction made between the cries of faith, and the cries of nature; the groans of a soul in spiritual travail, and the hideous bellowing of a person under the influence of delusion. Errors, deception, confusion, and noise, from the scenery.

If this is not a cheat, if this is not mock worship, and if these things are not the native, and legitimate effects of the present *false light*; and if many of those persons who are so deeply engaged in these things, are not a sort of religious infidels, or of the anti-christian party; the religious world, as it is called, is at full liberty to *make us liars, and our speech nothing worth.*—Job xxiv, 25.

But we believe that the things above glanced at, are the native fruits and effects of the *false light* of the day in which we live.—

And yet at the same time we verily believe, and have sufficient ground so to believe, that by this kind of work, this dreadful fraud, thousands of our fellow creatures, within these twelve or thirteen months, have been proselyted, and baptized, and added to what is called the Baptist Church. And this is called a day of *great light*; but we would again say that it is a day of *false light*, which false light will yet increase more and more, and by it the anti-christian party shall be led away, further and further from God, and from divine truth, and from the Saints of the Lord; and we are told that *deceivers shall wax worse and worse, deceiving and being deceived.*

We are informed that in old times, men were *mad upon their idols*, Jer. 1. 39. And in these times, people are running after a *false light* like mad men; and the pranks played, and the wonders performed, and the many proselytes made under the influence of this *false light*, are great to amazement! Under the influence of it, men rob God, mock God, and insult God, and their hearts harden under it; and hence they delight in an error, and are satisfied with a delusion, and are happy in a deception. And under the same influence, they cheat the souls of their fellow creatures, by telling them that it is gospel light, and that God is doing wonders by it; but we believe this is wrong, for we judge it to be a *false light* and not the light of the gospel. And to say that Zion is now in a good case, and happy, and in peace, and in a flourishing state, under all the present delusion, and confusion, and errors, and mistakes, and extravagances, and outrages, is as correct as to say that *Christ is the minister of sin.*

We grant that many people think and talk much about the prosperity of Zion at this time; and if outward prosperity be the thing intended by it, we have no special objection to the sentiment; for we know that religion is going along in silver slippers, as good Mr. Bunyan observes, and the world appears well pleased with its movement and progress; and as to carnal professors, they are highly delighted with the order of the day and at least it is to them, to see the prosperous state of things. But although there be such prosperity, and altho' religious societies increase and prosper; yet, these things alone do not decidedly prove the point in hand, to wit: that Zion is now in a state of Spiritual Prosperity. And so sure as God's word is true, and the faith, and evangelical exercises of the deeply taught, and greatly tried

saints of the Lord can be relied on for testimony in this case, Zion is not now in a state of *Spiritual Prosperity*; but contrary wise, in a *low beclouded condition*; and the clouds about her, are clouds of errors, lies, and delusions, and religious mockery; and what is deemed to her *inward prosperity*, is a false peace, a false joy, a false confidence, and a false light.

Zion's spiritual things, spiritual glories, spiritual beauties, and sweet perfumes, divine odors, choice clusters, rich dainties, cheering cordials, and refreshing fragrances, are not known, or felt, or seen, or understood by carnal men and graceless professors. They may frisk about the shell, and buzz round the shadow, and make a mighty do about outward prosperity, and of the high esteem the church is in with the world, and of the rapid progress that is now making amongst religious societies, &c.: but *not one of them* can see the kernel, or feel the substance, or understand Zion's inward prosperity. Zion is "a garden enclosed, a spring shut up, a fountain sealed;" and hid she is, in her real glory & beauty, from every mortal on earth who is destitute of divine life. And hundreds and thousands of professors at the present time, are muttering something about Zion, and about her enlargement and prosperity, who know no more about her true spiritual character, and her inward glories and beauties, than we know about the inhabitants of the moon: and yet their testimony is taken, & considered of vast weight and importance in favor of Zion's prosperity. And this testimony is just as good, and as safe to rely on in this case, as is a merchant's *false capital* in a way of commerce.

So far is it from Zion being at this time in a prosperous state and condition, that she cannot so much as breathe free, or sing for joy of heart, under the *false light* and the many corruptions which of late have broken in upon her. She longs for more pure air, and a clearer atmosphere than she is now in. It is said in scripture that Christ's kingdom, or Zion, is *not of this world*. That is, she is not carnal as is this world, nor is she of the same spirit as is the world, nor in league with the world, nor of the same views with the world, nor under the same guidance, & influence, and laws, and rules, and regulations, as is this world. But she is from above, and born of God, and is spiritual, and justified from all things, and in union with the Lord of life and glory, and guided by the Holy Ghost, and under the influence of the gospel of Christ, and is a mysterious princ

pality, and hid in God, and is not seen, known, loved, or esteemed, by this world, or by the anti-christian party, be they who they may. But contrary wise; she by this world, is hated, and despised, and rejected, and persecuted, and reproached; and the more happy she is in the Lord, and in the truth of the gospel; and the more glorious she appears, and the wider her borders become, the higher is the enmity of the world and graceless men raised against her.

But between the world and what is now called the church, we neither see or hear but little, if any thing, of the above disparity; so far from it, that they appear confederate, and to help each other: the church teacheth such doctrines as the world approves of, and in return, the world comes forward and furnisheth the Church with countenance, influence, and money, in order that she may be enabled to establish and carry into effect, such plans, & schemes, and projects, as shall best suit, please, amuse, and gratify, both the one and the other; and also that it may be made to appear, that it will soon be *all church and no world*. Perhaps there is not a project now on foot under the name of religion, but what the world is as well pleased with, as are those who call themselves of the holy seed, and who "swear by the name of the Lord, and make mention of the God of Israel, but not in truth, nor in righteousness."—Isa. xlviii, 1. But things would not be so, if the true church of Christ was now under *gospel prosperity*, as some say she is; and they say so, and think so, I presume, on the account of the great rejoicing in the camp of Israel; not being aware, that as the carnal Israelites anciently could and did *rejoice in a thing of nought*, Amos, vi, 13, so carnal Israelites can and do now rejoice in a thing of nought, and in a false light, and in a false spirit, and in a false confidence, and in an empty show. But if the church of Christ was now under *gospel prosperity*, true and clear light would shine forth from the Mount of God on the minds of men with *distinguished brightness*, and with *peculiar warmth*; so that the deepest taught, and the most experimental saints, should be able without hesitation to know, to say, and to be persuaded in their minds, that the glory of the Lord had risen upon them, and under this bright and warm shining forth of the Lord, they will "spring up as among the grass, and as willows by the water course."—Isa. xlv, 4. New discoveries also would then be made, and fresh scenes opened to them by the spirit of God, in the various departments of the glorious gospel system

which would greatly exhilarate their souls, and confirm them more & more in the Lord's methods of grace, and in the evangelical doctrines of Christ and his Apostles; and at the same time, give them an utter disgust to every thing short of divine truth in its purity, in the business of salvation.

But, brethren, this is far from being the case with us at present, that there is a manifest *suspension* of this sort of *light & warmth*; and the well taught saints of God are bewailing the real darkness which at this time is hanging over the church of Christ, and the great want of divine enjoyment in the soul, and the cold and lifeless state of true and genuine religion, and how little the present times resemble ancient days, when the candle of the Lord shone round about them, and when they went up to the house of the Lord in company, and in peace among themselves, and the true bread of life was broken to them, and they all sung one song, and rejoiced in the same truth, and contended for it with one heart and voice. These are things I say, over which the sons and daughters of Zion wail with bitter wailing, instead of viewing themselves in a state of prosperity. They see how greatly darkness and corruptions are increasing, and what a man-pleasing spirit prevails, and what efforts are made to accommodate all religious affairs to the views and appetites of every body, and how little regard is paid to *revealed truth*, and to the *root of the matter*. These things, brethren, are plain to be seen, and those who see them, can but bewail the low and beclouded state of Zion. That there is at this time a great talk about religion, and that many people are making a mighty to do, and a strange noise, and a surprising parade, and a remarkable outside show, we readily grant: and so we likewise grant did the carnal Israelites, when they got young Saul upon the throne; and yet at the same time, we must grant that the God of their fathers gave them this king in his anger, and took him away in his wrath. And as in that instance, the Israelites rejoiced in their pride, and in a thing of nought, & in a mere empty show, and in a sad delusion, for they thought they had got God's blessing, but it turned out to be his curse: so likewise it may turn out in the same manner in the present instance, for carnal Israelites are now glorying in appearance, and walking in the light of their own fire, and saying that they are *warm for they have seen the fire*.—Isa. xlv, 16.

Not a little of this sort of work is now going on in the world; and no man with the

root of the matter in him, and who has been taught by the spirit of the Lord to know right from wrong, light from darkness, truth from error, reality from delusion, gospel from law, and a saint of God from a graceless professor would never pretend to deny it. But then, all this great show of things, and noise, and errors, and blind zeal, and false devotion, are so far from proving the church of Christ to be under *gospel prosperity*, that they plainly declare unto us that the contrary is the fact, and we can but mourn and bewail the sad appearance of things.

But again. If the church of Christ was now under *Gospel prosperity*, pure truth, and the most evangelical doctrines of the gospel, would be brought forward by men with more than usual perspicuity; and also with zeal & ardor of soul quite out of the common way; and be proven, and vindicated, and insisted on, and laid down as one of the lines of demarcation by which to judge of a person's standing before God. Not that this evangelical doctrine of the gospel would be thus insisted on as a mere dogma, or quiescent theory, but as that which must be known, and felt, and enjoyed in the heart, and there received with the broad seal of God to it, and confirmed in the person by the testimony of Holy Ghost, and a life and conversation answerable thereunto. Yes, gospel truth would then be the pleasing theme of the day; because, in it, God's honor, and the conversion of sinners, and the edification and comfort of the Saints, are involved. It is in the truth as it shines in the face of Christ, that the eternal God appears glorious in the eyes of the inhabitants of Zion; and it is by truth he makes himself known to poor sinners, and in the same way he builds up his church. And hence it is said, that "when the Lord shall build up Zion, he shall appear in his glory." So that if the church of Christ was now under *gospel prosperity*, divine truth, as well as divine light, would shine forth in all its oriental glory and sweetness, and be seen under advantages peculiar to such a state of *prosperity*.

Whereas, instead of this being the case now, the reverse is the fact; for a departure from the truth as it is in Jesus, and the evangelical doctrines of the gospel, and a keeping back part of the price for fear of giving offence, and crying peace, peace, where God has not spoken peace, and trying to please men, and seeking honor one with another, and perverting the gospel, and darkening counsel with words without knowledge, are the characteristics of this day of general pro-

fession. The plan pursued at this time in preaching what is called the gospel, is to manage all matters so as not to offend saint or sinner, the nominal professor or the arch hypocrite, the doctor of divinity or his pupil. And in order to come up to this mark, we may be sure that the galling doctrine of election and predestination, and the union of Christ and his church, and controversial points, must be all let alone; and something soft, and smooth, and pleasing to every body, must be advanced, and the natural passions of men and woman wrought on, and people told how much they can do by way of converting and saving their own souls, must be attended to without fail. And these things followed up with a good deal of glee, produce a most copious crop generally, and the men engaged in it, call it the *marcellous work of God*; but the scriptures call it *turning things upside down*; and we may call it the *anti-christian order of things*; and the Lord keep us from such things, for we need not expect Zion to prosper under such circumstances. To depart from divine truth, is to revolt from the God of truth; and to introduce errors and unscriptural practices, is a libel on the Bible.—The church of Christ must and will prosper and grow, let the anti-christian party say & do as they may; but when ever this takes place to any considerable extent, we shall find religious matters conducted in a very different way to what now they are, and the glorious doctrines of the gospel viewed and treated in a much more respectful manner than they are now.

But once more. If the church of Christ was now under *gospel prosperity*, we should see that prosperity produce extraordinary contrition of soul, and meekness of spirit, & humility of mind, and gratitude of heart, and inward peace and love in those who are the living branches in Christ, the true vine. It would also produce in them a surprising death to this world, and to errors and delusions of every sort and kind, and a very great cautiousness of what doctrine they heard & received. It likewise would bring about a special familiarity with Christ, so that saints would draw near to him, and make free with him, and ask of him great things, and to them he would shew great and mighty things which they knew not before.—Jer. xxxiii, 3. Their faith would also be lively and strong, insomuch that there would be a resting of their souls on divine faithfulness, and a daily living on Christ and his promises, by which they would be savory in their conversation and heavenly in their minds.

Now although the above things are some of the sure *signs and evidences* of the church of Christ being under *gospel prosperity*; yet so sure as there is a righteous God, these *signs and evidences* are not now in a general way, to be found, no not even amongst the saints of the Lord. And I believe from my soul, from what I see, and hear and know, in my extensive travels from state to state, from country to country, from city to city, from association to association, from church to church, and from household, to household, that there are in the world, thousands, and tens of thousands of professors of religion, who know nothing about the above *divine signs and evidences*.

Nay, more than this, and worse than this if worse can be. At present there is clearly manifested by professors, an uncommon thirst for popularity and to cut a figure in the world, and to appear important in the eyes of men; and in order to gain these points, a vast deal of craft, and artifice, and shuffling work, and carnal courtesy is made use of; and almost every mean and petty course is resorted to, to get money from people in order to keep up what they call the prosperity of the church; for a false prosperity can be maintained by money, or any carnal means, the same as *gospel prosperity* can be continued by means of fresh communication from the Lord of Hosts. I for some years past have closely watched professing men and women, so see if I in a general way could discover in them those blessed and sure *signs and evidences*, which of pure necessity are the consequences of the church of Christ being under *gospel prosperity*; but I solemnly protest before the Lord, that I as yet have not found them; & I fear in most instances there is a total want of them. And I doubt not but I shall be quite safe in saying, that even among those who in deed and in truth, love, and fear, and serve the Lord, and have so done for many years; forty-nine of them out of fifty, are bewailing their barrenness of soul, and the want of life, and love, and comfort, and faith, and the dreadful darkness of the day in which we live, and the sad departure from plain truth and the simplicity of the gospel. I also on the other hand, am free to confess, that in those instances, and amongst those people, where *light* and *life* and *joy*, have appeared, they have stood connected with such things, and the professors of them have been under such circumstances, that I have been intuitively led to think and to fear, that this their *light*, and *life*, and *joy*, have been of the same spurious kind as we read of in these verses:

"They received the word with joy and for a while believed, but in the time of temptation fell away." And the foolish said unto the wise, give us of your oil; for our lamps are gone out." "I know thy works, that thou hast a name that thou livest, and art dead."—Luke viii, 13; Matt. xxv, 8; Rev. iii, 1.

I am as sure as I am of my personal existence, that rejoicing in a thing of nought, & in a false light; and being influenced by a blind zeal, and an empty shew; and being enthusiastically carried away with the mere shadow and appearances of things; is as much the character of this day of great profession, as gallantry, vanity, and pride, was the character of the kingdom of Saul. And almost every thing around us in a religious point of view, serves to confirm me in my belief; & what follows, is one of those things, namely, —it is clear and evident to every spiritual minded and discerning person, that those very saints who are by the spirit of God the most deeply taught in the gospel, and are the most experimental in soul, and the most sound in the doctrine of Christ; are as much, and more, opposed to the greater part of the doctrines taught in the pulpits at this time, and also to the various things now going on under the name of religion, than are the generality of worldly men, and mere empty professors. But be assured, brethren, that the reverse of this would be the fact, if so be the church of Christ was now under *gospel prosperity*; for such a state of prosperity would so clearly demonstrate itself to be from heaven, and the effects of it on the minds of saints and sinners, would be so glorious and divine, that those saints thus deeply taught in the gospel and who are the most experimental in soul, and the most sound and clear in the doctrine of Christ, would find no difficulty in determining whether the prosperity was from heaven or of men. But as now it is, and as things are at present conducted, these very spiritual, and discerning, and well taught saints, stand in doubt of the reality of what is now commonly called *light, power, and prosperity*.

* And this doubt will and must remain with them, so long as they see the good old way so sadly forsaken, and divine truth given up, & the precious gospel mangled, and the honor of God neglected, and the doctrine of Christ and his Apostles departed from. They also see to their grief, how much the office-work of the Spirit, the whispers of immortal love, the gentle touches of sovereign grace, the sweet breathings of divine mercy, and the

benign operations of the Holy Ghost, are out of date at present; and in their room, raising strange excitements in the minds of people by noise, bustle, tumult, singing, and shaking of hands, are attended to with ardor & zeal. Sad proofs these are of Zion's prosperity.

But again. If the church of Christ was now under *gospel prosperity*, such an experimental knowledge of the doctrines of grace, and such clear and distinct views of their beauty, and glory, and importance, and connection one with another, would be given to the saints, that they would be considered the special points by which it should be determined, who and what sort of people, and under what kind of exercises of mind, should be received into church fellowship. And thus by having a regard to points of doctrine, & to a sound-experienced heart, in receiving members into churches; persons so received, would in a very general way, be found to be *lively stones*, people taught of the Lord to know themselves and God; and to know the truth as it is in Jesus, and to love and approve of this truth; and to see that by this same truth they were made free, and that without this truth there was no peace here, or salvation hereafter for their souls. Proceeding in this way, the churches would be composed of men of truth, and lovers of truth, and men valiant for truth; and such men as these would be sure to have a marked regard to what doctrines was taught in the pulpit, and what sort of men and societies they had fellowship with.

But this course is not pursued in our day. Such a thirst for proselyting people to sects, and parties, and denominations, is now felt; and such an uncommon anxiety to bring a great number of members into churches, exists in the bosoms of most people, that it is but little regarded what men believe, so as they are willing to join churches, and are willing to give their money to help support the different societies and interests in the world, under the name of religion.

In reference to our own denomination, it is a fact, and a serious fact, that in not a few of the churches, so little regard is paid to the doctrines of grace and sound speech which cannot be condemned, that people under almost any sort of a belief, or even no belief at all, can gain admittance; if so be they will stoop to baptism by immersion. Indeed, divine truth received and believed in, and the doctrines of grace known and acknowledged, form not the base on which many of these churches receive persons into their connection; but baptism is the main point on which

all turns. And hence in such connections, almost every essential truth composing the gospel system, is by one or the other of them denied, and treated with scorn and contempt. And on the other hand, almost every error composing the anti-christian church, is received and believed in by the same carnal members; and such members, of whatever denomination they may be, we with propriety call the *anti-christian flatterers*, which flatterers have always more or less been a pest and a torment to the true church of Christ; and this is the case now, and not a little hath the truth suffered by them, and by them not a little have the saints been annoyed.

Brethren! from what has been already said, you may see that this is a time to mourn and to weep for the afflictions of gospel Zion, for she is in tears and the anti-christian flatterers are in triumph. As did their fathers so do they, for they *rejoice in a thing of nought, and kindle a fire, and compass themselves about the sparks, and walk in the light of their fire, and in the sparks of their own kindling.*—Amos vi, 13; Isa. l, 11. Of old, marrying *strange woman*, was an offence to the Lord of Hosts, and yet the princes and the rulers of the people were the chief in this trespass. And so now, men are uniting themselves to *strange societies*, and the leaders of the people are chief in this new system of things.—Are not these things so? Are not strange connections formed in our day, out of which cometh forth the *cockatrice*, or something that hisses and stings people? And is there not a false fire kindled in the midst of us, in which fire many people walk and say they are warm for they have seen the fire? Has not the ancient gold, of the Gospel become dim of late? And is not the most fine gold changed for that which is not good, even for base metal? Do you not see these things, my brethren, and do you not mourn on the account of things? Yes, I know ye mourn for the affliction of Joseph! for ye are men of truth!—ye are men of God!

Zion in an especial manner, hath at this time a peremptory claim on your ardor, zeal, and fortitude, for she is in the midst of anti-christian flatterers; and perilous times are at hand, and men are fast diverging from truth divine, and Zion is going into a night of *tre-mendous darkness*, and the signs and symptoms of it, stare us full in the face. The progress which Satan is now making in the world, by way of advancing his interest, is seen but by a very few, owing to his carrying on his schemes under a garb of religion. This new suit of his, seems to answer

his purpose well. By this dress, and clothing all his ministers with the same, his design is to bring on a universal COALITION; & in order to accomplish this object, he acts craftily, for he by degrees, infuses into the minds of all his ministering servants, the propriety and great necessity at this time of imbibing, nursing, and indulging a spirit of candor in all matters of religion. And hence if one will yield a little, and another a little, all religious parties may come together as one band, and love as brethren, and all *camp out together*, and all be engaged in one and the same great and good cause. Party zeal and contentions about doctrines, says Satan, must give place to charity and christian candor. As if in plain words he should give out orders thus: "No minister of mine, of whatever denomination he may be, shall be any way tenacious about points of doctrine, but shall endeavor all he can to get people to interest themselves in my great cause, namely in compassing sea and land to make proselytes, and to fill the world with religion and religious zeal and religion which will answer my purpose as well as theirs. I also would have all my trusty servants impressed with the great utility of introducing as many new plans, systems, schemes, methods, projects, devices, societies, and weekly and monthly publications, as will best suit the times, and answer the purpose of bringing all denominations of religious people to see the expediency of being of one heart and one voice."

Now whether there are any of these sort of things going on amongst us, and whether Satan is in any way successful in carrying on his devices in this his new suit, you may partly judge from what you see and hear,— But I may venture again to say, that there are but few among us that can tell what deep deception is couched in the above Satanic veil; for as it hath the appearance of true religion, and of things commendable and praiseworthy; the general received opinion is, that the whole is of the Lord, and the people engaged in it are on safe ground, and those who view the matter in a different point of light, and who have their fears whether it is all of the Lord or not, are thought by some to be fighting against God, if they do but in the least express their fears of the whole affair.

These things, brethren, are become very alarming; and as *right hearted* men are scarce in these perilous times, it stands you in hand to be vigilant, and to take to yourselves the whole armor of God, and in it to stand firm in your lot, and there to sound an alarm, and to contend for the faith once de-

livered to the saints. And because in this matter I find you are bent on acquitting yourselves like men, I am the more bold towards you, and can say that I wish you good speed in a good cause. I likewise wish you great joy in the field of labor where the Lord of Hosts hath placed some of you; and I hope you will never become ashamed of the gospel of Christ, for it is the power of God to salvation to every one that believeth. Press on therefore, in your Master's cause, and tarry not in all the plain, for as God is for you who can be against you? Be sure you keep no part of the gospel back on the account of its being under reproach. I therefore would exhort you all to continue in the doctrine that ye have been taught by the spirit of God, and be not afraid of the testimony of Christ Jesus our Lord, but study to show yourselves approved unto God, as workmen that need not to be ashamed, rightly divining the word of truth. But the vain babblings, and idle disputings, and unscriptural schemes and inventions of the day, shun, and cleave to God and truth with full purpose of heart. And when you go forth to sow the gospel seed, sow it in love and affection, in prayer and in tears, and with a marked regard to the honor of God, who by the mouth of his servant David, saith—*They that sow in tears shall reap in joy.*

From these words we may learn that the gospel seed is not to be sown in vain, but to answer the end designed by him in whose service we are, and that end is the salvation of the mystical body of Christ, the fulness of him that filleth all in all. And sowing this precious seed is a good and honorable work, and blessed are those whom God hath designed to employ in this service; and in this service some of you are employed, and my hope is that you will continue to act with marked honor and fidelity in so noble a cause and also use all diligence to live in unity and peace among yourselves, for we are told that it is *good and pleasant for brethren to dwell together in unity*; seek therefore for the unity of the Spirit, and for peace and quietness as becometh saints. It is said *when the churches had rest they multiplied*; not with false professors, or with men of corrupt principles, as is the case in our day; but with men of grace, men of truth, men of sound minds, and who could give a reason of the hope that was in them, and on what it was founded, and what it waited for, and expected. It likewise is said that at the time the churches had rest, the saints *continued daily in the Temple, with one accord.* Try then to keep together with one accord, one in heart, one in

judgment, one in faith, one in hope, and one in all matters that tend to gospel peace and concord.

Christ prayed that his disciples might be one, John xvii, 21 ; and you must pray for the same thing, and then try hard to keep together as one, and to act as one so that it may evidently appear that the *multitude of you that believe, are of one heart and of one soul*, as were those we read of in Acts iv, 32 ; and thus being one, and in peace among yourselves, ye shall look like a *company of horses in Pharaoh's Chariot*. And in order that this gospel peace and unity may continue, you must endeavor to shun such people, and things that may in anywise create divisions and animosities, for these things are as bitter as the waters of Marah, and are calculated to destroy all unity, peace, love, and concord. David the King once said, "Woe is me, that I sojourn in Mesech, and that I dwell in the tents of Kedar."—Psa. cxx, 5. This saint of the Lord found it not to be good and profitable to be in the midst of evil and bitter contentions, and with men of discord, and yet in the next verse he says that his soul had long dwelt with him that hated peace. True christian men and women are not at home in such places and with such people ; they want to be of *one accord* praising the Lord, and *speaking of the glory of his Kingdom, and talking of his power*, Acts ii, 46 ; Psa. cxlv. 11.

Think on these things, brethren, and the Lord give you good understanding in them all, and also make you as wise as serpents and as harmless as doves in this day of false peace, and false devotion, and false profession. Be sure to adhere to sound doctrine, & to the plain truth as it is in Jesus, and to the honor of God, and to a life answerable to the Gospel of Christ the Lord. You see on one hand, what vain contentions, and wranglings, and divisions, there are at this time in the religious world ; and on the other hand, what efforts are made to set up, and to establish, and to diffuse far and near, *another gospel* ; a gospel contrived and carried into effect by artifice, flattery, and delusion. But although these things are so, and you can see them yet still the Lord hath *a few names even in Sardis, which have not defiled their garments*, Rev. iii, 4, with the errors, and delusions, and darness, and corruptions of the age in which we live : and these are called *Lord's hidden ones* ; hid in covenant, hid in Christ, hid in the gospel, and hid from all carnal men, and from the whole tribe of false professors, and proselytes of our time.

But although these hidden ones are said to be but few, *a few names in Sardis*, yet they are greatly beloved of the Lord, and are near and dear to him, and precious in his sight ; and in them he will be glorified, and by them honored and praised, even now in this dark and beclouded day. In this, brethren, let us rejoice and be exceeding glad, and may this gladness be felt and found by you all when your Association is next in session ; and may all that you do be to the glory of God, and to the praise of his grace *wherein he hath abounded towards you in all wisdom and prudence*. And be ye sure to let your praise in the gospel be in all the churches of Christ, so that your faith to Godward be spread abroad, and ye be examples to all that believe in the Lord who raiseth the dead and quickeneth whom he will.

And now I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

From the Cross.

HOW MINISTERS BURY THEIR TALENTS.

A minister of the Gospel may bury his talent, by not bringing out prominently to view all the great doctrines and duties of our religion.

As there is a spirit of *Religious Radicalism* prevailing extensively ; and as the cry of "exclusiveness," "intolerance" and "bigotry" is raised against the advocates of vital godliness ; is it strange that some should fear to carry out their principles with unfaltering step ? As there are so many attempts to misrepresent and caricature the essential doctrines of christianity, there is a strong temptation to soften them down to the liking of corrupt men to pass over the most offensive ; and to dwell upon topics that are more pleasing.

Even when the minister intends to preach truth ; and to explain and apply the different branches of christian duty, is it never done with a trembling heart ? Though he would not, for his right hand, corrupt the gospel : yet, through fear of offending some, whose influence is great, and from whom he has received many favors, does he not "give the trumpet an uncertain sound ?"—Does he draw the burnished and glittering arrows of Jehovah's quiver, and send them forth with such directness of aim, as that they penetrate the heart ?

Or rather, do none try to make their discourses pleasing to the unsanctified heart, by the wisdom of words, the elegance of their

tropes and figures, and the trappings of a sickly eloquence? And when they pour-tray the guilt of sin, the terrors of God's law, or the deceptions of the hypocrite, do they not introduce something which takes off the whole edge of the truth declared? Something perhaps is said, which leaves the impression on the minds of the audience that the preacher is speaking about other people—some dreadful sinners in other parts of the world!

O how often are the friends of piety distressed to hear ministers destroy the influence of a powerful discourse, by smoothing away its sharp points, with "Brethren, we are persuaded better things of you, even things which accompany salvation, though we thus speak,"—instead of urging the truth home upon the conscience of each, with application of Nathan to David, "Thou art the man!"

Thus, do not some bury talent, through fear of offending the men of the world? And by preaching *even the truth*, do they not "sow pillows under our arm-holes," rivet the chains of spiritual slumbers; and bind men more closely in the bands of their captivity? How ought every ambassador of Christ, therefore to be solicitous, lest the fear of man should bring a snare, and cause him to be unfaithful! Is there not greater reason to be explicit, in the enunciation of Scriptural doctrines, when there is such a spirit of hostility engaged for their overthrow? And is it not probable, that many will be turned away from the faith, and "spoiled through philosophy and vain deceit, after the rudiments of men, and not after the Christ," unless the ministers of righteousness stand forth as mighty men in their defence? And who of them can bear the frown of their Judge, in the coming day, if through fear of unpleasant consequences, they bury their talent, and prove like the standard-bearer that fainteth?

Barstow's Sermons.

COMMUNICATIONS.

FOR THE SIGNS OF THE TIMES.

BROTHER BEEBE:—When I take a view of the present order of religion, both in city and country, I find the greater part of its professors to be more zealous for the traditions of men, than for the Commandments of God. I find by observation that they very much resemble the ancient Pharisees, who made void the law of God by their traditions. This is evidently proved by the great falling from sound principles of Bible Doctrine, to false and blasphemous sentiments of human imag-

inations. Where are the bold, faithful, and resolute asserters of God's glory—the honors of his Sovereign grace? Have they deserted our shores and taken their flight to some unknown region? It would appear so from the great scarceness of Bible Preaching, and Bible Doctrine in our city at present. It almost resembles the ancient city of Athens, wholly given up to idolatry, superstition and witch-craft. They have an inscription printed in large Capitals, *To the unknown God*. But him they do not worship—seeing they have the Great Goddess Diana, who is better seen and easily worshiped than the God of Heaven, for his worshipers are those who worship in spirit and in truth. Therefore I do fully believe that God is shaking not only the earthly kingdom of men, but also the professing church of Christ, and those Silver & Golden God worshipers are the very men which formerly dwelt under the roof of the gospel church, concealed under a mask of hypocrisy, which hath at last become unmasked and now appear in their own characters. You know that the Heathen makes an image, and then worships it—so it is at present, they have made Temperance and Tract Societies, Sunday Schools, and Missionary Boards, and Theological Seminaries, and they say "these be thy God's O Israel which bringeth up out of Egypt,"—come sacrifice, say they, "bring hither your Silver and Gold, and ye shall not only offer divine homage to them but by this means ye shall enrich your Gods whereby they shall become strong enough ere long to save the whole world." This Sir, is the Heathenism in our city and country at the present day. Therefore seeing our Heathens have come out in their true character at last, it is a prominent sign that the church of Christ will be more pure when God shall remove the idolators out of his Temple, and shall have established the true worship and worshippers therein. I would now ask those who are denominated *Baptists* the principle upon which they reject Infant Sprinkling? Is it not because there is neither example nor precept within the Bible? Yes and this is the reason why you reject it, and will not so much as commune with those who practice it. I would now ask such persons who discard Infant Sprinkling, upon the ground of its not being commanded by the head of the church, or by the Apostles whom he had chosen to set in order the Institutions of his Kingdom—I would ask them why they reject this practice and embrace many other things of equal magnitude for which they have no example or precept in the Bible?

Look at Infant Sabbath Schools, Tract Societies, Churches united with the world in a Temperance Society, Theological Seminaries, supported by all classes of men—a machine to which ye are looking, & from which ye are expecting an efficient ministry to supply the Heathen, and all the destitute regions of our, and foreign lands. Also the great Board of Missions erected as a foundation from which you expect the dissimulation of Gospel light, and liberty together with what is closely connected faith and repentance with its consummate end, eternal life. From whence are all these things, are they from Heaven or of men? Now reason within yourselves and say as the ancient Pharisees did.—If we shall say all these new inventions are from Heaven, he will demand some Scripture of us to prove it, and if we shall say they are of men; he will say why then do ye regard them,—is not the Bible a perfect standard? Therefore we will say they are very good though we have no specific command for them. Wo unto you Scribes, Pharisees, Hypocrites, who make void the Law of God, a transcript of his perfection, the grace of God a transcript of his unchangeable love, and the unalterable purposes of God by these self-invented traditions—except ye repent ye shall all likewise perish. For I testify unto every man that heareth the words of this book (the Bible) if any man shall add (either faith or practice, and say that they are of God, or for God,) God shall add unto such the plagues written therein.

G. WESTERVELT.

FOR THE SIGNS OF THE TIMES.

Warwick, May 19th, 1833.

Not on the Sabbath day, nor on the Lord's Holy-day, but the morning of the first day of the week, I take up my pen and embrace it as a second opportunity, to continue my remarks, on the subject of a *marriage* between Church and Congregation, *alias* Church and World; for the purpose of supporting the Ministers of the Gospel &c. I have already named the bond of this union, and the manner in which the ceremony is performed, viz:—the circulation of a subscription paper. One of the fruits is also given viz: *A sense of obligation on the part of the Church to please the Congregation.* Now a second consequence is *the church falls under the general influence and partial control of the Congregation, alias, the world, and so becomes conformed thereto.* The world is a stranger to the Spirit of Christ—but full of the spirit of Anti-christ. The church there-

fore becomes conformed to the image of Anti-christ in exact proportion to the influence and control exerted by the Congregation over the church. Hence there is commenced and carried on, a gradual transformation from the image of Christ to the image of the world, until the King's Daughter looks more like one of the Harlots of "the Mother of abomination," than she does like the little flock to whom is given the Kingdom. The evidence of this is seen in the splendid Meeting-house, splendidly ornamented inside and out, with splendid Chandeliers, Lamps and Carpets, and with a costly Bell must be hoisted into the Steeple, the tinkling of which, serves as an index to the sound heard from the pulpit. The preacher as I have before shown is the mouth-piece of the Congregation, not of the church, nor of the Lord. This gives the Congregation a double advantage: because they are not only allowed to speak in person as a body, and so threaten the church with a withdrawal of their support, if the church refuse to comply with their demands for fine things; but they have also the privilege of trumpeting their vanity and pride from the pulpit by means of the sounding brass and tinkling symbol which they have placed there. Is it according to the wisdom of God, I ask to expose the church to such temptations to depart from the simplicity of the gospel, and to be conformed to this world; contrary to Apostles exhortations, "be ye not conformed to this world but be ye transformed by the renewing of your minds" (from the world to Christ of course.)

A third consequence is: *the congregation must be admitted to church privileges.*—The worship of God, whether in public or private, is the peculiar privilege of the saints, as saith the Apostle, "Ye are a chosen generation, a royal priesthood, a peculiar people, that ye should show forth the praises of him who hath called you out of darkness into marvellous light."

So again the church is "a spiritual house to offer up spiritual sacrifices acceptable to God by Jesus Christ." But according to common custom where the church is *wedded* to the world—the congregation is set apart and literally consecrated to the work of performing that part of *Divine worship* called the *singing*. In some instances a choir of singers is trained to the business, and in this case the church worships God by *proxy*. In other instances some poor creature is hired or invited to lead, and the church falls in; and to finish the work, we frequently see some musical instrument, as a Base Viol, an

Organ and the like, added to constitute the band. This comes the nearest to Infant Baptism, of any thing I can think of among the Baptists: because nothing looks so much like letting natural creatures into the *pales of the church*. The Baptists won't teach their children to say prayers; but do not hesitate to teach grown people to say over a form of prayer in public. For example (now let's see how it will sound.) "Show pity Lord, Oh! Lord forgive." "Let a repenting rebel live" &c. Now when the *band* strikes these words, viz:

"Great God attend while *Zion* sings,
The joy that from thy presence springs."

How wonderfully we are struck with the correspondence between sense and sound (or rather want of correspondence.) Now "God is a Spirit, and they that worship him, must worship him in spirit." The worship must be spiritual in all its parts. The preaching must be spiritual, the praying must be spiritual, and the singing also; so the good Master says, "the words which I speak they are spirit and they are life," and Paul says "I pray with the *Spirit*, and will sing with the *Spirit*, and understanding also." The Lord loves purity; but hates corruption. And what can be more corrupt than the mixture of church and world, which now exists: and where does the fault lie? Principally with the Pastors and preachers, they flatter the world to get their money. The truth is hid for fear of giving offence and thus the church slumbers in her errors. Hence I say I admire the saying of Philo, that the "Elders will seek to edify the flock, and separate it more and more from the world." More of this hereafter, farewell.

G. VAN DUZER.

SIGNS OF THE TIMES.

NEW-VERNON, JUNE 5, 1833.

We expect in our next No., to be able to present to our readers, the proceedings of the meeting of the Particular Baptists of the Old School held at Pleasant Valley, Washington Co., Md. on the 20th ult.

"So two or three cities wandered unto one city, to drink water; but they were not satisfied." Amos iv Chap. 8.

The above passage of Scripture was forcibly brought to view, and wonderfully illustrated in a meeting held at Goshen, about a year ago, for the purpose of furthering the cause of Temperance. I should ere this

have noticed the proceedings of this meeting if there had been any channel thro' which I could have presented my views, as the principle part of the religious and political Newspapers of the day are under the influence and control of the popular Clergy. I have had no medium of communication. But as this obstacle is now removed, I shall notice some of the doings of the above named meeting, and in the mean time will have occasion to glance at some of their movements elsewhere. Now when the day for this great meeting had fully come there was devout men from the city of Newburgh, the city of Walden, the city of Montgomery, &c. which "wandered unto" the city of Goshen, "To drink water but they were not satisfied." The Committee being anxious that all things should be done in the best possible manner had made arrangements for the day by selecting aid from some of the mightiest men in the county to address the people on this all important occasion. The Scriptures inform us that Balak, the King of the Moabites, sent messengers unto the Prophet Balaam with the *rewards of divination* in their hand and the promise of being promoted unto very great honor, if he would curse the people Israel, Num. xxii. Now I would not say that this committee promised these Prophets employed on this occasion any rewards or promotions for their cursing the manufacturer, and vender of Ardent Spirits. But I do say if these Prophets had been as honest as Balaam, and had told the committee as he told Balak "all that the Lord speaketh that must I do," and that they could not "go beyond this commandment of the Lord,"—their anger would have been kindled against them as was Balak's against Balaam for not cursing Israel. The first of these Prophets that addressed the meeting, was loud and long in his denunciations against the manufacturer and vender of Ardent Spirits. He informed us that those who dealt in Ardent Spirits, were "*Dealers in human blood*," that "*they manufacture and vend this poison for gain*," & that their "*houses are the way of hell, going down to the chambers of death*." And in agreement with this I have an Address before me delivered at Pomfret Connecticut by the Rev. John Marsh which says, "That they (the manufacturers & vender) keep this monster alive: that their occupation is to poison the young and old; & that they do all this to get money of the wretched victims." I would ask these temperance Divines if they are not dealing out their poisonous doctrine (Arminian) to the young and the old expressly for the sake of gain? That is getting money of

their "wretched victims." If so, is it not giving the soul in exchange for money? We will leave it with those pious Divines to answer.

But let us hear Mr. Marsh once more, he says, "If there are some so hardened and dead to all the best interests of man as to persist, against the light of the age, in the business of making drunkards, let the *public indignation burn against them*, till they can no longer stand before its fires. Let a distillery be viewed as a Protestant would view the inquisition, where the racks, the tortures, and the fires consume the innocent. Let the Dram-shop be ranked, with the haunts of Counterfeiters, the depositories of stolen goods, and the retreats of thieves; and over its door let it be written, *the way to hell, leading down to chambers of death*. And as still further proof of the fanaticism of the day I will give a few more extracts from Addresses &c. merely to show how exactly they speak the language of those who addressed us at the meeting above mentioned. In the Address of the young men's Temperance Society of Walden, we have the following: "By drinking beer and wine, at the same fountain from whence the drunkard obtains his thirsty meal, they support *public nuisances*, which evidently would soon be destroyed. were it not for the encouragement they thus receive. By this means also, they patronize an establishment which is engaged in the sale of Ardent Spirits, *empty their pockets into the coffers of the greedy Landlord*," (and not into the treasury of the Lord—what an eye they keep to the purse) and say they "How can we expect to rid the country of these haunts of vice and wickedness when respectable and influential men are seen issuing from their unhallowed recesses." We can get rid of them in the same way that we can get rid of those young *stink-weeds* who are issuing annually from the "unhallowed recesses" our Theological Seminaries—and that is by our "respectable and influential" men not giving their influence nor money to educate them, as they are only useless drones and a dead weight on society. Whereas to contribute to the well kept Tavern is to make the home of the traveller more comfortable. And at a meeting held at the Capital in Washington last winter for the promotion of the cause Temperance. The Hon. Elutheros Cooke, member of Congress from Ohio, addressed the meeting as follows: "The individual, therefore who manufactures, or traffics in this poison, knowing and reflecting upon the twofold spread ruin and desolation which results from his agency in increasing its consumption,—

is, in the eye of Heaven,—responsible for all, and richly merits the *disfavor and reprobation of his country*." The last extract we shall make at this time on this part of the subject is from Master Crosby, of Repository memory, as he excels all others in vituperation, and blasphemy on this subject, as far as the meridian sun excels in brightness the glimmering of the most distant star. He says "among a thousand people with whom we had the honor of dining in the course of ten days, we never saw a glass of *liquid fire* drank, or any *distilled damnation* guzzling out of the mouth of a decanter."

Thus it appears that a crusade has commenced against the manufacturer and vender of Spirits; and like that well known fanatic Peter the Hermit, who harangued the people respecting the dismal situation of their brethren in the holy land, declaring that he "would arouse the nations of Europe in their defence." These speeches of his were so agreeable to those who heard them that the whole multitude declared for the Holy War, which they believed to be meritorious in the sight of God. This was at a time when Europe was sunk in the most profound ignorance and superstition. The Clergy had got the ascendancy over the minds of the people so that all ranks of men deemed the crusades the only road to Heaven. So in like manner are the fanatics of our day haranguing the people of these United States on the subject of intemperance and are arousing them against the manufacturer and vender of Spirits. They tell them that their "Houses are the way to Hell," that they are "public nuisances" and that they ought to "be ranked with haunts of Counterfeiters," and that "their occupation is to poison the young and old," and that they "richly merit the disfavor and reprobation of their country." Many who hear these speeches are listing in this Holy War, which they believe to be meritorious in the sight of God; and as this is a time of great darkness and delusion, the Clergy have less trouble in getting the ascendancy over the minds of the people. This same sect denounced the Son of man in the same way that they now do the manufacturer and vender of spirits. "Behold!" say they "a man gluttonous, and a wine-bibber, a friend to publicans and sinners." So likewise would they have denounced Christ for furnishing the guest with wine at the wedding party at Cana; of Galilee, (St. John 2 Chap.) had they been present; and would have told him "If he was so hardened and dead to all the best interests of man, as to persist against the light of the age in the business of making" Wine "let the public indigna-

tion burn against him," and let this "Dramshop" where the the Mother of Jesus and his Disciples were called "be ranked with the haunts of Counterfeiters, the depository of stolen goods, and the retreats of thieves: and over its door let it be written *the way to Hell, leading down to the chambers of death.*"—And Noah if he had lived in our temperate times would have "richly merited the disfavor of his country," for when he "began to be a husbandman, he planted a vine-yard" Gen. ix, 20. And Paul must have been ignorant of the "light of this age," when he advised Timothy to "drink no longer *water*, but use a little *Wine* for the stomach sake, 1 Tim. v, 23. And the Mother of King Lemuel must have been "dead to all the best interests of man" when she taught her son to "give *strong drink* unto him that is ready of perish, and *wine* to those that be of heavy hearts. Let him drink, and forget his poverty, and remember his misery no more," Pro. xxxi, 67. But hear this ye Orchard Choppers,—hear this ye Fanaticks, who are letting your spirits run on the ground,—hear this ye despisers and denouncers of the manufacturer and vender of Ardent Spirits—hear this ye that are signing papers of total abstinence—hear God telling you in his Holy Word that ye shall eat before the Lord thy God, in the place which he shall choose, the tithe of thy corn, of thy wine, and of thy oil; and if the way be too long for the, so that thou art not able to carry it; or if the place be too far for thee, then shalt thou turn it into money, & bind up thy money in thy hand, and shall go unto the place which the Lord thy God shall choose; and thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or, for wine, or for strong drink, or for whatever thy soul desireth, and thou shalt eat before the Lord thy God, and thou shalt rejoice, thou, and thy household." Dut. xiv.

But to return to the Address of the little Prophet. He likewise informed us that intemperance "was the means of fetching the wicked into rule." And said he "The God of Israel says that" "He that ruleth over men must be just ruling in the fear of the Lord." Thus it appears that they will not be "satisfied unless we carry this question to the polls of our election and all those that are not "*Drinkers of water*" will not be fit men to be elected to office as they would not be "just ruling in the fear of the Lord." I would ask this little Prophet if there is not other sins spoken of in the Scriptures which disqualify men for public office, besides the sin of drunkenness. Paul informs us 1 Tim.

iii, 3—8. That being too "*greedy of filthy Lucre*," being "*brawlers*" and being too "*Covetous*" disqualify men for office, and Jethro's counsel to Moses was for him to "Provide out of all the people, men of *truth*, hating *covetousness*; and place such over them to be rulers," Ex. xviii, 21. And Paul as it were to shut the mouths of these brawlers informs us that the *covetous*, as well as the *drunkard*, "Shall not inherit the Kingdom of God, 1 Cor. v, 10. Now this little Prophet "with his mouth shewed much love" for the cause of Temperance, and I will not say that his heart goeth after covetousness, or that like Achan "when he saw the spoils and goodly Babylonish garments and two hundred sheckels of silver, and a wedge of gold among" the popular institutions of the day, that he *coveted them*, for he knows that for this sin Achan, and all his were burned with fire in the Valley of Achor. No, nor would I say that like Ananias and Sapphira, that he would if placed in a similar situation have coveted "and kept back a part of the price of the land," for he knows that the "Lord abhorreth the covetous" and that we are told "not to keep company with the covetous," because "*Covetousness is idolatry*,"—Col. iii, 5. The Rev. Charles Buck informs us that "Covetousness is a vice which marvellously prevails upon and insinuates into the heart of man: it often bears a near resemblance to virtue; brings with it many plausible reasons; and raises a man to a state of reputation, on account of his riches." Yes many who are zealously engaged in the cause of Temperance have arrived to a state of reputation on account of their riches, but in no instance can they boast of its springing from their charities or virtues. Yes many are signing papers of total abstinence because of their covetous dispositions. Yes and many from their covetous desires have been circulating petitions praying our Legislature to repeal the Act abolishing imprisonment for debt, that they may have the power of satisfying their craving dispositions by thrusting a man into jail, as nothing will satisfy their *covetousness but the pound of flesh*. Yes these are the men who are loudest in the cause of Temperance, and who have been raised to a state of reputation on account of their riches. "There can not be," (says a writer) "a more unreasonable sin than this. The covetous must harden themselves against a thousand plaintive voices. It is ungrateful: such forget their former obligations and their present supporters. It is foolish: it destroys reputation, breaks the rest, unfits for the performance of duty, is a contempt of God him-

self: it is unprecedented in all our examples of virtue mentioned in the Scriptures. Let those who live in the habitual practice of it, consider the judgments that have been inflicted on such characters; the misery with which it is attended; the curse such persons are to society; the denunciations and cautions; respecting it in the Holy Scriptures; and how effectually it bars men from God, from happiness, and from Heaven." Thus it appears from human, as well as Divine authority that there are other sins spoken of in the Scriptures which is of as great magnitude as the sin of drunkenness; and that will meet with God's displeasure here and hereafter. We are informed that it "Is nothing from without a man that entereth into him can defile him: but the things which come out of him, those are they that defile the man,"—Mark vii, 15. It is not the "*Wine* that maketh glad the heart of man," Ps. civ, 14, 15, that defileth him. No, but it may be said to come from that unruly member "The tongue that speaketh lies," Jer. ix, 5, against the manufacturer and vender of Ardent Spirits, that defiles the man—but we are assured that "a lying tongue is but for a moment," Pro. xii, 19.

But if this little Prophet, had "retrained his tongue from evil,"—had he pointed to the great *Temperance Society* set up on the day of Pentecost, Acts ii. Had he informed them that the members of that society were all immersed in *cold water*, and that they all continued in the Apostles doctrine and fellowship and in praising God. Had he told them that the Lord added to this Society such as he chose and not such as the sons of men could get to sign papers of abstinence.

Had he pointed to the term of admittance into it—had pointed to the mode, or example as practised by the *Great President* of this Society of "going down into the water and coming straightway up out of the water." Had he told them that they must not only be *drinkers of water*, but that they "Must be born of water," or into this Temperance Society they could not be admitted—they "like the ruler of the Jews who came to the Great President by night, would have exclaimed," "how can these things be?" How can a man when he is old enter into the cold water? If these are your terms of admittance; into this cold water Society, we will never enter. And if he had told them that the members of this Soc'y must all have the same spirit of love, joy, peace, long-suffering, gentleness, goodness, faith, meekness," as well as "temperance," and that those that have not this spirit are not fit members for a Temperance

Society (for we are informed, 1 Cor. x, 3, 4, that they "did all eat the same spiritual meat; and did all drink the same spiritual drink.") And had he told them that they must all be regenerated and born again, they would have rejected this *cold water Society*, as did the Pharisees and Lawyers. Yes, had he told them these gospel truths they would have exclaimed away with this fellow put him in prison and feed him with the water of affliction. We had employed you to "prophecy not unto us right things," but to "speak unto us smooth things," and to "prophecy deceits"—but you have told us that 'Every man that' is fit to belong to the Temperance Society, must be "Temperate in all things," and that we must not join this Society for the sake of "obtaining corruptable" things as silver and gold, but we must expect if fit members to receive an "Incorruptible Crown." Now if these are your terms of admittance, we will never join your *cold frozen ice bound society*.

The same arguments that are fetched against the manufacturer and vender of Ardent Spirits, can with equal propriety be fetched against the Farmer, the Mechanic, the Merchant, the Apothecary and the Physician, and worst of all against one of Heavens best gifts to man—woman. The Farmer in raising more grain than is wanted for the consumption of his family is the means of "keeping this monster alive," because the surplus may be sold to him who will manufacture it into Alcohol; therefore he "richly merits the disfavor and reprobation of his country." So likewise the Mechanic whose business it is to manufacture Guns, pistols, swords, bayonets, razors, knives, &c. 'richly merit the disfavor of their country' as 'they do all this to get money of their wretched victims.' And the Merchant who should vend any of the above articles is equally censurable, and his shop ought to "ranked with the haunts of counterfeiters and looked upon as a depository of stolen goods." For in the language of the wise man, some one that 'is not wise' may purchase one of the above articles and destroy himself, or his neighbor; therefore the 'blood of his neighbor rests upon his head,'—and so the Apothecary, or Physician has sold or dealt out a dose of opium or arsenick to one that 'is not wise,' and he has destroyed himself; therefore they must be 'dead to all the best interests of man,' as their 'occupation is to poison the young and old.' And so likewise the Female who is 'subtle of heart,' 'with her much fair speech,' has caused the 'young man void of understanding,' to yield 'he goeth after her straightway, till

a dart strike through his liver,' Pro. vii.—Therefore all Females 'richly merit the disfavor of their country.'

I might continue to enumerate many of the evils that grow out of the intemperate use of many of the comforts and enjoyment of life, and it could all then be summed up in this short sentence, that they who 'use the world as abusing it' are 'not wise.' But I will here notice some of the evils growing out of the means taken to promote the cause of Temperance; for it must be visible to every one, that language like some already quoted has only the means to harden men and make them more obstinate and intemperate. One of the principle means taken to promote the cause of Temperance, is to get men, women, and children to sign papers, requiring them to observe total abstinence; and they are as much bound to comply with the terms and conditions, as he who puts his signature to a bond or agreement: and morally commits as much sin in not complying with the terms as he who commits adultery, and violates the marriage contract, and will as effectually bar them from happiness and from Heaven. A second evil growing out of the means taken to promote this Society, is that it has a tendency to make thieves and liars of its members for the following reason. That when he or she, finds themselves prohibited the use of Spirits altogether they will then like old Mother Eve, have a great hankering or desire to taste of it as it is pleasant to the eye, & when an opportunity offers they secretly taste of it—and when asked if they have not tasted the same, they deny it—they then become *thieves and liars*.

It appears when we come to look back, that in the language of the wise man there is 'no new thing under the sun, it hath been already of old time, which was before us,' Ecl. i, 9, 10. Mosheim, the great Ecclesiastical historian informs us that in the second century a sect arose that were called "*temperate, or drinkers of water, or renouncers*."—They rejected with a sort of horror, all the comforts and conveniences of life, and abstained from *wine*, with such a vigorous obstinacy, as to use nothing but *water* even at the celebration of the Lord's supper, as they macerated their bodies by continued fastings, and lived a severe life of celibacy and abstinence. And in the third century there was a sect arose who were the followers of Manes, and were called Manicheans: who taught a motly mixture of the tenets of christianity, with the ancient philosophy, and we are informed that a part of his followers 'were

obliged to a rigorous and entire abstinence from flesh, eggs, milk, fish, *wine*, all intoxicating drink, wedlock, and all amorous gratifications; and to live in a state of the sharpest penury, nourishing their shivelled and emaciated bodies with bread, herbs, pulse, & melons, and depriving themselves of the comforts that arise from the moderate indulgence of natural passions, and also from a variety of innocent and agreeable pursuits.' And in the same century an *intemperate* man arose called Hirax, who maintained 'That the use of flesh, *wine*, wedlock, and other things was absolutely prohibited & abrogated by Christ.' We hear no more of these mad men for abstinence till after the commencement of the nineteenth century; when behold, a sect arises that are in almost every respect the same enthusiastic sects of the second and third centuries. We will let them speak for themselves the constitution of the young men's Temperance Soc'y of Walden reads thus:—"The subscribers do mutually pledge themselves to abstain from the use of all intoxicating liquors, whether distilled, vineous, or fermented." We are informed in Rev. ii, that the Lord 'Hath created all things,' and that for his 'pleasure they are and were created,' and that he has 'gave us Corn and, *Wine*, and Oil, Hos. ii, 8. And "he causeth the grass to grow for the cattle, and wine that maketh glad the heart of man," Ps. civ, 14, 15.

After a careful review of this subject I am constrained to say in the language of the Prophet that 'both the Prophet and the Priest are going about in the land,' like the false Prophets of old, prophesying unto us falsely—they say drunkenness "shall not be in the land" Jer. xiv. But the "Lord God of Israel saith, every bottle shall be filled with *wine*: and Behold I will fill the inhabitants of this land, even the King that set upon David's Throne, and the Priests, and the Prophets, and all the inhabitants of Jerusalem with drunkenness, Jer. xiii, 12, 13. How fitly does this language apply to the movements of the present day; it may truly be said that the Priests and all the inhabitants of the land are filled with drunkenness. Because they like the Prophets of old have "gone a whoring after other Gods," but "wo to the drunkards of Ephraim, they shall be trodden under feet," Isa. xxvii, 1—3. "They grope in the dark and stagger like a drunken man," Job. xii, 25. And we are informed in the xvii, Chap. of Rev. that "The inhabitant of the earth have been made drunk" by drinking the *wine of the Mother of Harlots, and her abominations*; and have not our temperance

advocates been made *drunk*, by seeing the array she makes in purple and scarlet, and have they not been seduced with the glitter of the "Golden Cup in her hand?" I leave it with them to answer.

But for fear that the other two Prophets, that addressed the meeting at this time should consider themselves neglected, as the second one that addressed us, was not lacking in gall and bitterness, I will just notice some of his sayings at this time. He informed us, "That all those that opposed the efforts that were making by the Temperance Society, ought to be viewed in the same light that traitors were in the revolution *as enemies to their country*." But as this man was fetched up at the feet of Gamaliel, and was destined for a *Teacher in Israel*, it is not to be wondered at, that he should have a great fondness for speechifying and to be seen of men—nor is it to be wondered at, that he should be a persecutor, as the sons of Hagar were always considered persecutors and "Even so it is now," Gal. iv, 29. But the third and last gentleman that addressed the meeting differed in sentiment greatly from the first and second. He said in substance that it was not to be expected, that men who had laid out a large amount of capital in these establishments, for manufacturing and vending Aident Spirits, were going to abandon their business, and sacrifice all their capital at once. Therefore he said he should differ from the other two gentlemen, in supposing that they could be drove into these measures at once. But said he if there was any thing done it must be by persuading them in a mild and friendly way, and not by driving, abusing & denouncing them. There was nothing in this gentleman's address but what I could heartily fellowship—and am ready at all times to persuade men to "Be not drunken with wine, wherein is excess," Eph. v, 18. And in the language of the wise man, I would say "look not upon the wine when it is red" for he assures us that 'Wine is a mocker,' as well as 'strong drink,' and the whole is summed up in this one saying that 'whosoever is deceived thereby is not wise,' Pro. xx, 23. But where is the man that 'liveth and smeth not.' The Prophet Isa. in the xxviii, 7, informs us that 'The Priests and the Prophets have erred through wine,' as well as 'through strong drink.' Therefore I would caution and warn those who are to be patterns and guides for us to eternity to 'be not drunken with wine wherein is excess,' but to be 'temperate in all things' Eph. v, 18. And not to be 'riotous eaters of flesh,' for 'the glutton

as well as the drunkard 'shall come to poverty,' Pro. xxiii; and 'he that loveth wine and oil, shall not be rich,' Pro. xxi, 17; and I would exhort them in the language of the Prophet to forsake their idolatry, as well as their intemperate use of wine &c.,—or the Lord 'will return and take away their corn, and their wine in the season thereof.' Hos. ii, 9. History informs us that in the fifth century the eastern and western Empires of Rome were dreadfully infested with wild beasts.—The inhabitants implored the counsel of the pious Siméon, the Stylite, the best method of removing this calamity. He gave them for answer 'that the only effectual method of removing this calamity, was to abandon their idolatrous worship, and substitute the christian in its place.' In agreement with the advice of this pious Stylite, (so called) I would recommend to our temperance advocates the best method by which they can assist to remove this calamity will be for them to abandon their Antichristian and idolatrous societies, such as Temperance, Missionary and Bible Societies, Sunday Schools, Unions &c. set up by men, and embrace that Society set up by Christ & his Apostles. The members that belong to this Society, were called *believers, Saints, spiritual, Elect, a chosen generation, lively stones &c.*, and that they all had the spirit of *love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance &c.*, and that when all men have this spirit given them, then will this calamity be removed and not till then—and when this shall take place it will be a feast of fat things, a feast of *wines* on the lees well refined' Isa. xxv, 6.

LEBBEUS L. VAIL.

Extract of a Letter dated Lexington, Ky., May 6, 1833.

DEAR BROTHER BEEBE:—I have for some months entertained a hope to be at the meeting of the Old School Baptists, in Maryland, but such is my situation at present that I fear I shall be again disappointed; they will, however, have my best wishes.

I fondly hope to obtain many more subscribers to the Signs of the Times. The brethren who have had an opportunity of seeing your paper, so far as my observation extends, most cordially approve the principles it maintains.

The war seems to be waxing hotter and hotter against those who oppose "*Demetrius and his craftsmen*" in their anti-religious institutions, baby schools, &c. including the Kentucky Baptist Convention.

To be continued on Page 225.

SIGNS



TIMES.

VOL. I. No. 15,

\$1 PER ANNUM.

DEVOTED EXCLUSIVELY TO THE BAPTIST CAUSE.

PUBLISHED SEMI-MONTHLY, BY AN ASSOCIATION OF BRETHREN.

NEW-VERNON, N. Y., JUNE 19, 1833.

GILBERT BEEBE, EDITOR.

To whom all Communications must be addressed.

Continued from Page 224.

I am consoled, however, with the reflection that "the foundation of God standeth sure, having this seal the Lord knoweth them that tare his," & I ardently desire that "every one that nameth the name of Christ should depart from iniquity." I believe those institutions to be the most fruitful source of error that the world has produced, and that the aim of the *leading men* (who I apprehend are strangers to vital godliness,) is the subversion of our religious privileges, and that they will contribute largely to the "slaying the two witnesses," hence the admonition of the Master, "touch not, taste not, handle not." I have not time to enlarge.

Should I not meet you in Maryland, will thank you to present my warmest christian regards to the Brethren, particularly to dear Brother Trott, with whom I have intimate acquaintance.

The Lord bless thee, the God of Jacob defend thee, and send thee help from the sanctuary, strengthen thee out of Zion is my prayer for the Redeemer's sake.

THOS. P. DUDLEY.

From the Baptist Repository—by them credited to the Pioneer.

OPPOSITION.

The following extract is from a letter received from a worthy Baptist sister, in one of the lower counties of this state. The church from which she has been expelled, (if the sacred name of *church* may be applied to a little combination of prayerless persons,) is one of the number that make up the Illinois United Baptist Association. The "*Union*" of this nearly defunct body consists in the *united action* of a few individuals, of comparatively little influence, in feeble but malignant efforts to put down those who would do good to all men. In the little combination

from which the sister, her husband, and another worthy brother have been excluded, are two preachers, neither of whom a year since prayed in their families or did a single religious act to show they were christians, unless occasionally attending a public meeting going over the formula of singing and prayer, and abusing the people about Sunday Schools, or some other good work. "*Like priest—like people.*"

We visited this settlement in 1831, learned that not a member of the church prayed, and then in faithfulness urged upon the two brethren now excluded to erect an altar to God in their houses. This they solemnly promised to do, and this they did at least a year after. We hope they will still continue to do their duty. Knowing something of the character and temper of the aforesaid preachers, we then forewarned them of the probability of an exclusion. And since there are such communities and such preachers, who have stolen the Baptist name, we are glad they are excluded; for we really believe it is sinning against God, sanctioning iniquity, for real *Baptists* to remain in such churches.

We hope our Brethren will pray for those thus cast out.

LETTER.

—, County, Feb. 19, 1833.

Dear Sir:—I take my pen, incapable as I am, to beg your friendly advice. Mr. G—, brother S—, and myself, were excluded from the church in October last, without the least censure except sending our children to the Sunday school, taking the Pioneer, and advocating the cause of Missions, Bible and Tract Societies, &c. We are turned into the world, without our names being in the visible church, and there are none that we can unite with in these parts.

We earnestly entreat you to make us a visit, and if possible to send us a Missionary. The spirit of religion in this corner of the land is fast sinking into darkness. There appears to be a thick cloud hanging over the

anti-mission party in this region. The Methodist Brethren are making some exertions, and I trust God is causing some to bow to King Immanuel. May this be the case till all shall know him from the least to the greatest, is the prayer of your unworthy friend.

M. G.

REMARKS.

Are these the men who are to convert the Heathen, and evangelize the world? Men whose pestiferous breath, deals calumny and abuse on all who will not wear their yoke—if so, we ask what profit will the Jew, the Pagan, or the Turk realize, by being converted to their religion? Or does any one suppose that the Gospel of our Blessed Saviour, inculcates a spirit of slander & falsehood? Surely not. "No lie is of the truth" says an inspired Apostle,

We pretend to have no acquaintance with the Church or Association who stand implicated in the above scurrilous and abusive article. We can however easily detect the misrepresentation by what is marked upon the very frontlet of the piece. The church, the Association, and their Preachers, are said to be prayerless persons. If this charge were founded in truth, we should of course conclude they could not be the children of God. God's children are a praying people—but this charge is refuted by the accusers themselves, they tell us that these misrepresented Brethren meet together and "go over the formula of singing and prayer, &c."—and with the same breath tell us that they are "a prayerless people," and not deserving the *sacred name of Church*. Yet they have found among them three individuals, whom they hesitate not to pronounce "A worthy Baptist sister—her husband and another worthy brother. But pray wherein did they differ? Why the Editor tells us that the church did not pray, and the same deponent tells us that his *worthy* sister, her husband, and worthy Brother were also prayerless, until he sat them to praying. Now if living a prayerful life is a good evidence that the church and the Association are not deserving their name, why is not the same testimony equally conclusive in the case of these three

"worthies?" Ah, the story is told! This church and association are opposed to Sunday schools, the Pioneer, and the Mission, Tract, & Bible Societies, while these three worthies patronized them all. We should indeed be grieved to hear of any church who held sound doctrinal sentiments, living in the habitual neglect of prayer, provided our information came to us from a source entitled to credit.—But we are somewhat acquainted with the weapons of the Editors of the Pioneer and Repository.

We confess that an involuntary smile was excited when we read this sentence, "And since there are such communities, and such Preachers, who have *stolen the Baptist name, &c.*" This community composed of a few all nearly defunct, united individuals, of comparatively little influence, feeble, malignant, (opposed to all who wish to do good to all men) prayerless thieves. What have they done? Why they have excluded three disorderly members who had departed from the order of the gospel and refused to be in subjection to the Laws of Zion, and being turned aside from the gospel, were turned unto Fables, Tracts, &c.; hence this volley of invectives—these opprobrious epithets,—these heaps of calumny and abuse. But if they are as we have reason to hope from the bitterness of their enemies, a company of Old School Baptists, better were it for their opponents that a mill-stone were hanged about their necks and they cast into the midst of the sea, than to offend one of Christ's *little ones*.

Query.—Would it not be a better course, for those Editors to point to the result of their labors in the four quarters of the earth, and let this *Iron-bound* set of *Hickory Baptists* alone?—*Ed. Signs.*

COMMUNICATIONS.

FOR THE SIGNS OF THE TIMES.

Brookfield, May 27, 1833.

MY BROTHER:—While our brethren from the east, west, north, and especially from the south, have been, and still are contributing from their abundance to the support of truth, and the dispensation of it thro' the medium

of the "Signs of the Times;" I for the first time, take up my pen, in order to put down a few thoughts, and thus contribute my mite. Altho' I have been so tardy in this matter, the subject has frequently occupied my mind.—But before I could get about it, on hearing a fresh from my Senior Brethren, I have been put entirely out of conceit of myself—I have been most agreeably entertained, while looking over, and perusing the different No's. of your paper, and the various communications therein contained. I think I have felt happy in hearing from so many Brethren, at so great a distance from each other, and from myself, so many of the same things; such an agreement in sentiment and feeling, such a oneness of mind such harmony (with very few exceptions) in the faith and order of the Gospel. 'Tis a witness to me of the truth and accomplishment of the word of the Lord; and also of their experimental knowledge of that word; for it declares that his people, or children shall all be taught of him; the consequence is, they are all taught alike, in the same way. Hence they speak the *same* things, they are of the same mind, not a high mind, nor minding high things, such as are invented and suggested by the wise and prudent of this world, for those (wise and prudent) are men of high characters, high looks, high thoughts, high feelings, and high words; of course the *things* that emanate from them are high. Instead of minding these, the people of the Lord are taught to condescend to men of *low* Estate; such as Christ and his Apostles, and those who follow their traditions. In the 12th No. I discovered rather a discrepancy of views upon the subject of Ecclesiastical Councils. I flatter myself that those Brethren will pull together, when rightly understanding each other. Brother Pettit will not advocate Ecclesiastical Councils,—first because the Bible does not,—second, because he makes no pretensions to being an Ecclesiastic himself, neither does he esteem his Brethren as such. Brother Philo will not object to councils and counselors (tho' there be a multitude of them) of the right kind. Say first of all, Christ the wonderful (not Ecclesiastical) counselor, together with the Apostles, of Christ, afterwards Prophets, Evangelists, Pastors, Teachers, &c. "when he (Christ) ascended up on high, he led captivity captive, and gave those gifts unto men, and set them in the church," for the perfecting of the Saints, for the work of the Ministry, and for the edifying of the Body of Christ, till we all come in the unity of the faith, and of the knowledge of the son of God,

unto a perfect man unto the measure of the stature of the fulness of Christ. The church then have a right to the benefit of any or of all those gifts; and altho' in her different branches, she may be found at Lexington, at Guilford, at New-Vernon, at Brookfield, &c., it matters not. The body is but one, and those branches are the component parts of that one body (altho' in another view of them, they are considered independent of each other, and are spoken of as separate churches in the Scriptures.) Hence it is the privilege of those branches to ask wisdom, first of Christ, by a candid, impartial, and prayerful examination of the word that has proceeded from his gracious lips, which was made known to his Apostles, and thro' them to his Saints. For "his lips as their Priest, has kept knowledge, and they should seek the Law at his mouth." Thus they ask council of him as the wonderful counsellor—the church are to receive the council of the Apostles, as infallible and decisive; of course of the first importance in every time of difficulty, as also at all times. Remembering that whatsoever they have bound on earth is bound in Heaven, and whatsoever they have loosed on earth, is loosed in Heaven. And lastly she may council Prophets, Evangelists, Pastors, Teachers &c., for they are all given to her by Christ, who has unquestionably endowed them with a measure of wisdom, in order to the filling the different places assigned them in the church, so with all the gifts from first to last—"a manifestation of the Spirit is given to *every* man to profit withal. Hence the eye cannot say to the hand, I have no need of thee, nor again the head to the feet, I have no need of you." As then, the different individual members of Christ's Body, are not independent of each other, so neither are the different collective branches of his church one body in this particular. However they may be so in another sense; inasmuch as the express design in bestowing those gifts upon the church was, "The perfecting of the Saints, the work of the Ministry the edifying of the body, and the profiting of all." Let members and churches council one with another, for altho' the council of Christ and the Apostles, or in other words, the New-Testament, is the Standard of faith and practice, and that alone by which we are to be guided, yet the *spirit* is given by measure, according to the wisdom of God, and the word of wisdom and knowledge, by the same Spirit, is given to his people; so one Brother or a number of Brethren, may possess a *greater* measure or measures of the Spirit, than another or others;

consequently more wisdom and knowledge. If it be so at any time, that a church find themselves deficient in wisdom in any matter, and at a loss how to understand, and how to proceed, in consequence of which, as is sometimes the case, divisions arise and disunion appears; let them council the Elders & Brethren of a sister church or churches, peradventure God has given them, or some of them a greater measure of the Spirit, and more light, more wisdom, and more knowledge in regard to the matter in hand; so that by those gifts, the church will be profited, edified, and in that matter perfected.

I have no idea of a council of this kind, being an Ecclesiastical council. After the common acceptation & definition of the term Ecclesiastical, it relates to the church,—but there is no mention made of it, in relation to the church of Christ in all the New-Testament. Hence I observed that the Bible did not authorize councils of this kind, and that Brother Pettit would not advocate them,—making no pretensions to that character himself. An Ecclesiastick is a clergyman, and the Lord's Ministers are none of them clergyman; so we Old Fashioned Baptist, reject the terms Ecclesiastical and Ecclesiastick, Clergyman, Clerical &c.; as wholly inapplicable to us. They belong to another class, "who seem to be somewhat, whatsoever they are, it matters not to us;" so long as they are not of the household of faith, they add nothing to us in conference. When we come to scan the ideas of Brethren Philo and Pettit, upon the subject in hand, the difference however great or small it may be, is not whether the churches of Christ, ought, or ought not, to council each other. But the order to be observed, the course to be pursued, whether the church at Guilford, shall send to the church at Lexington, and perhaps two or three others, requesting them to send chosen Brethren to sit in council with them, (the Church at Guilford) in a matter of difference or difficulty among them at a given time &c.; or shall the Brethren at Guilford determine that Brother Philo, and certain others of them shall go up to Lexington about the matter and on being received of the church there—the Brethren from Guilford, will lay the matter before them, they having come together to consider it; and having not only the word of the Lord, but the spirit to bring it to their remembrance, and direct them in the matters will consider it; and having considered it, they will council them accordingly. Let it please the whole church at Lexington, to send chosen men of their own

company to Guilford, with the Brethren from these, and also write to them by the Brethren. Thus their council will be received of the church at Guilford by letter, and confirmed to them by word of mouth; at the reading and hearing of which, the matter will be set at rest according to the word of the Lord, and the Brethren be enabled to rejoice for the consolation. I confess the latter course seems to look like the manner of attending to this business in old times, as recorded in the Acts of the Apostles. In the 13th No. of "the Signs," I noticed a short communication from Brother Goldsmith, in which his object seemed to be the sifting out of a number of communications (good in the general) a few improper phrases and expressions, adopted doubtless without reflection; I was pleased with his strictures on them. He has dropped one idea however, that does not cord with the view I have of the word—and I mention it, because I know that the teaching of the spirit is never contrary to itself; and again because he observes, that if doubts should arise in the minds of any on the subject, he would bring proof satisfactory.

The idea I refer to, is this—that it is no part of the work of the spirit, to raise the dead; the whole sentence in connection reads thus. "The doctrine that God pours out his spirit on the world, is erroneous. The world cannot receive it; Christ says, his word or voice raises the dead; it is no part of the office work of the spirit." I know that Christ said, the hour cometh and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live; and again,—it is the spirit that quickeneth [or giveth life] the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life, John vi, 63. And again, even God who quickeneth [or giveth life to] the dead, Rom. iv, 17. God is a Spirit, John iv, 24. But if the Spirit of him [God] that raised up Jesus from the dead, dwell in you; he that raised up Christ from the dead, shall also quicken your mortal bodies, by his Spirit that dwelleth in you, Rom. viii, 11. And so it is written, the first man Adam, was made a living soul; the last Adam [Christ] was made a quickening Spirit, 1st Cor. xv, 45. The Letter [or Law] killeth, but the Spirit, [Gospel or Christ] giveth life 2d Cor. iii 6. Altho' some of the above passages, refer to the body, yet these, with many others I could name, go to establish me in the idea, that the Spirit has something to do in raising the dead. For tho' the voice of Christ is heard, saying to the dead sinner "come forth," in that voice there

is power, there is Spirit, and there is life,—Hence when speaking upon the subject of "Being born again," I sometimes say (in opposition to the Arminian notion) that the sinner being dead in trespasses and in sins, would forever remain so, did not the *voice of God* quicken him; and at other times, I say the *power of God*, and again the *spirit of God* all expressive of the same thing.

Christ says, except a man be born again, he cannot see the Kingdom of God. Again, that which is born of the flesh is flesh, and that which is born of the Spirit is Spirit. Being born again then, is to be born of the Spirit. The Apostle Peter says, being born again, not of corruptible seed [flesh and blood] but of incorruptible by the word of God, which liveth and abideth forever. As "being born of the *Spirit*," and "by the *Lord*," have reference to the same thing; so being quickened by the *power*, by the *Spirit*, and by the *voice of God*, all express the same idea,—whether referring to the soul or body. If B'r. Goldsmith has more light on this subject he will let it shine. It is certainly out of the purest and best motives, I have dared to touch this matter. I have the word of God, and in that, the direction, the advice, the precepts & examples of my Lord and Master, together with the traditions of his Apostles, which I esteem above every thing else below the sun. But a word from a B'r. or Br'n., at a distance, [or at home either] "fitly spoken," has been to me, "like apples of gold, in pictures of silver." "As cold water to a thirsty soul, so is good news from a far country." It is so, because our Heavenly Father has ordained it should be. Thanks to God for his unspeakable gift

GABRIEL CONKLIN.

STRICTURES

On a piece entitled "Zion's call," written by a Layman, and inserted in the Boston Recorder, of January 26th, 1825. [By James Osbourn.] Minister of the Gospel.

"He that is first in his own cause seemeth just; but his neighbour cometh and searcheth him."—Prov. xviii, 19.

It is questionable whether there ever was a piece of writing, of the same size as this sent into the world under a garb of religion, which contained sentiments more repugnant to the Gospel of Christ, or in which the eternal God was more insulted, degraded, and lightly esteemed; or in which his wisdom, power, and authority were more virulently struck at, reflected on, and mocked; or where in poor mortal worms were put upon doing more important and momentous things, than

what are exhibited in this *presumptuous piece* on which we are about to make a few Strictures.

So far is it from containing any thing like the religion of the Bible, that it is replete with every thing to the reverse of it; and men are set up in the place of God, and every thing is to be done towards saving a *sinking world*.

By the assistance of the Lord we will commence our Strictures where our laborious author begins his errors, and so follow him thro' all his serpentine windings and twistings; and as he has not spared the credit of Zion, nor the honor of God, so we shall not spare him, but deal with him according to his *folly*, and according to divine direction: "For there are many unruly and vain talkers and deceivers, whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake; wherefore *rebuke them sharply*," Titus i, 10—13.

Quot. Zion's Call.

Ans. It hath happened with you, sir, as with most who meddle with things they know nothing about; i. e. you have stumble at the threshold of your subject, by telling us, and the world at large, that it is *Zion's call*, which is most notoriously false and criminal. Zion deserves no such vile reproach as you have heaped upon her; for the dignity of her character and standing, as considered in Christ, her head and husband, and the honors, riches, and blessings conferred upon her, render her above so mean and so petty an act as you charge her with. Besides, the silver and gold of all nations belong unto her King and God, and when she stands in real need of it she shall have it ready furnished to her hands, by him who will not withhold from her any good thing, and who manages all her affairs in infinite wisdom. "Because of thy temple at Jerusalem shall Kings bring presents unto thee," Psa. lxxviii, 29. If the Father of the faithful would "not take from a thread even to a shoe-latchet," Gen. xiv, 23, from the King of Sodom, is it reasonable to think that his spiritual seed should be so degenerated, so base, be sunk so low, and left to act so far beneath the dignity of her character, and so distrust her God and Saviour, as to call on a gainsaying world, or graceless professors, for a large amount of pelf? Especially as her walls are not to be raised by human might or worldly policy, but by the Spirit of the Lord.

Zion calls it is true; but it is to her God, and not to a world lying in wickedness; and

her call is for mercy, and not to men for their money and tithes. If what you say of Zion be true, she is out of the path of her duty; for God has no where nor at any time, told her to call upon the world for money; so far from it, that he hath said, "Call upon me in the day of trouble; I will deliver thee," *Psa.* 1—15. And again—"Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed," *Psa.* xxxvii, 3. And Paul tells Zion that "God will supply all her need," *Phil.* iv, 19. And Zion herself says, "God is our refuge and strength, a very present help in trouble: therefore will not we fear, tho' the earth be removed, and tho' the mountains be carried into the midst of the sea," *Psa.* xlvii, 1, 2.

Thus you, sir, have uttered words of falsehood, and fixed an untruth on Mount Zion whom the Lord loveth. And if you were a spiritual son of this Holy Mount, I would say that you had "slandered your own mother's sons;" but as you are not, I can only say that you have reproached Zion, a Hill which you know nothing about, were never at, nor ever saw, and which you never will see unless you are born again, *John* iii, 5. If you had acted prudently at the outset, and headed your piece, as it ought to have been headed, with *The Ministers' Call*, no judicious christian would have attempted to have disputed the point with you; for who that fears God does not know that your Missionaries interest, and the interest of Zion, as widely differ as the Christ which Paul preached, and the "great Diana of the Ephesians?" But you say it is Zion's call, which is a gross libel on the Bible and on the Mount of God; and for which transgression, it will be well for you, if you are not held in eternal derision by the Maker of heaven and earth. It is God's arm that supports Zion and prevents her stakes from being moved and her cords from being broken; *Deut.* xxxiii, 27; *Isa.* xxxiii, 20, and not money. And the same arm of power enlargeth the place of her tent, stretcheth forth the curtains of her habitation, and causeth her to break forth on the right hand and on the left, *Isa.* liv, 2, 3. And of these things Zion can boast, and to God for the accomplishment of these declarations, she calls; but not upon the world for money, as you ignorantly and presumptuously assert.

Now follows a list of Scripture texts, as quoted by our author, and at which we shall just glance as they come in order.

Quot. The redemption of the soul is precious.

Ans. By far too precious for money to

redeem. But the fact is, you know nothing about the soul and its spiritual concerns.—These things lie out of your sight, and far beyond your carnal grasp, as the infamous piece which you have written, loudly testifies. These spiritual and immortal things, therefore, cut the same figure in your mouth and from under your pen, "as a jewel of gold in a swine's snout," *Prov.* xi, 22. As for the redemption of the soul, and its preciousness, you are all in the dark about this also, unless we admit that the soul is "redeemed with corruptible things, as silver and gold," *1 Pet.* i, 18, which you manifest such marked regard for, and which you say more about, and rate much higher than the blood of Christ; and tacitly say that it can do more, and go farther, towards the salvation of men, than all that Christ hath ever done or is now doing.

Quot. The earth is the Lord's and the fulness thereof.

Ans. This is true enough, and none but a presumptuous fool would attempt to wrest it out of his hands. Who is so ignorant as not to know that these things are much safer where they are, than they would be if transferred into the hands of your Missionary jugglers.

Quot. Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth, nor rust corrupt, and where thieves do not break through nor steal.

Ans. This also is very good, as coming from our Saviour; but what you design by it, and what you have in view in quoting it, is no better than religious swindling or pious fraud; for all that you can aim at must be a commutation of earthly treasure from the hands of the present holders to your own.

And if such a transfer should be made, a question seems naturally to arise of this form. What would you do with such immense treasures, as you falsely say Zion now calls for, if they should by fair play or by foul, fall into your hands, I cannot devise, seeing I know not by any system of logic or arithmetic, that these treasures now sued for, would go far towards the conversion of the sons of men from a state of spiritual death to newness of life? This prank has been played before now you know, and it fell thro'.

"Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?" *Mic.* vi, 7.

As the treasure which the Saviour tells us to lay up in heaven, is, according to your system, to be obtained by an even swap—men are to give the Lord their earthly treasure, and in lieu thereof the Lord is to give them spiritual treasure; which is what, I presume, you laymen call, *barter*. And be it so. But we have not thus learned Christ.

Quot. Verily I say unto you that a rich man shall hardly enter into the Kingdom of Heaven.

Ans. But will it not be as difficult for a man that "loveth and maketh a lie," to enter the Kingdom of Heaven, as for a *rich* man? I think it will. Indeed I would rather, for my own part, be found, at the day of death, in possession of worldly riches than to be found a liar, or even to have it proved against me that I had in my life-time inserted in the Boston Recorder, that Zion called on a wicked world for millions of dollars.

Quot. Ye cannot serve God and mammon.

Ans. This last clause of your text proves at once that you are no server of God; for certain it is, that in this dirty piece of yours, ten times more is said about mammon, than of sovereign grace by which alone men are saved. In fact, mammon seems to be the one thing needful with you. Yea, such is your thirst for money, that I would not advise a man to meet you on the highroad with his pocket full of it.

Quot. For what is a man profited if he shall gain the whole world and lose his own soul?

Ans. According to this text your money hunting business will come to an awful issue. I therefore would advise you to quit the trade before you are ruined, and do as Zion does, call on God for mercy, and not on men for money.

Quot. The foregoing texts, are a few only of many which might be gathered from the same source, to show the worthless nature of riches, intrinsically considered, and the inconceivable value of the soul in connection with eternity.

Ans. This is a true saying of yours, and it militates against yourself, so that out of thine own mouth thou shalt be condemned. If earthly riches are so worthless, and the souls of men of such inconceivable value, what awful blindness, ignorance, madness, and delusion do you manifest in tacitly saying, as you do, that the souls of men, which are of such inconceivable value, can be saved by such worthless trash. If this is not perverting scripture, speaking villany, uttering error against the Lord, and declaring things that are not right, I would ask any sober

minded christian to show me what is. But, as I said before, so say I now again; you know nothing about the soul and its worth; nor about the precious blood of Christ with which it is redeemed. These are spiritual things, and of course, out of your reach, since the "natural man receiveth not the things of the spirit of God: for they are foolishness unto him, neither can he know them, because they are spiritually discerned," 1 Cor. ii, 14.

—With a man that loves and fears God, money in relation to his soul concerns, is no object whatever, but Christ is all in all: but with a poor presumptuous wretch like you, it is otherwise; Christ Jesus is a mere cipher, and silver and gold every thing; which makes good the saying that is written; "In this the children of God are manifest, and the children of the devil," 1 John iii, 10.

Quot. Why then should not the heralds of the cross be at once multiplied to the number wanted?

Ans. If by heralds you mean "ministers of the New Testament; not of the letter, but of the spirit," and unto whom the Lord hath "committed the word of reconciliation," and also "set for the defence and confirmation of the Gospel."—And if by the cross you mean the doctrine of the cross, such as our Saviour taught when here, and such as the Apostles preached, and which was to them that perished foolishness, and a savour of death to some, and a saviour of life to as "many as were ordained to eternal life."—also, if you think and verily believe, that heralds of the very same sort and kind, as above named, can be raised up, squared, polished, qualified, furnished with every good word and work, and properly prepared for the Master's use, by such kind of riches which you say the text that you quoted shows the worthless nature of it really is to me a strange thing and a wonder, that men who think and believe with you, should be so shamefully dilatory and backward in bringing forth their earthly treasures, seeing it is sufficient to do now all that God was obliged to do in ancient times, if done at all. I declare that if I thought with you in these things, I would not only give a tenth of all I possess, but surrender up all and every thing I have in the world, and think it well disposed of too.

But then again I presage another difficulty, and you will have to insert another piece in the Boston Recorder by way of obviating my difficulty. And I had rather pitch upon you to do this deed, because I know of no man like minded with you in this matter, or that is so capable as yourself. The diffi-

culty is simply this: you affirm that the text which you quoted, proves the worthless nature of earthly riches, intrinsically considered, and the inconceivable value of the soul in connexion with eternity; and yet the estimate which you set upon these *worthless* riches, make them at the least calculation worth 50 per cent. more than the everlasting and unalienable love of God—the eternal decree of election—the stability of the covenant of grace—the atonement of Christ, and the unalterable promise of Jehovah.

Now how it is I am not bound to say, but so it is, that to save my life I cannot exactly make these things amalgamate, unless by supposing that these worthless riches naturally become more valuable after falling into your holy hands, the same as the bread and wine in the eucharist become-transubstantiated into the real body and blood of Christ by passing thro' the hands of a Roman pontiff.

But we will examine this item a little more closely, so that there may be no waste made of this ointment.

Quot. Why then should not the heralds of the cross be at once multiplied to the number wanted.

Ans. How astonishingly dark, confused, bewildered, and sordid must a man's mind be; and how profoundly ignorant of spiritual things, to have no other idea or knowledge of the qualifications necessary for the work of the Ministry, or for sending Ministers out to preach, than what are conveyed to us in the above quotation. It is the work of God exclusively to raise up, qualify, and send forth laborers into the vine-yard, there to preach his Gospel in love, in power, in the Holy Ghost, and in much assurance. And we are directed to look to God alone to send forth more laborers into his vine-yard, and not think to vamp up a parcel of proud and foolish boys to please our own whims and fancies.

Your heralds are in God's word said to be forgers of lies, physicians of no value, blind watchmen, foolish shepherds, dumb dogs, false apostles, false teachers, and false prophets—Job xiii, 4; Isa. lvi, 10; Zeck. xi, 15; Mat. vii, 15; 2 Cor. xi, 13; 2 Peter ii, 1. And surely no man in his senses would give over a fifth of his earthly treasure for such a tribe of men, nor hardly that if he was bound to sit under their Ministry. But you talk of a tenth being given, and that too for the space of twenty years together. But there are other heralds, however, only they pertain to another tribe, and are more under the care of God than of men, and more indebted to grace than to money. It is the Lord of Hosts who

calls these forth and qualifies them for their office, which saves us the trouble and our money too. All that we have to do in these matters [and they are very sacred] is, when we want heralds, to pray unto the Lord of the Harvest that he would send forth laborers as soon, and as many in number, as may seem good in his sight; and when we receive them, we are to esteem them very highly; and while they are ministering unto us of such things as God hath bestowed upon them, we, in return, are to administer unto them of our carnal things. This was the fashion in the eastern country and in ancient times, and we try to keep it up amongst us here, but the devil and his clan are trying all they can to make void our customs and manners, and not a few of our fellow creatures have been carried away by their dissimulation.

We still know, however, and are persuaded of the Lord, that God must illuminate the soul, and expand the mind, before spiritual objects can be discerned. The mind of man until enlightened from above, is, and ever will remain, as dark as midnight, and there never was one single ray of *Spiritual* light or sensation, or thought, or wish, or desire, found in the heart of man, until the Holy Ghost first entered to quicken and to enlighten. God also must enlarge the heart, open the mouth, liberate the tongue; and the man must know the things freely given unto him of God, and spiritually hear, see, look upon, and handle the word of life, before he can bear a faithful testimony for the Lord of Hosts, and declare to the church that his "fellowship is with the Father and with his Son Jesus Christ."

A laborer in God's vine-yard must first partake of the fruit of the vine, and Christ says he is the vine. With Christ, then, a Gospel herald must be acquainted, and receive his righteousness, eat of his flesh, and drink of his blood, for his flesh is meat indeed to a spiritual soul, and his blood is drink indeed. He must also know and feel the power of Christ's resurrection and the fellowship of his sufferings, before he can, to any advantage, preach Christ Jesus and him crucified. Also from Christ he must receive wisdom and strength, and every gift, grace and qualification that he stands in need of. In Christ he must stand, to him he must look, on him he must call, from him he must receive daily supplies for his own soul, and that he may have wherewithal to hand out to others. No man knows any thing aright, of himself or of God, of Christ, of the Spirit, of the Law, of the Gospel, of truth, of soul concerns, or the

redemption of the soul, without being thus taught of God.

As these things are so what has money to do with making heralds of Christ's Cross? and who can multiply such heralds at will and pleasure?—Men cannot, for it is the sole prerogative of God. God must do it, then, if it ever be done. Where, therefore, is the use of saying:

Quot. Why then should not the heralds of the cross be multiplied to the number wanted!

Ans. Presumptuous wretch! to talk about the number wanted, when neither you, nor any other man, know how many are wanted. This knowledge is confined to Jehovah; and the number wanted, as well as times and seasons, rests purely with him; and he out of love to his church, will raise up and send forth heralds as necessity requires, and heralds too of his own finding, calling, and preparing, without money and without price. Of old it was said, "We cannot order our speech by reason of darkness," Job xxxvii. 19. But your knowledge is so profound, and your light so great, that like the man of sin, you exalt yourself above all that is called God, and sit in the temple of God, shewing yourself to be God, by forcing men into your delusive measures, and dictating to the Lord what must and what shall be done, and fixing on an exact number of heralds to be sent forth, and which you ignorantly say, are wanted; and directing at the same time, how they are to be raised up and prepared, and where they are to be stationed, and how much work they are to do. True it is, that none are so daringly presumptuous in sacred matters as those who are the most ignorant of divine things! Pertinent to the present occasion is this text, "The fool rageth and is confident." Prov. xiv, 19.

Your fixing the number of heralds is expressive of the grossest ignorance and blindness that can be conceived of; unless, perchance, in some of your reveries you have ascertained from God the exact number of souls that are to be saved. O, say you, all men are to be saved. Surely not those for whom Christ said he did not pray, John xvii, 9; nor those whose names are said not to be written in the Lamb's book of life, Rev. xiii, 8; nor yet those of whom it is said, although the Lord made them, he will shew them no favor, nor have mercy on them, Isa. xxvii, 11.

This famous speech of yours leaves us without the least ground to think that you have any just conception of what God is, or what a minister of the Gospel is—how he is

made one, or by whom he is so made—whose service he is in, or what his employ is—to whom he looks for aid, the nature of his message, the difficulties which attend his office, or the end of the Lord in sending him forth to preach. These sacred things are at present hid from your eyes, which being the case, we shall think none the less of you, if you modestly lay down your pen until God shall see fit to teach you how to use it better. Though from the specimen here given of the profundity of your knowledge of divine subjects, we cannot hope great things any how. And yet at the same time, if a radical change should be wrought in your soul by the spirit of the living God, there is no telling how much the nineteenth century may be profited by you, or with what cutting regret you may look back on the Boston Recorder of Jan'y. 26th, 1825.

Quot. Why should they not at once be educated and prepared for the holy vocation?

Ans. Marvellous darkness! We may say of you in regard to sacred things, what was said of the earth in its chaotic state; "And the earth was without form, and void; and darkness was upon the face of the deep," Gen. i, 2. But what strikes us with the greatest force is the change of times and things from what they once were, if the doctrine here advanced by you be correct. In ancient times God had to form and prepare a people for himself that they might shew forth his praise, Isa. xliii, 21; and also to call men by his grace, and to reveal his dear Son in them that they might be able to preach him, and the unsearchable riches of his grace, among the sons of men, Gal. i, 15, 16. Yes, and without money and without scrip, without two coats a piece, and without education, where they sent forth as sheep among wolves. "And they saw that they were ignorant and unlearned men," Acts iv, 13. Nor did these poor despised servants of God make a gain of people, or become chargeable to their friends or foes; nor of men sought they glory; nor was their exhortation of deceit or in guile, but as they were allowed of God to be put in trust with the Gospel, even so they speak; not as pleasing men, but God, who tried their hearts, 1 Thess. 2.

Thus it was then! but now it seems to be otherwise with us; the whole business appears now to devolve on us. Zion's prosperity, her spiritual welfare, her enlargement, and even her safety and eternal salvation, depend on our worldly gains, our silver and gold, and not on the oath, promise, faithfulness, and veracity of the Lord God Al-

mighty. It is we! we! we! great and good folks, that must prepare heralds for God, & raise an army of them as large as we, in the depth of our wisdom, think proper, and station them in such places as may seem good in our sight; through the Apostles, (who were not honored of God as we are) when they "assayed to go into Bithynia; the Spirit suffered them not," Acts xvi, 7. But we can perform all the above things, and any thing, and every thing, if the doctrine, sir, which you advance be true. Nothing more, it should seem, is wanted in these happy days to prepare men for the holy vocation, and convert people to the faith of the Gospel, than an education and plenty of money for an outfit. If my memory is correct, I have read somewhere of a man who collected a quantity of gold from his people with a view of making a God of it; and he said, to use his own words, "I cast it into the fire, and there came out this calf." And if we, sir, should deliver up all the gold we can rake and scrape together, or can spare, into your hands, as into the hands of a "cunning artificer," Isa. iii, 3, with a view of your educating and preparing 62,000 heralds with it, and yet after all, you should have nothing to show for your money but just threescore and two thousand young sportive calves, what a dreadful trick it would be upon us in our old age, as it would bring down our grey hairs with sorrow to the grave.

Bear with me, sir, while I ask you a question or two in reference to *holy vocation*. Will college education fashion a man and make him one after God's own heart, and capacitate him to feed us with heavenly bread and spiritually to instruct us? If not we ought to have nothing to do with such things. And even if it would, it had better be let alone, seeing God hath promised to send us "Pastors according to his own heart, who shall feed us with knowledge & understanding," Jer. iii, 15. Again—will a college education sufficiently prove a man's vocation to be of the Lord? If not it must be altogether nugatory to send him there, since none but those who are called of God, as was Aaron, are proper persons to serve in the temple of the Lord. That great man of God, Dr. Hawker, entertains similar views on this point. In writing against a man of your stamp, he observes:—"I cannot hesitate to tell you that it is in my apprehension an awful thing, and among the portentous signs of the present day, this parson-preparing and parson-making business which is going on. Very much I fear that what the Lord said in

the days of the prophet, has no less an allusion to the present hour: 'I have not sent these prophets, yet they run; I have not spoken to them, yet they prophesied.' Jer. xxiii, 21.

Indeed, sir, you carry things to such a length, that I really cannot help fancying to myself, but I may be wrong, what a poor little scuffling narrow-minded soul you must be in matters of real religion. You make me think of Ahimaaz, whose mind was so contracted and dark that when he "saw a great tumult he knew not what it was," 2d Samuel xviii, 29.

And so here, you talk of a *holy vocation*, but it is certain you know no more about holiness, or of a spiritual call, than Tom Thumb knew about *animal magnetism*.—Which being the case, I know you will not take it amiss in me if I explain the thing to you.

The term *holy*, is applied to all the three persons in the Godhead. Pas. xxii, 3; Acts iii, 13; 1 John ii, 20. But this term is not applicable to men or Angels only in a qualified sense. Nor is there a spark of real holiness to be found, either in angels above, or in saints on earth, but what comes from God, who is holy in the most abstract sense. He is the fountain and source of all true and real holiness, and from him it is conveyed to angels and men: but not thro' the medium of money, or a college, but by the Holy Ghost which is given unto us. To be made holy, is to be made a partaker of the divine nature, and to be put in possession of those gifts & graces which God provided for an elect world in the glorious covenant of grace made with the Son, in their behalf, before the world was. And there is not a holy action performed by any man, nor an holy desire or thought found in any one person who is destitute of the Holy Ghost; whether he be a private member of the church, or a missionary, or even a writer in the Boston Recorder.

A mere outward show in the flesh, a mere florid profession of religion—mere light in the head, a religious education, mock sanctity, feigned humility, & a blazing zeal springing from sparks of our own kindling, fall as far short of true holiness, as a lighted taper from a conflagrated world.

Again—in order to be holy we must become the temples of God, and have his blessed Spirit dwelling in us, 1 Cor iii, 16. On our hearts must be stamped the image of the invisible God, called the new man, which is created in righteousness and true holiness, and is renewed in knowledge after the image

of Him that created him, which image is holy; and as we who believe, possess this image, we are holy even as God is holy. All holiness short of this is from the devil, who can and does transform his missionaries into angles of light by the means of plenty of money and a pretty good education, and then palms them on the church of God as heralds of the everlasting Gospel: and in order to get a good round price for them, he now and then rises up a Layman to puff them off at public market, or in daily or weekly newspapers. And here the old vulgar proverb is verified before our eyes; *the devil has brought his hogs to a fine market.* Yes, and we are called upon to be Jack pay for all.

Once more—to be made holy is to be set apart for God, and his use and service; and God himself by his Spirit performs this work, as it is written; "But know that the Lord hath set apart him that is godly for himself." Psal. iv, 3. We are also adopted into the family of God, to which we were predestinated, as we read; "Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will," Eph. i, 5. In this adoption we are made holy, or set apart from the world, from the love and dominion of sin, from the service of Satan, and from all such slanderers and evil speakers who tell the inhabitants of the earth that Zion has a loud call on them for money.

(To be continued.)

Extract from an article published in the Upland (Pa.) Union.

"Our country is becoming wealthy, and exactly as its wealth increases, so do its dangers increase. Every republic which has preceded us, so long as they were poor, there were fewer incentives to endanger their rights; but as soon as wealth and influence became prominent features in their governments, their energies began to relax; the ardour of their patriotism; and their enthusiasm for liberty declined; and they gradually yielded their rights a sacrifice at the shrine of their luxurious effeminacy.—This appears to be a principle as fixed, I had almost said, as the "laws of the Medes and Persians which varieth not" that wealth and affluence, beget idleness and effeminacy, and where these exist, neglect and deterioration must be the consequences. Whenever this state of things arrives, there always have been, and always will be, designing, ambitious men who are ready and willing to seize the reins, or guide the helm till the storm either wrecks

their designs or lands them in a peaceful haven.

Power is a gilded bait, which all are anxious to be nibbling at, while genius, talent, learning all which, though they may be admired, are scarcely sufficient to gain it without wealth; but genius, or talent or learning which can scarcely be perceived when alone, shines with a vivid brilliancy, when mounted on a pedestal of gold. Here then lies the danger in a republic. "Wealth is power." It is the lever by which almost every thing is moved, and unless its operations are watched, they become dangerous in the extreme. But the source of danger to which I at this time, would particularly refer is the daring innovations of the clergy. We scan the conduct of other public characters, and I can see no good reason why theirs should pass unnoticed or if noticed, why every one who dares it, should be branded as infidels or heretics. They are numerous, and many of them very wealthy: they are partakers of all the frailties of human nature; preaching is a trade with them, and they follow it for the same reason that other men follow their professions, *to wit*; for the emoluments; they generally possess I may almost say unbounded influence in their congregations; they have formed themselves into affiliated associations or societies; their influence establishes bible societies; Sunday School societies; missionary societies &c, and each of these societies are made so complex and ambiguous as to require large funds for their operations, and these operations are all under the control of the clergy. Enter the offices of these vast machines, in Philadelphia and New York, and see the monstrous expense gone into there; their buildings and arrangements are on a scale, for magnitude and extravagance far surpassing any thing at all similar, in the U. States. And why all this extravagance? Had they taken the money thus expended, and distributed it in bibles and testaments at 75 cents each, to the poor, according to their avowed design, they need hardly have wanted more money to supply all the poor in the United States. Then I again ask, why all this extravagance? They reply we must have a printing office &c. &c. No such thing is necessary, unless they have ulterior designs. It is a sophism intended to blind. They can procure from other offices, bibles, and other books of every description, at all beneficial, so cheap as to render the thing entirely unnecessary.—But they have promised to supply all the poor in America in two years! And after this is

effected, what use will they have for their papers, and fine buildings &c? They will then need them to print tracts, I expect, and we shall be deluged with raw-head-and-bloody-bone-tales, and all for what? To increase the wealth and consequently importance of the reverend clergy. Their object is to have a press at their own disposal; they gull the people into a belief that such a thing is necessary; they lay hold of public credulity, and turn it as on an axle till reason and judgment fly from their centres, and then drag the thoughtless multitude, at their chariot wheels, like old Achilles, to give a luster to their conquest.

We have seen them asking acts of incorporation, whereby they gain exclusive privileges; we see them using every exertion to make impressions in their favour, on the general government: but thanks to the wisdom and firmness of our legislative assemblies they have been thus far foiled in their attempts; to which every good citizen will respond, God grant it may ever be the case. But hear the threat above alluded to. "*We will let Congress know, that our Rulers shall obey us, that we are their masters.*" This was spoken in reference to carrying the mail on Sunday; and when taken in connection with their having *refused to take bibles when offered, instead of money*; with their application for incorporation; with the permanence they are giving their establishments, by their expensive buildings, fixtures &c; with their publishing more than thirty thousand bibles a year, giving to the poor, a little more than one fourth the number, and selling the remainder, so that for every one distributed to the needy the community pays 3 dollars and 91 cents, all which goes into the funds of these disinterested clergymen; and above all their central society scheme, and their contemplated "vast engine" or machine they are to wield by it, shows there are deep laid schemes, which if matured, will undetermine the whole fabric of our republicanism, and we shall forever establish beyond all doubt, the truth of the position that man is incapable of self government.

If we remain indifferent spectators of their manœuvres, and permit them to complete their ambitious views, we may at once bid adieu to all semblance of freedom, and quietly succumb to the dictatorial influence of clerical bigotry, and priestly intolerance. But thanks to their zeal and not judgment, their intemperate anxiety hurried them on faster than their influence could support them, and thus a light has been shed on their

unhallowed designs, which will enable every one to appreciate their intentions, and to lend a helping hand in opposing their domineering pretensions.

In conclusion, I will observe I am not an enemy to religion; nor opposed to the propagation of it; on the contrary, I entertain as deep a reverence for its truths, and would as gladly see every person who would read a bible supplied with one, as any clergymen in existence. But to their mammoth combinations and institutions, reared and propagated with the declared view (for they have declared it) of making a sect of "religious politicians" "I am, and forever shall be, opposed." The religion of the bible needs not such a parade of pomp, and power, to extend its influence. Its divine founder never formed a society of clergy for any purpose, but his disciples, those called to the ministry, not by offers of large salaries, but by the power of God, were commanded to "go forth and preach" and "lo! I am with you &c" but they were never commanded to inundate the world with tracts, nor to print bibles for sale to enrich any class of men. It was the slow but constant innovations and grasping after power and authority of the catholic clergy which aroused the energies of Luther to a resistance which wrought a thorough reformation; and the period is not far distant when if the people quietly submit, such a network of priestcraft will be woven around them that it will require a terrible effort, to extricate themselves from its meshes. Ambition is as prominent a trait in the protestant clergy, as even it was in the Catholic, and they must be opposed in their pretensions, or we must bid adieu to all civil as well as religious liberty.

VINDEX.

SIGNS OF THE TIMES.

NEW-VERNON, JUNE 19, 1833.

Having been preserved by the good hand of a faithful God through our journey to the South, and in due time returned to our family and friends in health and safety, we most cheerfully resume our labours in the editorial department of this paper. We have truly enjoyed refreshing seasons with our brethren in various places, but particularly at the meeting of the Baltimore Association, and of the Particular Baptist of the Old School. The Association met at Pleasant Valley, on

Thursday, May 16th ; the introductory sermon was preached by Elder Thos. Poteet—B'r. Poteet, was chosen Moderator, and Elder J. H. Jones, Clerk. The business of this Association was conducted with the greatest harmony and unanimity, and the preaching throughout this meeting, and that of the Old School Brethren, which immediately succeeded it, was "not with inticing words of man's wisdom—but with power and demonstration of the Spirit." It was delightful to hear Br'n. in the Ministry from different parts of the U. States, who had never before seen each other's faces in the flesh ; dwelling upon the same sound, expressing the same views, talking the same language, drinking at the same fountain, and rejoicing in the same—" One Lord, one Faith, and one Baptism." Here the little flock, unto whom it is the good pleasure of the Lord to give the Kingdom appeared terrible as an army with Banners. We shall be able in our next No. to lay before our readers the minutes and address of the Particular Baptist of the Old School. We also have on hand, the copy of several letters addressed to this meeting from churches and individuals, which will be published as we shall have opportunity. We doubt not they will be read with peculiar interest by those who love the truth.

MR. WADE:—This celebrated Burman Missionary, has returned from Burmah, and is for the present engaged in collecting funds &c. The artifice now employed is the exhibition of two Burman natives, which have been imported at considerable expense and one of the Heathen Deity's ; this is a new spur and will work well, the people love new things. What stratagem will next be resorted to for the purpose of getting money ?

The letter of our B'r. Trott, in reply to B'r. Raymond, on the subject of substitution is in accordance with our views on that subject.

We expect shortly to give our views more fully on the Atonement, as that subject stands next in order on our prospectus—we shall

then notice the communications of Brethren Raymond and Trott ; in the mean time we would have it distinctly understood that while with our much esteemed Brother Raymond, we rejoice in the unity of Christ and his church, we also believe that his suffering & death were strictly vicarious.

COMMUNICATIONS.

Near Fairfax C. H. Va. May 13, 1833.

BROTHER BEEBE:—Our brother Raymond was not mistaken in supposing that his ideas would not all be received, by the readers of the Signs. I think he labours under a mistake relative to that union which constitutes the oneness of Christ and his people, and probably relative to the idea intended to be conveyed when we speak of the substitution of Christ.

I will propose for his consideration what appears to me to be the Scriptural doctrine of the union of Christ and his church.

Instead of that nominal union which many talk of, which is produced by the creature's believing—the Scriptures speak of a real *oneness*. "Both he that sanctifieth and they who are sanctified are *all of one*," is the Scripture testimony (Heb. 2d 11) and so I believe.—I cannot conceive how the spotless Lamb of God could be made to bleed, or bleeding, how his blood could, sanctify or cleanse from their sins any of the family of Adam unless such a union previously existed between him and them as made their sins of right chargeable to him, and his suffering of death and enduring of the curse, accounted as done by them.—Instead of this union being founded in Christ assumption of human nature ; the Scriptures speak of his taking flesh and blood as a consequence of his relation to children who were partakers thereof. "Forasmuch then as the children are partakers of flesh and blood he also himself, likewise took part of the same &c."—What children ?—Those of whom Christ says, "Behold I and the children which God hath given me ?" See Heb. 2d, 14 & 13.

Instead of this oneness being a union of feeling or views, the Scriptures speak of it as a *oneness of life*.—Hear the Apostles ; "Ye are dead and your life is hid with Christ in God ;—When Christ (who is) our life shall appear &c." Col. iii, 3, 4. This life which is one in the *Head* and in the *body*, was in the only begotten of the Father, from the beginning ; for in *him was that life* which is the *light of men*. John i, 4, com-

pared with 14. Hence as it was said of Adam Gen. v, 1, 2, "In the day that God created man, in the likeness of God made he him; male and female created he them, and blessed them, and called their name Adam, in the day when they were created;" so it must have been with Christ, when he was *set up from everlasting, from the beginning, and brought forth when there were no depths.* (Prov. viii, 23, 24) he must have been brought forth a perfect Christ, head and body, he and his bride in him. Hence his people were *chosen in him*, (not into him—) *before the foundation of the world*; and they were *created in Christ Jesus unto good works* and as Christ—not as the essential Word, he is the *Beginning of the creation of God* (Eph. i, 4; ii, 10, & Rev. iii, 14. Christ was thus another or second Adam, not of the earth earthly, but the *Lord from heaven*; not a living soul merely, but a quickening spirit 1 Cor. xv. 45, 48. Again as Eve when produced from the original creation in Adam, was *bone of his bone and flesh of his flesh*; so the church in her quickened members, being born again, born of the spirit, they are manifested as members of Christ's body; and are *of his flesh and of his bones*, spiritually. See Gen. ii, 23, & Eph. v, 30. Thus Adam both as a husband and a head was a figure of him that was to come.

As is the distinction between the two *Heads* the first man and the second man, so is the distinction between the two lives brought forth severally in the distinct heads; consequently so is the distinction between the bonds of union by which each Head is united with its body and members. The one bond is earthly, the other is spiritual; the one commenced in time and is dissolved in time, the other commenced in eternity, and therefore unchanged by changing time, will be eternal.

The one head, Adam, being created under the law, and his posterity in him, they as *servants* are driven by the terrors of the Law. The other Head, Christ, as the Son of the Father, was set up and his posterity in him, under the everlasting Covenant, that is ordered in all things and sure, they are therefore as sons loved with an *everlasting love*, and with *loving kindness* are they drawn. Again as the members of Adam's family, or of the creation in him, are made manifest as such by being born after the flesh; so the members of Christ's body can be manifested only by *being born again* or of the Spirit. They are by this brought into personal existence as new creations and are now per-

sonified by their new life. Hence says Christ speaking of his disciples, "They are not of the world even as I am not of the world." John xvii, 16; and says Paul, "If I do that, I would not, it is no more I that do it, but sin that dwelleth in me," Rom. vii, 20—See also 1 John iii, 9, & v, 18.

As the posterity of Adam came into existence under the curse of the law as having been in him when he fell; so the posterity of Christ in their new birth, are born into the blessings of the new Covenant, as well those exceeding great and precious promises given them in Christ as that full provision for their deliverance from under the law; therefore they *receive not the spirit of bondage again to fear but they receive the spirit of adoption whereby they cry, Abba, Father.*

Thus much in relation to the union of Christ's people with him. I will now briefly notice this union with Adam &c.—Whilst they were thus set up in Christ, and as such loved with an everlasting love, it was the pleasure of the Father that they should be partakers of *flesh and blood*, and therefore as rational creatures they were created in a natural head, Adam, and under the law; were in common with all his posterity, left to fall in him, and become subject to the curse of the law. While they were thus a part of the same fallen family of Adam involved in the same condemnation, they by the eternal purpose of God were distinguished from the rest of the human family—and were *from the beginning chosen unto salvation, and Predestinated unto the adoption of children, by Jesus Christ*, and were given to Christ as his portion, as it is written *the Lord's portion is his people, Jacob is the lot of his inheritance.* It was also necessary in order to their being brought into liberty as sons and receive the spirit of adoption, that they should be redeemed from under the law and also to be slain by it, that their union to it might be dissolved. For all this provision was made in the everlasting Covenant and the accomplishment thereof assigned to the Son and to the Holy Spirit in their respective offices. Their redemption could alone be accomplished by one who could fulfill the demands of the law and make it honorable in their behalf, and consequently alone by one who could be acknowledged by Divine Justice as standing in their law place. Christ being their Brother, their Head their Husband in the everlasting Covenant, and in relation to the life therein set up, the right of redemption belonged to him, and being not himself under the law, he could take

their law place and obey in their behalf, and be so accepted by Divine justice.

One leading idea more, relative to this subject I wish distinctly noticed, viz: that it was not as the children of Christ, but as the children of Adam that the elect were subject to the law, had sinned against it &c. It was then as the children of Adam alone, that they needed deliverance from the curse of the law, justification from its demands and a dissolution of their relation to it.

If our Brother Raymond would duly reflect on the different relations the elect sustains to the distinct Heads, he would I think abandon the stand he took in his letter published in the 9th No. of the Signs. He speaks of substitution as involving a separation between Christ and his people. Do not the Scriptures teach a manifest separation in this respect? Was Christ created with his people in Adam? if so he is but a creature and a branch of a fallen stock. Or was he as the Head of his people set up under the law? If so the inheritance coming through him is but earthly and must fail. On the other hand Christ being the elder Brother of his people in the everlasting Covenant, it was his province to interpose himself as their Redeemer that the law might not remain a barrier to their being put in possession of the inheritance bequeathed in the better Testament. Hence it is said, *He was made sin—or rather, a sin-offering, for us, who knew no sin, that we might be made the righteousness of God in him—and being made a curse for us.* See 2 Cor. v. 21, & Gal. iii, 13. If I know any thing of the use of words the doctrine of these texts is the doctrine of substitution; and the word *for* is used, in them, in the sense of, *instead of.* *He being made a curse for us;* for what purpose? *to deliver us from the curse of the law.* Did he not then endure that curse which he would deliver his people from? and would they not have suffered the curse, if he had not borne it? What is this but his bearing it in their stead? and what can that be, but substitution? Again we are told that Christ *laid down his life for the sheep.* Now if he did not lay down his life in the place of the sheep, how will we find an atonement in the death of Christ? and how will we find a ransom in it? If he laid down his life for us in any other sense than as suffering that punishment which was due to our transgressions; I repeat it there was no ransom price in the death of Christ; for a ransom is an equivalent rendered for the demand against those to be ransomed, and consequently involves substitution.

Brother Raymond challenges proof from the Scriptures, that Gods children were ever *appointed unto wrath.* That God's children were as the children of Adam, under the curse of the law, and *children of wrath even as others,* we are prepared to prove from the Scriptures of truth. But there was no need of Gods appointing any man, save the man Christ Jesus, unto wrath; for left to themselves the wrath of God would assuredly *abide upon them.* See John iii, 36.

Brother R. seems throughout his letter, if I understand him, to suppose that the children of God were never viewed in any other relation, than in their relation to Christ. If this were true I would venture to say that God never viewed them as sinners; for they never sinned in Christ nor with that life which they derived from Christ as a Head.

Once more; He remarks that it is 'a day full of substitutions, I grant it. But to me there is a very important difference between men's presuming to substitute, human systems instead of Gods revealed truth, human ceremonies, instead of God's ordinances, and human schemes instead of that order and plan which God has established in his word; I say there is a great difference between this substitution of men, and God's substituting his Son as a ransom for those who had been given him. And those who are the fondest of these human substitutions, are the ones who by their substituted systems, do away the substitution of Christ in the law place of his people. Most of these new substitutions are the offspring of Fullerism and its twin sister Hopkinsianism, and both of these systems virtually, if not formally, deny the proper substitution of Christ.

Brother Raymond will of course act his own pleasure in writing again on this subject.—But I hope if he does, he will be led to take a stand in support of the doctrine which is according to goodness. And I hesitate not to say that, if he is what I hope he is, one taught of the Lord, he would never have found peace to his *burdened soul* had he not by faith discovered the Lord Jesus as having been as completely substituted in his law place as was the *ram caught in the thicket,* in the place of Isaac. He will then write in union with the doctrine which the "Signs" are pledged to support.

As some have faulted the contributors to the Signs for not appearing in their proper names, I will subscribe myself

S. TROTT, the WALDENIS; Still an inhabitant of the Valley of Arthor.

Fauquier Co. Va. May 29th, 1833.

DEAR BROTHER BEEBE:—The "Signs of the Times," came safe to hand and very opportunely, to comfort my mind in much affliction, as my sentiments and faith do not accord with many of my neighbors, and as some who call themselves Baptists and profess to be masters in Israel and unto whom in times past I have been wont to look up as teachers, have departed from the old beaten paths of God's blessed truth and have been turned unto fables teaching for doctrines the commandments of men, and by reason of these pernicious things, the way of truth is evil spoken of, and as those who by faith adhere to the principle of God's eternal electing love, and salvation thro' the imputed righteousness of Christ alone, are looked upon with contempt by those styling themselves Baptists—I have been wondering why thus it should be; but when I call to mind that thus was the blessed Master served. I do not at all feel astonished that his servants should be thus treated, for the Disciple is not above his Lord—so far from being cast down at these things they should only encourage us to go forth in the strength of the Lord God, making mention of his righteousness alone, believing *Him* to be faithful who has called us unto the fellowship of his Son, Jesus Christ our Lord. I am greatly delighted with the Signs of the Times, it is just such a vehicle of truth as we stand in need of in these times of Anti-christian darkness, to concentrate the regular Baptists, and make them a united people; for I have no doubt, but that many of God's people for want of clear light upon the doctrine of the Gospel, are in some degree led away by those blind guides, who are almost every where to be found. The able manner in which you and those Brethren, who are writing truth for the edification of God's people, will, I feel confident, under God enable you to surmount the predictions of the enemies of truth,—I confess that I was one of those who thro' prejudice, did not at first subscribe for your paper, because of the many evil things I heard of its principles and some of its advocats; but since I have read it for myself and find it to breathe truly the spirit of the Gospel of Christ, I am so much delighted that I cannot refrain from doing all in my power to aid you in the cause of God and truth, by getting all the subscribers I can.

I have not as yet had much opportunity, but have nevertheless as you will see by the list, procured you ten subscribers, and shall as opportunity serves, do all I can in that way

—I think I shall be able to procure a long list of good subscribers.

Yours in Gospel bonds, and hope of eternal life.
ALEX. H. BENNETT.

In comparing the conduct of certain persons at the present time, with those of the year Fifty-nine—we find it to be precisely the same in both periods.

A. D. 59, Acts 19th.

A. D. 1833.

24, For a certain man named Demetrius, a Silver Smith—which made silver shrines for Diana, bro't no small gain unto the crafts-men.

For a certain plan named "Benevolent Institutions," bring no small gain unto the crfts-men, or leaders of the Institutions.

25, Whom he called together with the workmen of like occupation, & said Sirs, ye know that by this craft we have our wealth.

And it is well known that by them they have their wealth.

26, Moreover, ye see and hear that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no Gods which are made with hands.

Moreover, whenever the truth is preached, or it is declared that these Institutions, so much worshiped, are not of God, or authorized by Him, as was said of Paul, so of such preachers, now, this man persuadeth and turneth away the people.

27, So that not only this, our craft is in danger to be set at nought; but also that the temple of the great Diana should be despised, and her magnificence should be destroyed, whom all Asia and the whole world worshipeth.

And it is not only proclaimed that their craft is in danger and that the great temple will be despised, and its magnificence destroyed; which they desire all the world should worship; crying out, great are these Benevolent Institutions.

28, And when they heard these sayings, they were full of wrath and cried out, saying great is Diana of the Ephesians.

But all who dare oppose them are denounced as Infidels.

W.

MARRIED.

On Monday, the 10th inst. by Elder G. Beebe, Mr. Thomas W. Curtice, of New Vernon, to Miss Rachel Whitney of Walkill.

NEW AGENT.—Colman Stowers, *Blackwell's Mills, Fauquier Co. Va.*

SIGNS



TIMES.

VOL. I. No. 16,

\$1 PER ANNUM.

DEVOTED EXCLUSIVELY TO THE BAPTIST CAUSE.

PUBLISHED SEMI-MONTHLY, BY AN ASSOCIATION OF BRETHREN.

NEW-VERNON, N. Y., JULY 3, 1833.

GILBERT BEEBE, EDITOR.

To whom all Communications must be addressed.

OLD SCHOOL BAPTIST MEETING.

The following address of the Elders and Brethren of the Particular Baptists of the Old School, adopted at their Meeting last fall at Black Rock Md, was inserted in our first No. and is now reprinted in connection with the Minutes and Address of the present year by their special request. See Minutes.

ADDRESS.

To the Particular Baptist Churches of the "Old-School" in the United States.

BRETHREN.

It constitutes a new era in the history of the Baptists, when those who would follow the Lord fully, and who therefore manifest a solicitude to be, in all things pertaining to religion, conformed to the Pattern showed in the Mount, are, by Baptists, charged with antinomianism, inertness, stupidity, &c. for refusing to go beyond the word of God. But such is the case with us.

Brethren, we would not shun reproach, nor seek an exemption from persecution; but we would affectionately entreat those Baptists who revile us themselves, or who side with such as do, to pause, and consider how far they have departed from the ancient principles of the Baptists, and how that in reproaching us, they stigmatise the memory of those whom they have been used to honor as emi-

* In reference to the epithet "Old School," which we have used as a discriminating term, we beg leave to say that we were led to adopt it, from its having been applied to us by others; and that in our use of it, we have reference to the school of Christ, in distinction from all other schools which have sprung up since the Apostle's days.

nent and useful servants of Christ; and of those who have borne the brunt of the persecutions levelled against the Baptists in former ages. For it is a well known fact, that it was in ages past, a uniform and distinguishing trait in the character of the Baptists, that they required a *Thus saith the Lord*, that is, direct authority from the word of God, for the order and practices, as well as the doctrine, they received in religion.

It is true, that many things to which we object as departures from the order established by the Great Head of the church, through the ministry of his apostles, are by others considered to be connected with the very essence of religion, and absolutely necessary to the prosperity of Christ's kingdom. They attach great value to them, because human wisdom suggests their importance. We allow the head of the church alone to judge for us; we therefore esteem those things to be of no use to the cause of Christ, which he has not himself instituted.

We will notice severally, the claims of the principal of these modern inventions, and state some of our objections to them for your candid consideration.

We commence with the Tract Societies. These claim to be extensively useful. Tracts claim their thousands converted. They claim the prerogative of carrying the news of salvation into holes and corners, where the gospel would otherwise never come; of going as on the wings of the wind, carrying salvation in their train; and they claim each to contain gospel enough, should it go where the bible has never come, to lead a soul to the knowledge of Christ. The nature and extent of these and the like claims, made in favor of tracts by their advocates, constitute a good reason why we should reject them. These claims represent tracts as possessing in these respects a superiority over the bible, and over the institution of the gospel ministry, which is charging the great I AM with a deficiency of wisdom. Yea, they charge

God with folly; for why has he given us the extensive revelation contained in the bible, and given the Holy Spirit *to take of the things of Christ and shew them to us*, if a little tract of four pages, can lead a soul to the knowledge of Christ? But let us consider the more rational claims presented, by others, in favor of tracts; as they constitute a convenient way of disseminating religious instruction among the more indigent and thoughtless classes of society. Admitting the propriety of this claim, could it be kept separated from other pretensions; still can we submit to the *distribution of tracts* becoming an order of our churches, or our associations. Without countenancing the prevalent idea that tracts have become an instituted means approved of God for the conversion of sinners? and hence that the distribution of them is a religious act, and on a footing with supporting the gospel ministry?

If we were to admit that tracts may have occasionally been made instrumental by the Holy Ghost for imparting instruction or comfort to enquiring minds, it would by no means imply that tracts are an instituted means of salvation, to speak after the manner of the popular religionists, nor that they should be placed on a footing with the bible, and the preached gospel in respect to imparting the knowledge of salvation.

Again, we readily admit the propriety of an individual's publishing and distributing, or of several individuals uniting to publish & distribute what they wish circulated, whether in the form of tracts or otherwise; but still we cannot admit the propriety of uniting with, or upon the plans of the existing Tract Societies; even laying aside the idea of their being attempted to be palmed upon us as religious institutions. Because that upon the plan of these societies, those who unite with them pay their money for publishing and distributing, they know not what under the name of religious truth; and what is worse, they submit to have sent into their families weekly or monthly, and to circulate among their neighbours, any thing and every thing for religious reading, which the agent or publishing committee may see fit to publish.— They thus become accustomed to receive every thing as good, which comes under the name of religion, whether it be according to the word of God or not; and are trained to the habit of letting others judge for them in matters of religion, and are therefore fast preparing to become the dupes of priest-craft. Can any conscientious follower of the Lamb submit to such plans? If others can, we cannot.

Sunday Schools come next under consideration. These assume the same high stand as do Tract Societies. They claim the honor of converting their tens of thousands; of leading the tender minds of children to the knowledge of Jesus; of being as properly the instituted means of bringing children to the knowledge of salvation, as is the preaching of the gospel, that, of bringing adults to the same knowledge, &c. Such arrogant pretensions we feel bound to oppose. First, because these as well as the pretensions of the Tract Societies are grounded upon the notion that conversion or regeneration is produced by impressions made upon the natural mind, by means of religious sentiments instilled into it; and if the Holy Ghost is allowed to be at all concerned in the thing, it is in a way, which implies his being somehow blended with the instruction, or necessarily attendant upon it; all of which we know to be wrong.

Secondly; Because such schools were never established by the apostles, nor commanded by Christ. There were children in the days of the apostles. The apostles possessed as great a desire for the salvation of souls, as much love to the cause of Christ, and knew as well what God would own for bringing persons to the knowledge of salvation, as any do, at this day. We therefore must believe that if these schools were of God, we should find some account of them in the New Testament.

Thirdly: We have exemplified, in the case of the Pharisees, the evil consequences of instructing children, in the letter of the scripture, under the notion, that this instruction constitutes a saving acquaintance with the word of God. We see in that instance it only made hypocrites of the Jews; and as the scriptures declare that Christ's words are *spirit and life*, and that the *natural men receiveth not the things of the Spirit of God*, we cannot believe it will have any better effect on the children of our day.

The scriptures enjoin upon parents to bring up their children in the *nurture and admonition of the Lord*, but this instead of countenancing, forbids the idea of parents entrusting the religious educations of their children to giddy, unregenerated, young persons who know no better, than to build them up in the belief that they are learning the religion of Christ, and to confirm them in their natural notions of their own goodness.

But whilst we thus stand opposed to the plan and use of these Sunday Schools and to the S. S. Union, in every point, we wish it to

be distinctly understood, that we consider Sunday Schools, for the purpose of teaching poor children to read, whereby they may be enabled to read the scriptures for themselves; in neighborhoods where there is occasion for them; and when properly conducted, without that ostentation so commonly connected with them, to be useful, and benevolent institutions worthy of the patronage of all the friends of civil liberty.

We pass to the consideration of the Bible Society. We are aware, Brethren, that this institution presents itself to the mind of the christian as supported by the most plausible pretext. The idea of giving the bible without *note or comment*, to those who are unable to procure it for themselves, is in itself considered, calculated to meet the approbation of all who know the importance of the sacred scriptures. But under this auspicious guise, we see reared in the case of the American bible Society, an institution as foreign from any thing which the gospel of Christ calls for, as are the kingdoms of this world from the kingdom of Christ. We see a combination formed, in which are united the man of the world, the vaunting professor, and the humble follower of Jesus; the leading characters in politics, the dignitaries in church, and from them some of every grade, down to the poor servant girl, who can snatch from her hard earned wages, fifty cents a year for the privilege of being a member. We see united in this combination, all parties in politics, and all sects in religion; and the distinctive differences of the one, and the sectarian barriers of the other, in part thrown aside to form the union. At the head of this vast body we see placed a few leading characters, who have in their hands the management of its enormous printing establishment, and its immense funds; and the control of its powerful influence, extended by means of agents and auxiliaries to every part of the United States. We behold its anniversary meetings, converted into a great religious parade, and forming a theatre for the orator who is ambitious of preferment, either in the pulpit, in the legislative-hall, or at the bar, to display his eloquence and elicit the cheers of the grave assemblage. Now Brethren, to justify our opposition to the Bible Society, it is not necessary for us to say that any of its members have manifested a disposition to employ its power for the subversion of our liberties. It is enough for us to say.

1st. That such a monstrous combination, concentrating so much power in the hands of a few individuals, could never be necessa-

ry for supplying the destitute with bibles.— Individual printing establishments, would readily be extended so as to supply bibles to any amount, and in any language that might be called for; and at as cheap a rate, as they have ever been sold by the Bible Society.

2d. That the humble followers of Jesus could accomplish their benevolent wishes, for supplying the needy with bibles, with more effect and more to their satisfaction, by managing the purchase and distribution of them for themselves. And such will never seek popular applause by having their liberality trumpeted abroad through the medium of the Bible Society.

3d. That the Bible Society, whether we consider it in its monied foundation for membership, and directorship, in its hoarding up of funds, in its blending together all distinctions between the church and the world, or in its concentration of power, is an institution never contemplated by the Lord Jesus as connected with his kingdom; therefore not a command concerning it is given in the *decree published*, nor a sketch of it drawn in the *pattern shewed*,

4th, That its vast combination of worldly power and influence lodged in the hands of a few, renders it a dangerous engine against the liberties, both civil and religious, of our country, should it come under the control of those disposed so to employ it. The above remarks apply with equal force to the other great *national institutions*, as the American Tract Society, and Sunday School Union, &c. &c.

We will now call your attention to the subject of Missions. Previous to stating our objection to the mission plans, we will meet some of the false charges brought against us relative to this subject, by a simple and unequivocal declaration, that we do regard, as of the first importance the command given of Christ, primarily to his apostles and through them to his ministers in every age, to "Go into all the world and preach the gospel to every creature," and do feel an earnest desire to be found acting in obedience thereunto, as the providence of God directs our way, and opens a door of utterance for us. We also believe it to be the duty of individuals and churches to contribute according to their abilities, for the support, not only of their pastors but also of those who go preaching the gospel of Christ among the destitute. But we at the same time contend that we have no right to depart from the *order* which the Master himself has seen fit to lay down, relative to the *ministration of the word*. We

therefore cannot fellowship the plans for spreading the gospel, generally adopted at this day under the name of Missions; because we consider those plans throughout a subversion of the order marked out in the New Testament.

1st. In reference to the medium by which the gospel minister is to be sent forth to labour in the field. Agreeable to the prophecy going before, *that out of Zion shall go forth the law, and the word of the Lord from Jerusalem*, the Lord has manifestly established the order, that his ministers should be sent forth by the churches. But the mission plan is to send them out by a Mission Society.—The gospel society or church is to be composed of baptised believers; the poor are placed on an equal footing with the rich, and money is of no consideration, with regard to membership, or church privileges. Not so with Mission Societies: they are so organized that the unregenerate, the enemies of the Cross of Christ, have equal privileges as to membership, &c. with the people of God, and money is the principal consideration; a certain sum entitles to membership, a larger sum to life membership, a still larger to directorship &c. so that their constitutions, contrary to the direction of James, are partial, saying *to the rich man, sit thou here, and to the poor stand thou there*. In Christ's kingdom, all his subjects are sons, and have equal rights, and an equal voice, as well in calling persons into the ministry as in other things. But the mission administration is all lodged in the hands of a few, who are distinguished from the rest, by *great swelling titles*, as Presidents, Vice Presidents, &c. Again each gospel church acts as the independent kingdom of Christ in calling and sending forth its members into the ministry. Very different from this is the *mission order*. The mission community being so arranged that from the little Mite Society, on to the State Conventions, and from them on the Triennial Convention, and General Board, there is formed a general amalgamation, and a concentration of power in the hands of a dozen dignitaries, who with some exceptions have the control of all the funds designed for supporting ministers among the destitute, at home and abroad, and the sovereign authority to designate who from among the professed ministers of Christ, shall be supported from these funds, and also to assign them the field of their labours.—Yea, the authority to appoint females, and schoolmasters, and printers, and farmers, as such to be solemnly set apart by prayer and the imposition of hands, as missionaries of

the cross, and to be supported from these funds. Whereas in ancient times the preachers of the gospel by the Holy Ghost. Acts xiii. 1, 4.

2d. In reference to ministerial support.—The gospel order is to extend support to them who preach the gospel. But the mission plan is to hire persons to preach. The gospel order is not to *prefer one before another, and to do nothing by partiality*. See 1 Tim. v. 17, 21. But the Mission Boards exclude all from a participation in the benefits of their funds, who do not come under their direction, and own their authority, however regularly they may have been set apart according to gospel order to the work of the ministry, and however zealously they may be labouring to preach the gospel among the destitute. And what is more, these Boards by their auxiliaries and agents, so scour every hole and corner, to scrape up money for their funds, that the people think they have nothing left to give to a preacher who may come among them, alone upon the authority of Christ, and by the fellowship of the Church. Formerly, not only did preachers generally feel themselves bound to devote a part of their time to travelling and preaching among the destitute, but the people also, among whom they came dispensing the word of life, felt themselves bound to contribute something to meet their expenses; these were the days when christian affections flowed freely. Then the hearts of the preachers flowed out towards the people, and the affections of the people were manifested towards the preachers who visited them. There was then more preaching of the gospel among the people at large, according to the number of Baptists, than has ever been since the rage of missions commenced. How different are things now from what they were in those by-gone days. Now generally speaking, persons who are novices in the gospel, however learned they may profess to be in the sciences, have taken the field in the place of those, who having been taught in the school of Christ, were capacitated to administer consolation to God's afflicted people. The missionary instead of going into such neighborhoods as Christ's ministers used to visit, where they would be most likely to have an opportunity of administering food to the *poor of the flock*, seeks the more populous villages and towns, where he can attract the most attention, and do the most to promote the cause of missions and other popular institutions. His leading motive, judging from his movements is, not love to souls, but love of fame; hence his anxiety

to have something to publish of what he has done,—and hence his anxiety to constitute churches, even taking disaffected, disorderly, and as has been the case, excluded, persons to form a church, in the absence of better materials. And the people instead of glowing with affection for the preacher as such, feel burdened with the whole system of *mendicancy*, but have not resolution to shake off their oppression, because it is represented so *deistical* to withhold and so popular to give.

Brethren, we cheerfully acknowledge that there have been some honorable exceptions to the character we have here drawn of the modern missionary, and some societies have existed under the name of Mission Societies, which were in some important points exceptions from the above drawn sketch. But on a general scale, we believe we have given a correct view of the mission plans and operations, and of the effects which have resulted from them, and our hearts really sicken at this state of things. How can we therefore forbear to express our disapprobation of the system that has produced it?

Colleges and Theological Schools, next claim our attention. In speaking of Colleges, we wish to be distinctly understood, that it is not to Colleges, or collegial education, as such, that we have any objection. We would cheerfully afford our own children such an education, did circumstances warrant the measure. But we object, in the first place, to sectarian Colleges, as such. The idea of a Baptist College and of a Presbyterian College, &c. necessarily implies that our distinct views of church government, of gospel doctrine, and gospel ordinances, are connected with human sciences, a principle which we cannot admit; for we believe the kingdom of Christ, to be altogether a kingdom not of this world. In the second place, we object to the notion of attaching professorships of divinity to colleges; because this evidently implies that the revelation which God has made of himself is a human science, on a footing with mathematics, philosophy, law, &c. which is contrary to the general tenour of revelation, and indeed to the very idea itself of a revelation. We, perhaps, need not add, that we have, for the same reasons, strong objections to colleges conferring the degree of doctor of divinity; and to preachers receiving it.—Thirdly, we decidedly object to persons, after professing to have been called of the Lord to preach his gospel, going to a college or academy to fit themselves for that service.—

1st. Because we believe that Christ possesses

perfect knowledge of his own purposes, and of the proper instruments by which to accomplish them. If he has occasion for a man of science, he having *power over all flesh* will so order it that the individual shall obtain the requisite learning before he calls him to this service, as was the case with Saul of Tarsus, and others since; and thus avoid subjecting himself to the imputation of weakness. For should Christ call a person to labor in the *gospel field*, who was unqualified for the work assigned him, it would manifest him to be deficient in knowledge, relative to the proper instruments to employ, or defective in power to provide them. 2d. Because we believe that the Lord calls no man to preach his gospel, till he has made him experimentally acquainted with that gospel, and endowed him with the proper measure of gifts suiting the field he designs him to occupy: and the person giving himself up in obedience to the voice of Christ, will find himself learning in Christ's own school. But when a person professedly called of Christ to the gospel ministry, concludes that, in order to be useful, he must first go and obtain an academical education; he must judge that human science is of more importance in the ministry, than that knowledge of those gifts which Christ imparts to his servants. To act consistently then with his own principles, he will place his chief dependence for usefulness on his scientific knowledge, and aim mostly to display this in his preaching. This person, therefore, will pursue a very different course in his preaching from that marked out by the great apostle to the gentiles, who *determined to know nothing among the people, save Jesus Christ and him crucified*.

As to Theological Schools, we shall at present content ourselves with saying that they are a reflection upon the faithfulness of the Holy Ghost, who is engaged according to the promise of the Great Head of the church, to lead the disciples into all truth. See John xvi, 13. Also, that in every age, from the school at Alexandria, down to this day, they have been a real pest to the church of Christ. Of this we could produce abundant proof, did the limits of our address admit their insertion.

We now pass to the last item which we think it necessary particularly to notice, viz: Four-days or protracted meetings. Before stating our objections to these, however, we would observe that we consider the example worthy to be imitated, which the apostles set of embracing every opportunity, consistently with propriety for preaching the gospel,

wherever they met with an assembly, whether in a Jew's synagogue on the seventh day, or in a christian assembly, on the first day of the week, and the exhortation to be *instant in season and out of season* we would gladly accept. Therefore, whenever circumstances call a congregation together from day to day as at an association or the like, we would embrace the opportunity of preaching the gospel to them from time to time, so often as they shall come together. But to the principles and plans of protracted meetings, distinguishingly so called, we do decidedly object. The principle of these meetings, we cannot fellowship. Regeneration, we believe, is exclusively the work of the Holy Ghost, performed by his divine power, at his own sovereign pleasure, according to the provisions of the everlasting covenant. But these meetings are got up, either for the purpose of inducing the Holy Spirit to regenerate multitudes, who would otherwise not be converted, or to convert them themselves by the machinery of these meetings, or rather, to bring them into their churches by means of exciting their animal feelings, without any regard to their being *born again*. Which ever of these may be considered the true ground upon which these meetings are founded, we are at a loss to know how any person who has known what it is to be born again, can countenance them.

The plans of these meetings are equally as objectionable. For in the first place, all doctrinal preaching, or in other words, all illustrations of God's plan of salvation is excluded professedly, from these meetings.—Hence they would make believers of their converts, without presenting any fixed truths to their minds, to believe. Whereas God has *chosen his people to salvation, through sanctification of the spirit, and belief of the truth*, 2 Thess. ii, 13.

Secondly. The leaders of these meetings fix standards, by which to decide of persons' repentance and desire of salvation, which the word of God nowhere warrants; such as rising off their seats; coming to anxious seats, or going to a certain place, &c. Whereas the New Testament has given us a standard from which we have no right to depart, viz: that of *bringing forth fruits meet for repentance*.

Thirdly. They lead the people to depend on mediators rather than the Lord Jesus Christ, to obtain peace for them, by offering themselves as intercessors for them with God—whereas the scriptures acknowledge but the *one God and one Mediator*.

Some may be ready to enquire whether protracted meetings, as such, may not with propriety be held, providing they be held without excluding doctrinal preaching, or introducing any of these new plans. However others may judge and act, we cannot approve of such meetings for the following reasons.

1st. Because by appointing and holding a protracted meeting as such, although we may not carry it to the same excesses, to which others do, yet as most people will make no distinction between it, and those meetings, where all the *borrowed machinery*, from Methodist camp-meetings is introduced, we shall generally be considered as countenancing those meetings.

2d. Because the motives we could have for conforming to the custom of holding these newly invented meetings, are such as we think cannot bear the test. For we must be induced thus to conform to the reigning custom, either in order to shun the reproach generally attached to those who will not conform to what is popular, or to try the experiment whether our holding a four days meeting will not induce the Holy Ghost to produce a revival among us, commensurate with the strange fire enkindled by others; or else we must be led to this plan, from having imbibed the notion that the Holy Ghost is, somehow, so the creature of human feelings, that he is led to regenerate persons, by our getting their animal feelings excited; and therefore, that in the same proportion, as we can by any measure, get the feelings of the people aroused, there will be a revival of religion. This latter motive can scarcely be supposed to have place with any who would not go the whole length of every popular measure.—But first. We do not believe it becoming a follower of Jesus, to seek an exemption from reproach by conforming to the schemes of men. 2d. We believe the Holy Ghost to be too sacred a being to be trifled with, by trying experiments upon him. And 3d, we believe the Holy Ghost to be God. We would as soon expect that the Father would be induced to predestinate persons to the *adoption of children*, by their feelings being excited, and the Son be induced to redeem them, as that the Holy Ghost would be thus induced to *quicken them*. These three are one. The purpose of the Father, the redemption of the Son, and the regenerating power of the Holy Ghost, must run in perfect accordance, and commensurate, one with the other.

Brethren, we have thus laid before you some of our objections to the popular schemes in religion, and the reasons why we cannot

fellowship them. Ponder these things well. Weigh them in the balances of the sanctuary; and then say if they are not such as justify us in standing aloof from those plans of men, and those would-be *religious societies*, which are bound together, not by the fellowship of the gospel, but by certain money payments. If you cannot for yourselves meet the reproach by separating yourselves from those things which the word of God does not warrant, still allow us the privilege to *obey God rather than man*.

There is, brethren, one radical difference between us and those who advocate these various institutions which we have noticed, to which we wish to call your attention. It is this: they declare the gospel to be a system of means; these means it appears they believe to be of human contrivance; and they act accordingly. But we believe the gospel dispensation to embrace a system of *faith and obedience*, and we would act according to our belief. We believe for instance that the seasons of declension, of darkness, of persecutions, &c. to which the church of Christ is at times subject, are designed by the wise Disposer of all events—not for calling forth the inventive geniuses of men to remove the difficulties; but for trying the faith of God's people in his wisdom, power, and faithfulness to sustain his church. On Him therefore, would we repose our trust, and wait his hour of deliverance, rather than rely upon an arm of flesh. Are we called to the ministry, although we may feel our own inefficiency for the work, as sensibly as do others; yet we would go forward in the path of duty marked out, believing that God is able to accomplish his purposes by such instruments as he chooses; that he *hath chosen the foolish things of the world to confound the wise, and the weak things of the world to confound the things that are mighty; and base things, &c. hath God chosen, that no flesh should glory in his presence*. Though we may not enjoy the satisfaction of seeing multitudes flocking to Jesus under our ministry, yet instead of going in to Hagar, to accomplish the promises of God or of resorting to any of the contrivances of men to make up the deficiency, we would still be content to *preach the word, & would be instant in season and out of season, knowing it has pleased God, not by the wisdom of men, but by the foolishness of preaching to save them that believe*. And that his word will not return unto him void, but it shall accomplish that which he please, and prosper in the thing whereunto he send it.—

Faith in God, instead of leading us to contrive ways to help him accomplish his purposes, leads us to enquire what he hath *required at our hands*, and to be satisfied with doing that as we find it pointed out in his word; for we know that his *purposes shall stand, and he will do all his pleasure*. Jesus says, *ye believe in God, believe also in me*. Ye believe in the power of God to accomplish his purposes, however contrary things may appear to work to your expectations. So believe in my power to accomplish the great work of saving my people. In a word, as the dispensation of God by the hand of Moses, in bringing Israel out of Egypt and leading them through the wilderness, was from first to last calculated to try Israel's faith in God—so is the dispensation of God by his Son, in bringing his spiritual Israel to be a people to himself.

There being, then, this radical difference between us and the patrons of these modern institutions, the question which has long since been put forth, presents itself afresh for our consideration in all its force. "Can two walk together except they be agreed?" We believe that many who love our Lord Jesus Christ, are engaged in promoting those institutions which they acknowledge to be of modern origin; and they are promoting them too as religious institutions; whereas if they would reflect a little on the origin and nature of the christian religion, they must be, like us, convinced that this religion must remain unchangeably the same at this day, as we find it delivered in the New Testament. Hence that any thing, however highly esteemed it may be among men, which is not bound in the New Testament, has no just claim to be acknowledged as belonging to the religion or the religious institutions of Christ.

With all who love our Lord Jesus Christ, in truth, and walk according to apostolic traditions, or gospel order, we would gladly meet in church relation and engage with them in the worship and service of God, as he himself has ordered them. But if they will persist in bringing those institutions for which they can show us no example in the New Testament, into the churches or associations, and in making them the order thereof, we shall for conscience sake, be compelled to withdraw from the disorderly walk of such church, or associations, or individuals, that we may not suffer our names to pass as sanctioning those things for which we have no fellowship. And if persons who would pass for preachers, will come to us, bringing the

messages of men, &c. a gospel which they have learned in the schools instead of that gospel which Christ himself commits unto his servants, and which is not learned of men; they must not be surprised that we cannot acknowledge them as ministers of Christ.

Now Brethren, addressing ourselves to you who profess to be, in principle Particular Baptists, of the "Old School," but who are practising such things as you have learned only from a New School it is for you to say—not us, whether we can longer walk in union with you. We regret and so do you, to see brethren professing the same faith, severing apart. But if you will compel us either to sanction the traditions and inventions of men, as of religious obligation, or to separate from you, the sin lieth at your door. If you meet us in churches to attend only to the order of Christ's house as laid down by himself; and in associations, upon the ancient principles of Baptist Associations, i.e. as an associating of the churches for keeping up a brotherly correspondence one with another, that they may strengthen each other in the good ways of the Lord; instead of turning the association into a kind of legislative body, formed for the purpose of contriving plans to help along the work of Christ, and for imposing those contrivances as burdens upon the churches, by resolutions &c. as is the manner of some, we can still go on with you in peace and fellowship.

Thus, Brethren, our appeal is before you. Treat it with contempt if you can despise the cause for which we contend, i.e. conformity to the word of God. But indulge us, we beseech you, so far at least, as at our request to sit down and carefully count the cost on both sides; and see whether this shunning reproach by conforming to men's notions will not in the end be a much more expensive course, than to meet reproach at once, by honoring Jesus as your only King, *choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season.* And rebellion, you know, is as the sin of witch-craft.

May the Lord lead you to judge and act upon this subject as you will wish you had done when you come to see the whole mass of human inventions in connexion with the *Man of Sin*, driven away like the chaff of the summer threshing floor, and that stone which was cut out *without hands* alone filling the earth. We subscribe ourselves your servants for Jesus sake.

Elder JOHN HEALEY,
WM. GILMORE.

" EDWARD CHOAT,
" SAMUEL TROTT,
" THOMAS POTEET,
" THOMAS BARTON,
" EDWARD J. REES,
" GILBERT BEEBE,
" GABRIEL CONKLIN,
" HENRY MOON,
" WILLIAM WILSON,*
" JAMES B. BOWEN,*
ABRAHAM COLE, Sen.
LEWIS R. COLE,
SAMUEL SHAWL,
LUKE ENSOR,
SHADRICK BOND,
JOHN ENSOR,
RICHARD ENGLISH,
EDWARD NORWOOD,
JOSEPH PERIGOY,
JOSEPH MATTEM,

Meeting of the Particular Baptists of the Old School, held at Pleasant Valley Meeting-house, May 20th, 1833.

1. Elder Wm. Gilmore, preached the introductory discourse from 2^d Cor. 2 Chapter 11th verse.

2. The meeting was opened by Eld. Thos. Poteet, with praise and prayer.

3. Elder J. Poteet, was chosen Moderator, and Elder C. Polkinhorn, Clerk.

4. The reading of the address adopted at the meeting, in last September, was ordered, and read accordingly.

5. The following communications were received from churches and individuals expressing their entire approval and fellowship in the views entertained by this meeting as stated in the above address, viz. —

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| 1st. a Letter from the church called, Zion, | Frederick Co. Va. |
| 2 from Waterlick, | Shenandoah Co. " |
| 3 " London Tract, | Chesler Co. Pa. |
| 4 " Rock Spring, | " " |
| 5 " Mount Hope, | " " |
| 6 " Winchester, | " Va. |
| 7 " Black Rock | Balt. Co. Md. |
| 8 " New Vernon, | N. Y. |
| 9 " Walkill, | " " |

10. A verbal communication was made by B'r. Scott, on the behalf of Harford church, Harford Co. Md. a letter had been written but had not been received.

*Elders Wilson and Bowen, were not present at the meeting, but having examined the Minutes and Address, have authorised the insertion of their names.

11. Also from the church at New Valley, Loudon Co. Va. by Brother Orrison.

12. Enon, Fairfax Co. Va. by Brother Moon.

13. Patapsico, Balt. Co. Md. by Brother Choate.

14. A letter was received from twenty-seven brethren belonging to the Battle Run Church, Rappahanock, Va.—also from four Brethren belonging to the Salem Church, Frederick Co. Va.

6. A report was made by Brother Moon, who was appointed at the last meeting to attend a meeting of *Particular Baptists* of the Old School, belonging to the Muskingum Association, held on the fifth Lord's Day in December, 1832; Brother Moon stated, that he was received with much christian affection by the Brethren; that a letter was written, and Messengers appointed to attend this meeting; but that owing to some unforeseen circumstance, they had not yet arrived.

7. An address prepared by Brother Trott, was referred to a committee, composed of Brother Beebe, Buck, and the Author, who reported the same. The address was then unanimously adopted.

8. Elder Gilbert Beebe, was appointed to preach an introductory discourse at the next meeting; in case of failure. Elder Thomas Barton.

9. We recommend to our brethren generally, to encourage the circulation of the *Signs of the Times*, as a medium for expressing our views on those subjects, which we consider of vital importance to the church of Christ.

10. Brother Bebee, is requested to insert in the *Signs of the Times*, the proceedings of this meeting, and with it reprint the address adopted at a meeting of the Particular Baptist of the Old School, in September last: and also print 1,000 additional copies of the Address, in connection with the proceedings of this meeting, and distribute the same.

11. Our next meeting will be held on the Monday, after the third Lords-day, in May 1834, at Black Rock Meeting-house, Baltimore Co. Md.

The names of the following Elders, and Brethren, who, with a considerable number of others composed this meeting, were at their request enrolled, viz:—

Elders,—Wm. Gilmore, Henry Lauthan, Eli Scott, David Choate, Thomas Poteet, William, Marvin, Thomas Ritchie, Thos. Barton, Thos. Buck, Henry Moon, Saml. Trott, Gilbert Beebe, Charles Polkinhorn.

Brethren,—James Kittle, W. G. Wright, Reuben Triplitt, A. W. Carter, William Cheswell, William Sellman, Clement T. Coote, Isaac Chrisman, Abraham Cole, Sen, Hugh Madden, Charles Turner, J. B. Cherneworth, Hiram W. Taylor, Sam'l. Buck, Benoni Dawson, Stephen N. White, David Orrison, Edward Clay, Joseph Borroms, John Ensor.

13. The meeting was closed with prayer, by Brother Barton.

Address to the followers of the Lamb, scattered throughout our country, designated as Particular Baptists of the Old School.

DEAR BR'N:—Several of us from different sections of our country, have been permitted again to meet together for the purpose of a mutual interchange of feeling and views, relative to the many and manifest departures from the faith and order heretofore generally professed by our denomination; and also to hear of the steadfastness of others in the good ways of the Lord. We desire to acknowledge the kind hand of our God in succeeding our designs, in gathering together on this occasion an assemblage of our Br'n. far beyond our expectation. Do you enquire what were those designs? We will state them. Some of us had become acquainted with the fact, that there were more brethren in our country at large, who remained steadfastly attached to ancient Baptist principles than was generally supposed; but owing to their being much scattered, each was supposing that he was left nearly alone, and that the instance was not singular in which a small church of this particular character was to be found, who from their separate situation from others of the same faith, were ready to conclude that their Pastor was almost the only one who preached the Gospel which they had been taught experimentally to receive: and this circumstance caused them to labor under great discouragements. Believing that God has reserved his seven thousand and who have not bowed the knee to the Image of Baal, and as the Lord made known this to his disconsolate Prophet for his encouragement, so it is encouraging to these Brethren to know that there were many others scattered abroad who viewed things in the same light and who maintained the same stand with themselves relative to the modern religious schemes of the day. For the encouragement of such we were induced to invite a meeting of our Br'n. from different sections of our country, such as could conveniently attend, so that unitedly we might

make a declaration of our views, and of our reasons for standing aloof from those things which assumed a religious character, but which are only the contrivances of men.—This we did at our meeting at Black Rock in September last; but supposing that there were still many who had not been informed of the intention of the meeting, whose hearts had they been thus informed would have been with us; we thought it advisable to appoint this second meeting at a period which would give time for our views as expressed in our Address to become generally known. This meeting we have now had; the result of which you will learn from the minutes of our proceeding. One other object we had in view in calling this meeting was, the hope we entertained of exciting a spirit of enquiry among some of our Brethren who though in heart rejoiced in the same glorious truth, that salvation is of the Lord, were inconsiderately suffering themselves to be drawn into a participation in plans devised by men for the purpose of helping God to convert sinners. How far this desirable end has been attained, it is not for us to say. Some we know have been led to examine the subject, and on examination have been constrained to come out from among them, and take a stand on the side of Ancient Baptist principles, and order. Others, again we learn have been kept from giving our Address or the subject of it any examination, thro' the influence and prejudice of their leaders, who are afraid lest the people coming to the light, their own errors might be made manifest. And now brethren what more shall we say; our reasons for the stand we have taken against innovations in the religion of Jesus Christ which we profess, are before you in our Address already published. Instead of feeling any discouragements from the reproaches to which we are subjected on account of the great numbers who take the opposite stand, we feel greatly encouraged and cheered in our hearts from the facts brought to light, that the Lord has reserved a goodly number, who like us feel disposed that whoever else may depart from the truth, and simplicity of the Gospel, still to enquire after the old paths and walk therein, depending on divine grace alone to sustain us.

THOS. POTEET, *Moderator.*

CHAS. POLKINHORN, *Clerk.*

N. B. We would suggest to such of our Brethren or churches, who may feel disposed to communicate their views to us in support of the stand we take, but are so situated

that it is not convenient to send a messenger. They may address their communications to either of the Elders whose names are signed in the above minutes.

SIGNS OF THE TIMES.

NEW-VERNON, JULY 3, 1833.

The Warwick Association held its annual meeting with the Orange Church, on Wednesday & Thursday the 12th and 13th inst. The introductory sermon was preached agreeable to the arrangement of last year, by Elder J. C. Murphy, from 1st. Timothy 3d and 16th.—Deacon James Burt, was chosen Moderator, Elder Gabriel Conklin, Clerk, Deacon Amos Holmes, Assistant Clerk.

The business was conducted with more than ordinary harmony and unanimity.

Three Churches of the New School stamp, viz—1st. Wantage, Hamburgh, and 1st Newton, with their preachers, Timothy Jackson, and John Teasdale, called for, and obtained a dismission from this Association. This circumstance has contributed greatly to the satisfaction of the old fashioned brethren, who remain on the old platform—We understand, that they, in connection with the Church at Mount Holly, (N. J.) intend to form an Association on the New School plan.

It would certainly contribute greatly to the peace and harmony of all associations, who may be unhappily divided in their views of the popular doings of the day, if those who can no longer subscribe to the doctrine and practices of our Associations, would, "go and do likewise"—it would prevent many very unpleasant and painful discussions, such as have disturbed the peace and harmony of our Association for a few years past—We are encouraged from the present aspect of things, to believe that the Warwick Association will henceforth preserve that character which has distinguished her for many years.

We publish in this number the Circular and corresponding letters, adopted by this Association at their late meeting.

CIRCULAR LETTER.

The Warwick Baptist Association, to the several Churches which she represents sendeth Greeting:—

BELOVED BRETHREN,

The revolving wheels of time have rolled on the period in which it is your right to expect our annual Epistle. In consequence of the failure of the Brother appointed to write our Circular for this year, we have but little time to prepare one.

Permit us, dear Brethren, to present for your prayerful consideration the absolute necessity of adhering strictly to the word of God, as the all sufficient, and only infallible rule of our faith and practice. We are persuaded better things of you Brethren, than to suppose that this subject will be viewed, as either unimportant or uninteresting, since you have as saints, and as churches, solemnly covenanted in the fear of the Lord, to adopt this as a fundamental point in your faith. Let us briefly consider.

First, *The Sufficiency, and*

Second, *The Infallibility of this divine rule;*

Third, *The necessity of strictly adhering to it, as our only rule of faith and practice.*

First, the sufficiency; and on this point, in general terms, we are aware Brethren that you will all agree that there is no deficiency in that Holy Book (the bible.) But we deem it of vital importance to the welfare of Zion, the peace of Jerusalem, and to the advancement of the interests of the churches of the Saints, that we not only in general terms, but with the most scrupulous exactness, listen to its dictates, laws, ordinances, examples, admonitions, &c. in all matters of faith and practice, in a religious point of view.—The great Apostle has informed us, that, "All scripture is given by inspiration of God, is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the *man of God* may be perfect, thoroughly furnished unto all good works," 2d Tim. iii, 16, and 17th. Viewing this rule then, as emanating from the high authority of God, it would amount to a base reflection upon his divine wisdom and goodness, for us who profess to be his disciples, either to add to, or depart from the rule which God has given us in his word; but we are not only to learn from the declaration of this text, that the Scriptures are divinely inspired and consequently are infallible; but also that they are profitable for all the purposes contemplated by their divine author. Now the grand

object is, that the *Man of God* may be perfect thoroughly (not partially) furnished unto all good works,—while then from this divine repository of instruction, and fullness of preparation, the man of God is thoroughly furnished unto all good works, we conclude (as matter of course) first, That none who are men of God, will furnish themselves from any other quarter; and second, That no works can be good, in the estimation of God unless warranted by that blessed book.

Again, the Apostle tells us that, "The grace of God that bringeth salvation hath appeared to all men; teaching us (the saints) that denying all ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world." The sufficiency of this holy rule, shines forth conspicuously, in the ample provision made for the whole walk and conversation of the saints.

Are they required to deny themselves of ungodliness? They need not explore the regions of science and literature in order to learn what is detestable in the estimation of the high and lofty One, who inhabiteth eternity. The Saints of God, are taught by the word to deny themselves of ungodliness and worldly lusts.

Are they required to live soberly? They need not form a connection with the world to effect this blessed object, they find it written, "Israel shall dwell safely alone, they are taught by grace to live soberly, and be temperate in all things. Are they required to live righteously and godly? The word of the Lord is the only complete rule of righteousness and godliness. This rule applies to every department of Zion. In matters of faith, this precious rule requires of them, to hold fast the form of sound words, and sound doctrine; and to hold the tradition of the Apostles," 2 Thess. ii, 15. And in the name of our Lord Jesus Christ, it commands them to withdraw themselves from every brother that walketh disorderly, and not after the traditions he has received from us, Ch. iii, 6. And, "if there come any unto you, and bring not this doctrine, (the rule says) receive him not into your house, neither bid them God's speed." All the ordinances of the house of God are plainly expressed in this sacred rule.

The discipline also is fully contained in the holy scriptures.—The Heretick, after the first and second admonition is to be rejected, the unruly, the drunkard, the liar, with all other disorderly characters are to be put away according to the rules in these cases provided by Zion's King. The manner of

bringing into service the gifts which God has bestowed upon individual members, for the edification of his Body, together with all relative duties of the Minister to the churches, and of the churches to the Ministers, including every necessary arrangement, for ministerial support, is clearly stated in the word of God, insomuch that all humanly devised plans, are unnecessary and uncalled for.

But second. The Infallibility of this divine rule, of our faith and practice is abundantly demonstrated by the fact before noticed, that it is of God, and is never to be superseded by any other rule.

Again, this may be considered the "Infallible rule when compared with the various rules laid down by those who teach for doctrines the commandments of men." Infallible, first: because it cannot fail to please God, it being the result of his counsel and based upon his Sovereign will.

Secondly, it cannot fail to secure the peace and happiness of the saints. "Great peace have they that love thy law, and nothing shall offend them."

"In keeping his commandments there is an exceeding great reward." "Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold to obey is better than sacrifice, and to hearken than the fat of Rams." While on the other hand, "rebellion is as the sin of witch-craft, and stubbornness, is as iniquity and idolatry." Again, if thy children for sake my law, (saith God) and walk not in my judgments, if they break my statutes and keep not my commandments; then will I visit their transgressions with the rod, and their iniquities with stripes &c." But lastly this rule is infallible because that in adhering to it, we cannot fail to be right.

Thirdly, we are to speak of the necessity of adhering strictly to the word of God in all things, as the man of our council, standard of our faith, and rule of our practice, as the children of God. This necessity is predicated on. First, obligation; if we contemplate Jesus Christ in his relative characters, as Prophet, Priest or King, in each and every of these offices, our obligation will appear—as our Prophet, we are bound to listen to his divine instruction,—as our Priest, we are bound to rely alone in his atonement and intercession, and as our King, we are bound to own, and honor him in the legislative department of his Kingdom, by refusing to acknowledge any other laws, or ordina-

ces, plans or devices, schemes or contrivances, (in matters of religion) than such as bear the broad seal of his Divine Majesty, the King of Zion, and by our obedience to all his commandments.

2d. This necessity appears from the frequent and solemn admonitions given us in the New Testament, like the following:—Let no man deceive you by any means, for that day shall not come except there come a falling away first, and that man of sin be revealed the Son of perdition, 2 Th. ii. 3. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of Devils, speaking lies in hypocrisy, having their conscience seared with a hot iron, 1 Tim. iv. 2. And again, "This know that in the last days perilous times shall come, for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy," 2 Tim. iii.

Even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bo't them, and bring upon themselves swift destruction, and many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words, make merchandise of you; whose judgment now of a long time lingereth not, and their damnation slumbereth not, 2d. Peter, ii, 1, 3.

3d. The necessity of adhering strictly to this divine rule, appears from the manifest fulfillment of these fearful predictions.—The time has evidently come, in which men will not endure sound doctrine, but after their own lusts, they are heaping to themselves teachers, having itching ears

The present divided state of our denomination, and the general ferment and commotion of what is called the religious world, should teach us the necessity of flying to the word and to the testimony, knowing that it is there and only there we shall find safety.

The visibility of the church of Christ requires that all who love our Lord Jesus Christ in sincerity and in truth, should "Give the more earnest heed to the things spoken (in this holy book,) lest at any time we should let them slip." The visibility of Zion depends on this, "Then are ye my disciples indeed if ye do whatsoever I command you." Except a man deny himself, take up his Cross and follow me, he cannot be my disciple.—Brethren, if we are not governed by this

holy, perfect, and infallible rule, we have no Better claim to the character of churches of Christ, than the nations around us, Jews or Pagans. Would you shine forth as "A city set upon a hill (owned and blessed of God)—whose light cannot be hid, this can only be, when you are enabled through grace to shine forth in bible doctrine, discipline, ordinances &c., rejecting all things that will not measure with that rule. Let us then have on the whole armour of righteousness, our feet shod with the preparation of the Gospel of Christ, our loins girt about with truth, and in our hands the sword of the Spirit, which is the word of God, that we may fight the good fight, finish the course, keep the faith, receive the crown and eventually receive the end of our faith, even the salvation of our souls.

We are aware dear Brethren, that a closer walk with God, will draw down on you the indignation of such as have never received the love of the truth, as it is written, "Yea and all that will live godly in Christ Jesus, shall suffer persecution." But be not discouraged at this, your place of defence shall be the munition of rocks. The Eternal God, thy refuge, and underneath you his everlasting arm. Let us then stand fast in the liberty wherewith Christ has made us free and be not entangled again with the yoke of bondage, let us remember; as for God, his way is perfect, the word of the Lord is tried: he is a buckler to all them that trust in him. —For who is God, save the Lord? And who is a Rock save our God? 2 Samuel xxii, 31, 32, also Psalms xviii, 30, 31. His sayings are faithful and true, and since Jesus Christ the same yesterday, to-day and forever, is the Amen, the faithful and true witness, as he is the way the truth and the life, and as God has established his Throne in Zion, and said unto him, 'Thy throne O, God is forever and ever; a sceptre of righteousness is the sceptre of thy Kingdom. Let us dear Brethren, as churches, and as individuals esteem it, our greatest privilege, and most reasonable service to "Bring forth the royal diadem and crown him Lord of all.

May the grace of our Lord Jesus Christ, the Love of God the Father, communion and fellowship of the Holy Ghost be with you ever more. Amen.

CORRESPONDING LETTER

The Warwick Baptist Association, convened at the Meeting-house of the Orange Church, Orange County, New-York, June 12th. and 13th, 1833. To corresponding Associations, send Christian Salvation.

BELoved BRETHREN,

Having obtained help of God, we are continued upon his footstool, as the creatures of his power, the objects of his care, and we hope the subjects of his grace. We have been permitted again to meet together in Association, and truly we have reason to say that it was good for us that we assembled; for we are not to "forsake the assembling ourselves together as the manner of some is"; and again, "How good and how pleasant it is for Brethren to dwell together in unity."—The same tie that binds Christ and his people together, binds his children one to another,—how strange then that alienation of affection, should ever exist among them for a moment. Nevertheless 'tis a lamentable fact, that among those who profess to love God & keep his commandments, this alienation is to be found. But why this coldness of affection towards, and want of fellowship for, and with one another? Because there is not an agreement; and "How can two walk together except they be agreed." Why not agreed? There is utterly a fault among us Brethren, we either have never been brought to the "Fountain of living waters," or have forsaken it, and hewed to ourselves *broken cisterns* that can hold no water. If so, let us search our ways and turn again to the Lord. Are there "Achans" in the camp;—is the "Golden wedge, or Babylonish Garment" concealed among his people; have they "taken of the accursed thing?" Remember Br'n., that he whose "Eyes are as a flame of fire," will search Jerusalem and with his scourge of small cords, will drive out the buyers & and sellers from his Temple. "Yea, his fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into his garner." But the chaff he will burn with unquenchable fire." For information relative to us as an association, or as churches you are referred to our Minutes. We have no greater joy than to hear by letter and messengers, of your churches walking in the truth, by such we are refreshed, and with such, solicit a continuation of your correspondence. And now we commend you to God, and to the word of his grace; to whom be glory forever and ever. Amen.

Our next association will be held with the church at Hardiston, Sussex Co., N. J., on the second Wednesday in June 1834, at 10 o'clock A. M.

JAMES BURT, Moderator.

GABRIEL CONKLIN Clerk.

Agreeable to an intimation given in our last, we present our readers in the present number with the proceedings of the Particular Baptist of the Old School, at Pleasant Valley, Md.

It will be noticed, that the brethren of that meeting have judged it to be expedient to order another edition of the address adopted at the Black Rock meeting of last fall. Those of our friends who may have read it in our first number, will perhaps find it profitable to read it again, and again: it is very important that the subject matter of that address should be understood, and if any can show from the word of God, that the ground contended for, is unscriptural, or that the schemes and plans opposed and rejected, are in accordance with the sacred record: they are called upon to make it appear; remembering at the same time, that Old-fashioned Baptists always require a "Thus saith the Lord," to establish every point in doctrine and in practice.

As about thirteen hundred copies of the present number of this paper are designed to circulate in parts where the "Signs of the Times," have not been circulated. We take the liberty to say, for the information of such as are solicitous to know the general character of this paper, that we are pledged to contend for the existence, sovereignty, immutability, omnipotence and eternal perfection of God—Absolute predestination, eternal and unconditional election, total depravity and just condemnation of fallen man—that the atonement and redemption of Jesus Christ, are for the elect only.

The sovereignty and omnipotence of the Holy Ghost in calling in the elect of God, and preserving them through grace unto eternal glory. The resurrection of the dead and final judgement.

Touching the popular institutions of the present day, the views of the Editor and Conductors of this paper, are happily expressed in the address, published in the preceding part of this number.

TERMS.

The SIGNS of the TIMES, will be print-

ed on super-royal paper: each number to contain sixteen octavo pages with double columns, and be issued to subscribers at One Dollar per annum, payable in advance. One Dollar and Twenty-five Cents, half yearly, or One Dollar and Fifty Cents at the end of the year.

Notice to Correspondents.—The communications of Elders Trott and West, also those of Philo Logos, C. and Ruth, are duly received, and will be attended to soon. That signed T. B. is under examination.

STRICTURES

On a piece entitled "Zion's call;" written by a Layman, and inserted in the Boston Recorder, of January 36th, 1825. (By James Osbourn.) Minister of the Gospel,

"He that is first in his own cause seemeth just; but his neighbour cometh and searcheth him."—Prov. xviii, 19.

Vocation is employment; and also a calling a person from one place to another. And hence, when a missionary has a very handsome sum of money offered him to itinerate for a year or more, or to settle over some destitute church, it is called *vocation*, or a loud call or summons, which the spirit that is in him tells him he must obey. But more to distinguish the vocation applicable to missionaries, from a vocation to any secular office or employment, it is ushered in, in the instance before us, with the term *holy*, which makes it the *holy vocation*. And educating men at college is, it should seem, to qualify them for this high and sacred office.

But if we take a scriptural view of vocation, we shall find it to be that effectual calling, whereby the Lord of life and glory by an act of free and sovereign grace, brings men out of a state of sin, darkness, and misery, into a state of grace and salvation. Eph. iv. 1. So God dealt with Paul, and so Paul acknowledgeth in Gal. i. 15. and 16. Thus, in a scriptural sense, holy vocation imports a call by grace from sin to salvation by Jesus Christ; but when only taken in a missionary (or rather a visionary) point of light it signifies nothing more or less than a college education. We read of "holy brethren partakers of the heavenly calling," (or vocation) Heb. iii. 1; and of "holy men of God speaking as they were moved by the Holy Ghost," 2 Pet. i. 21; and also of men being "called with a holy calling," 2 Tim. i. 9. By all which we gather that men's being holy, is wholly owing to the implantation of grace, and the indwelling of the Holy Ghost; but how they, by a college education, are to

be prepared for such a holy vocation, is as great a mystery to me, as all spiritual things are to you. And most certain it is, that if you know no more of worldly concerns than you do of divine things, your sphere in human society must be very remote from respectability; not, however, that you are to be despised on that account, because the idiot, as well as the man of wisdom, is God's creature. But wherein you are to be blamed is, in interfering with things you know nothing about, and in regard to which you ought to have remained silent; for as an author of great antiquity very justly remarks, "Even a fool when he holdeth his peace, is counted wise." Prov. xvii. 28.

"Where lies the hindrance?"

An important question this! but we will try to answer it in few words. The hindrance, sir, I conceive may be twofold. 1. If men will not give up their money, I do not see, according to your plan, how an army of heralds can be raised; so that keeping back the silver and gold, on which foundation every thing of a sacred nature seems to rest, may indeed be considered an hindrance, and a very serious one too; seeing that if men will not give up their cash for missionary purposes, the eternal God must lose his right—the dear objects of his everlasting delight must go without their heavenly patrimony, though it was their Father's good pleasure to give them the kingdom. 2. If all the money sued for should be obtained, and laid out in the manner and form by you proposed, there will not be one single spiritual Gospel minister more than there would be if we kept our money to ourselves, seeing, we have before proved, that it takes something more than a college education to make a true Gospel minister; and such ministers as God can make, and man cannot, are what we want, if we want any. But, indeed, if you will warrant them to be as good as what God hath promised to give us, "pastors according to his own heart," we perhaps may send you on an order for a few dozen, with the cash before hand. But if, you cannot promise this, you will find a second hindrance to grapple with. So that we do not see that we are likely to obtain the number of heralds which you, in the frivolity of your mind, speak of, and have fixed upon, unless God should see fit to raise them up and send them to us, which we have no doubt but he will when he sees that such a number is wanted, for he alone knows what number is necessary.

"It is not that the number needed cannot be found, proper to be educated for and willing to engage in, this beneficent work."

Yes, sir, it can, and it is, and so it ever must and will be, until we can find out the secret thoughts and purposes of Jehovah in this matter; since none are *proper* persons for this sacred office but those whom he hath ordained to, and by the Spirit and truth qualified for such a place of trust. The Lord "ordained TWELVE, that they should be with him, and that he might send them forth to preach," Mark iii. 14. But if *thirteen* had gone forth, there would have been just *one* too many. "One must be ordained to be a witness with us of his (Christ's) resurrection," Acts i. 22; and the disciples not being so conceited, self-willed, and presumptuous as you are, appointed two, and then "prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hath chosen." Verse 24. Now if these good men had omitted, like you, to consult the Lord, they perhaps would have sent out two, which would have been too many by one half. God to Ananias said of Paul, "He is a chosen vessel unto me, to bear my name before the Gentiles." Acts ix. 15. And from hence Paul himself says, "I am ordained a preacher—a teacher of the Gentiles in faith and verity." 1 Tim. ii. 7.—Not ordained of men he does not mean, but of God, as he says: "Christ sent me to preach the Gospel." 1 Cor. i. 17. Nor did he receive the Gospel, which Christ sent him to preach, from men, or by the help of a college educated, but contrariwise, as he says; "But I certify you brethren, that the Gospel which was preached of me is not after man, for I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." Gal. ii. 11, 12.

But you sir, who are "wiser in your own conceit than seven men that can render a reason," Prov. xxxi. 16, not only presume (and presumption most assuredly it is) to know the exact number of heralds wanted, and where to station them, and how much work they have to do; but even who are, and who are not, proper persons for this work. You, however, will see your folly in this when the Judge of all the earth arraigns you at his bar, and calls you to an account for dictating to him what to do, and how to proceed in the empire of grace. Believe me sir, your sporting and trifling with sacred matters will prove very serious and heavy charges against you, and all who bid you God speed, in a day yet to come, if grace prevent not. Yea, bear with me when I say, that there is just reason to believe that God will hold you responsible for these presumptuous assertions, and that they will

stand registered against you as crimes heavier than the sins of Sodom !

"For multitudes, already satisfied of the divine intimation on the subject, are only waiting the call of the christian world to come forward as candidates."

This again is altogether wrong ; and it is most evident that you know nothing about spiritual arithmetic, from your making such awful blunders in your calculations. For men to be *satisfied* on the subject of which you speak, and this satisfaction to arise from an *intimation from God*, is to believe from the heart, and to be persuaded by the testimony of the Holy Spirit, that the Lord abolutely designs them for the work of the ministry ; and that he will be mouth and wisdom to them, and furnish them with every good word and work, and that he will defend and protect them in an evil day, and that he will not withhold any good thing from them, and that while they honor him he will honour them, and that he will let his hand, both in providence and in grace, be seen towards them ; and as they trust him with their souls and bodies, and all their spiritual and temporal concerns, so they shall dwell in the land and be fed. And being thus satisfied and verily persuaded of the Lord, of the truth, the real truth of the above things ; can we for a moment suppose, and be so ignorant, & blind, and weak, and inconsistent, as to think and say, and publish to the world at large, that such men are *waiting the call of the christian world to come forward as candidates* for the ministry ? If they are satisfied by a divine intimation, and to be thus satisfied, as I said before, is to be fully persuaded by the Holy Spirit of the things above named, what can they want more ? And if more be wanted, will not God be as good as his word to them ? Namely ; "I am your shield and your exceeding great reward, and no good thing will I withhold from you."

Surely, sir, we may rather conclude from what you have said, that these *proper* persons, as you may call them, are not satisfied, though you say they are ; and that the intimation is not a divine one, but one altogether carnal, sensual and devilish ; and that nothing but loaves, and fishes, and carnal props will satisfy them. And this being their character, their state, and their condition ; we, with all due deference to your superior judgment, must take upon us here to say, but we design no offence thereby, I say, we must take upon us to assert, under existing circumstances, that your *proper* persons for the gospel ministry are improper, vastly im-

proper, in every sense of the word, and altogether improper persons for the vineyard of the Lord, and to minister to the saints in holy things.

And although you have not proved your proposition by the word of the Lord, in regard I mean to those whom you say are proper persons for the gospel ministry ; yet it is presumeable from the nobleness of your mind, that you will not be offended if we should undertake to establish our assertions from a book, with which your acquaintance appears *peculiarly* circumscribed. Paul being satisfied of the divine intimation on the subject of his being raised up for the work of the ministry among the Gentiles, "Conferred not with flesh and blood." Gal. i, 15. Poor fishermen also acted in the same way as soon as they were satisfied of the divine intimation ; "And they straightway left their nets and followed him," [Christ,] Matt. iv, 2. Levi likewise was taught to act in the same way, as soon as he knew the intimation was from God ; for Christ said to him, "Follow me. And he left all and followed him," Luke v, 27, 28. From hence, sir you, may see who are proper persons for heralds, and who are not : those who are, go at God's bidding ; and those who are not, pay no regard to so trifling a mandate. but *wait the call of the christian world*. I would here, sir, call upon you to blush, were I not persuaded that your conscience has been too long under the "hot iron" to be susceptible of any emotion of that kind. We therefore will hear what you have to say next.

To be continued

DIED

Triumphant in the faith of God's Elect, at Amwell, Hunterdon Co., N. J., May 31.—Mrs. *Esther Blodget*, in the 29th year of her age, Sister Blodget, was for eight years previous to her death, a worthy member of the Baptist Church, at Lambersville, N. J. In the holy providence of God, she was called at an early age to witness the departure of a beloved Husband, and three interesting children, comprising her entire family, the last of which was Sarah Carolina, aged 6 years, who died suddenly on the 23d day of the same month.

When the dream of life is fled,
When its wasted lamps is dead,
When in cold oblivion's shade
Beauty, wealth and fame is laid,
Where immortal spirits reign
There may we all meet again.

SIGNS



TIMES.

VOL. I. No. 17,

\$1 PER ANNUM.

DEVOTED EXCLUSIVELY TO THE BAPTIST CAUSE.

PUBLISHED SEMI-MONTHLY, BY AN ASSOCIATION OF BRETHREN.

NEW-VERNON, N. Y., JULY 17, 1833.

GILBERT BEEBE, EDITOR.

To whom all Communications must be addressed.

FOR THE SIGNS OF THE TIMES.

Fairfax Co., Va. June 7th, 1833.

BROTHER BEEBE:—I herewith send you for publication in the "Signs," the copy of a letter I a short time since received from Dr. S. Littell, of Ohio. I presume from his supposing that I have a share in the "Signs of the Times," and from his giving me leave to publish a part, or all of his letter if I thought proper, that he expected me to give my views on the queries he proposes to me, through the medium of that paper. I therefore send his letter for publication not only on account of the good things it contains, but also, in justification of my offering any remarks for publication on the subjects therein proposed.

I embrace this opportunity to endeavor to correct a mistake which a number of our Br'n. have fallen into, in supposing that I have any control or share in editing or publishing the "Signs of the Times." And I hereby would inform such as need the information, that I have no control over the paper, nor share in conducting it; nor any pecuniary interest in it. I feel in common with other *Old School* Brethren a deep interest in the prosperity of this paper, and in its continuing, as it has begun, to maintain a mild, but firm and straight-forward course according to its professed object; because I have felt much the necessity of such a medium of communication as this affords, for expressing our views of Gospel doctrine and Gospel order, in distinction from what is generally passing current at this day as the religion of Christ, and as Baptist views; and for exposing the awful delusions, and impositions which, in this boasted age of *millennial dawn*, are so abundantly palmed upon the churches and upon the world under the specious name of *Benevolence*.

As I have made this letter thus far a kind of common-place thing, I will offer a few more general remarks for the consideration of some of your correspondents. For I fear that unless your text, Brother Beebe, in its two grand divisions, is kept closely in view, by yourself and by your correspondents your paper will sink from the high stand it has taken, into a mere vehicle for spreading our little bickerings and disputations about words and things of minor importance. I mean by the two divisions of your text.—*Christ Jesus set forth* and; *Anti-Christ exposed*. For instance the communication relative to Deacons, I think only calculated to illicit an unprofitable controversy. The Br. no doubt feels confident that he is correct; I feel as confident that he is incorrect, and that a proper application of Scripture testimony would upset his whole position; but I do not feel disposed at this time to enter the lists against him, because I think we have enough to do to face the opposers of the *purpose and grace* of God as revealed in his sacred word, with an unbroken front, without suffering ourselves to be divided into parties, by disputes about our individually peculiar notions concerning certain points. I could also bring forward peculiar notions of my own relative to certain minor points and most of us could probably do the same and thus introduce a continued scene of disputes, but what would it profit? If there ever was a time, that called for unanimity among the *willing subjects of Zion's King*, and a unitedly firm stand in opposition to the encroachments of will-worship and Anti-Christian delusions, that time is now. The above remarks I think are also applicable to the pieces which have been published relative to *Confessions of Faith*, to *Councils*, to the word *doctrine*, &c.

After all some may consider me the first transgressor of my own rules, in communicating my views on the queries proposed in the following letter, as I shall of course cross

the views of some of our Western Brethren, at least in reference to the *two seeds*. Br'n, whose general views of Gospel doctrine, and of Gospel order, accord I believe with ours. I assure them however that I do not touch the subject for the purpose of illiciting a controversy, neither would I now introduce it to the public, were it not that there is something in it, peculiarly worthy of consideration at this time. Whether I shall be able to do justice to the subject and to illustrate its importance in the light it demands is doubtful.

I subscribe myself yours to serve in the cause of Christ.

SAMUEL TROTT,

A copy of the Letter alluded to is as follows :

My dear Brother Trott, whom much I esteem,

As one whom the Lord by his grace did redeem,

In reading your "Signs," I've taken much pleasure,

That truth is spread by this laudable measure.

It is now almost 30 years since I received a sensible manifestation of grace thro' faith, to the pulling down of Satan's strong holds. For a *stronger than he* was there. Yes he was near me and I knew it not, for "The son differeth nothing from a servant, tho' he be Lord of all, but is under tutors and governors, until the time appointed of the Father."—Yes the glorious hour arrived when Jesus was to be made manifest to Israel; and after much legal labor pains, sin revived with all its awful billows and I sank like lead in a watery expanse! but wonder O Heavens, and be astonished O Earth! "His arms of everlasting love, beneath my soul he placed; and on the rock of ages fixed my slippery footsteps fast," and revealed Jesus to my soul as my Lord and my God. But this revelation did not make me a son, any more than the natural birth makes the child, it manifested that I was a son, "Because ye are sons, God hath sent forth the spirit of his Son, into your hearts crying Abba Father." And now he is manifested to us in his true character, the *LORD our righteousness*; and is made *unto us wisdom, and righteousness, and sanctification, and redemption*. He expressly says *I give unto them eternal life*.—What can be the true definition of *eternal*? When did it begin? How long will it last? From whence did it originate? When will it end? Is this the christian, or that life which is hid with Christ in God? "Know ye not yourselves how that Jesus Christ is in you except

ye be reprobates?" What conclusions may we draw from these premises? Why surely that Christ, christian, eternal life &c. are synonymous terms, and are all of one. He the head, they the members of his body.—Now if you can separate Christ & his people or bride, and make them *two*, you may make them ten thousand. But if he lives, they live; his life is their life, "I in them, and thou in me, that they may be made perfect in *one*." But, sir, may not the christian backslide, and be eternally lost? O yes, if Satan or his emissaries can only destroy this Christ, this *eternal life*, then, and not till then will one of the least of his members be destroyed. "Whosoever is born of God doth not commit sin: for his seed remaineth in him; and he cannot sin, because he is born of God." And Christ's people are thus denominated his seed, as by the Prophet, "He shall see his seed," and by the Psalmist, "A seed shall serve him." Now, dear sir, we read of a *generation of vipers*, and of the *seed of the Serpent*, and of a people who are of *their Father the Devil*. Do please give me your ideas on the origin of this seed. If ever *wheat* how now *tares*, if ever sheep how they became goats. And if Satan was ever a created inhabitant of the heaven of eternal glory. We read of two Kingdoms, two nations, two seeds; and we know that there is a *power of darkness*. Now if you will give me your ideas on the origin of this power, you will much oblige your old friend.

SQUIER LITTELL.

I am much pleased with the "Signs of the Times," you are welcome to publish so much of my hasty letter as you think may be useful.

Trenton, Buller Co. Ohio, May 17th, 1833.

BROTHER LITTELL:—In giving my views on the subjects of these queries which you propose, I will commence with the one relating to the origin of Satan the *prince of the power of the air*.

Much of our conclusions on this subject I admit must be inferential; the Scriptures giving us no detailed accounts thereof; they however contain certain premises in the case, and if our conclusions be such as naturally arise from these, they will I presume be the best we can arrive at, in our present state of *knowing but in part*.

In reference then to the subject before us. 1. I conclude that Satan is not a *self-existent* being; for if he were the name Jehovah, which signifies *self-existence* would as much

belong to him as to God. "But the Psalmist speaking of God, says, that men may know that thou whose name alone is *Jehovah*, art the *Most High*, over all the earth," Psalms LXXXIII, 18. By reading this Psalm through you will see that the Psalmist calls upon God to consume those who had combined together to destroy the people and worship of God, that men might know, that he is the *Most High*, &c. But if Satan be self-existent, he would be as high as God; for he who can exist of himself, can exist as he pleases, and therefore be all powerful. If then Satan be not self-existent, he is a creature,—and if a creature, then as such, he is the production of the word, who is God, for "All things were made by him, and without him was not any thing made that was made." John i, 3.

2. I conclude that he was not in his original creation, made a Devil.

1. Because a pure fountain cannot send forth a corrupt stream, however much the stream may afterwards become corrupted; and God is *purity* itself. God can *command light to shine out of darkness*, because he can speak light into existence where it before was not; but I cannot conceive of darkness proceeding from light or being produced by it, and "God is light and in him is no darkness at all," John i, 5.

Again if I understand the character of Satan as given in the Scriptures, he is a wicked and perverse spirit; *is reserved in everlasting chains under darkness unto the judgment of the great day*, and is ultimately to be cast into the lake of fire and brimstone, where the beast and false Prophet are &c.—(See Jude, vs. 6, and Rev. xx, 10,) from which I understand that he is a subject of condemnation and punishment. But I cannot conceive of God's punishing a creature for having never swerved from the law of his creation: and if God created the Devil a Devil, that is communicated to him the disposition as well as the faculties of a Devil, devilishness must be the *law of his creation*. And surely none can accuse him of being unfaithful in acting the part of a Devil. I must therefore believe that he came originally from the hand of his creator a pure and upright spirit, bearing the impress of workmanship of a pure and Holy God, and that he has severed from that state in which he was created, and is now in disposition & practice a transgressor of the law of his creation. But I have no idea that God ever did or could create a being that would independently retain his own standing of uprightness and purity. And as we know that God saw fit to leave man in his own *creature weakness*

to come into contact with temptation, and thus to fall from his original state of uprightness, to give a complete demonstration of the fact that man must of necessity be entirely dependent on God for every thing in him that is good, &c.; may we not by analogy conclude that God saw it equally fit to leave some of those pure spirits which he had created, to try their strength in acting independently of him, and of consequence to act sin, and as a just reward for their temerity in thus departing from God to *reserve them in everlasting darkness* &c., that those angels who are kept in their original standing, may be kept humble and sensible of their entire dependence on God for all that they are, by having thus before them the consequence of aiming at independency of God in the case of, perhaps, some of the higher order of created intelligencies. Yea is this all conjecture? Do not the Scriptures give us some intimation of this as a fact? In 1st Tim. v, 21, we read of the *elect angels*. Election you know necessarily implies, that there were those of the same general class who were not elected, but left. Again in Jude, 6, we read of *angels which kept not their first estate; but left their own habitation*, and the connexion I think warrants us in the belief that they have not changed for the better. The marginal reading of the text is, *which kept not their principality*. Some I believe have supposed that the angels in these two passages meant pastors of churches. It is true that this term is used for Pastors in some passages of Scripture; but it is equally true, that the ordinary acceptance of the term as used in the Bible, is that of certain created spiritual existences, to us invisible, and I for one think it safest to allow to the words of Scripture their ordinary acceptance as used in the sacred volume, unless there is something in the connexion that requires or justifies our giving them a different rendering; and the connexion of both of these passages seem to me, rather to fix the meaning of these terms to their general acceptance than otherwise, there being in both cases a climax in the writers appeals, that would be marred in their beautiful and regular gradation, were the term under consideration to receive a different application.—These are my views of this subject; others may look at it with other and it may be better eyes than mine, but I feel confident that they can bring no clearer passages of Scripture to support their different views, touching this subject.

Once more; do you ask what was the occasion on which the Devil's first departed

from an upright course of obedience to their Creator? I answer, I have noticed two circumstances recorded in the Scriptures, either of which might be a fit occasion to fire the pride of those exalted spirits if left to creature weakness. The one is mentioned Heb. i, 6, "When he bringeth in the first begotten into the world, he saith, And let all the angels of God worship him." The other is in the 14th vs. of same Chap. "Are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation." The former of these, I think more probably the particular occasion on which these angels rebelled. That is, that when the purpose of God was first declared to the *Morning Stars* and *Sons of God*, which are spoken of, Job, xxx, 7, for the Son to be *made flesh &c.*, for he was a *lamb slain from the foundation of the world*, that then those angels who were left to themselves revolted, and that Satan immediately conceived of the plan of corrupting the woman from her uprightness, thereby thinking so to corrupt the fountain of human nature as to frustrate the purpose of God, to manifest his Son in flesh, and by this very means Satan's enmity was overruled so as to be instrumental in bringing in the occasion of Christ's being manifest in the flesh. And thus it was, that from the very beginning of the development of God's purpose concerning salvation, the *Devil was a murderer*.

My views concerning the two seeds I reserve for another letter and for the present.

I subscribe myself yours to serve in the Gospel.

S. TROTT.

DR. S. LITTELL,

Fairfax Co. Va., June 7th, 1833.

FOR THE SIGNS OF THE TIMES.

We will now proceed to remark on our fourth proposition, which is holding the absurd doctrine, that salvation in any measure depends on the free-will of creatures, and yet is the absolute free gift of God through grace, depending on his Election. As to the origin of the doctrine of free-will as it is called; some have laid it to Pelagius, some to Arminius, some to one and some to another, but we can trace its date farther back than either of those, for we find as long ago as Paul's day, that there was a society of forty of them, united together for as good an object as ever the natural will had, viz: to hinder the spread of the Gospel. But still farther back we see a little knot of them around the Sepulchre of Jesus, to prevent the resurrection of our Lord. But O how they shrunk to nothing at the presence of the angel; so does every free-willer, in the presence

of a messenger of the Lord. Yet so soon as his back was turned, they went away and hired themselves out to lie, for the accommodation of the Jews. So will the hireling watchmen of these times, for their doctrine denies the resurrection, they teach it for hire, and receive large money of those who say they are Jews and are not. But we have not found their origin yet, for at a still earlier period we see a great congregation of them assembled on the plains of Dura, and their captain testing the validity of his free-will scheme, or three obstinate "*Iron-bound*" disciples of free-grace, his success every one knows, but he was not the first of the sect, tho' he represented him, for before this we hear a daughter of Free-will singing "have they not sped, &c." While the daughter of Free-grace rejoins in notes of triumph, "So let all thine enemies perish O Lord." Another step back and we see the Free-will church arrayed against the Lord's people on the bank of the Red Sea. The circumstances in which they were last seen, with the breaking up of the camp meeting, ought to be read and remembered by all who hold like pernicious faith. The family of old Jacob had a large majority of this profession in it, at least so far as his sons were his family, they willed to disappoint the Dreamer, but when they fell on their faces before the governor, and heard him say "I am Joseph," "It was not you, but God that sent me hither." They found that in the thing in which they dealt proudly, God was above them. But speaking after the manner of men, Jacob's sons came regularly enough into their profession for their good old Grandfather, Isaac, willed once, and Esau ran. But they learnt, that it was not of him that *willeth*, nor of him that *runneth*, but of God who sheweth mercy.—But time would fail to tell of all of this persuasion, whose confusion has been recorded in the Scriptures, we will come to the point at once, and name the first who openly avowed this impious creed, his name is *Abaddon*, he has proclaimed his *will*, hear it, "*I will ascend into heaven, I will exalt my throne above the stars of God, I will sit also upon the Mount of the Congregation, in the sides of north. I will ascend above the heights of the clouds. I will be like the most high.*" Here is the whole pith and marrow of the free-will doctrine, here are five resolutions, off hand, all based on self, and all comprising one idea, that is, *I will be a great christian, I will go to Heaven, &c. &c.* Here then is the father of the system, the system itself, and the consummation in the next verse, "Thou shalt go

down to *Hell*, to the sides of the *Pit*. The Scripture declares the doctrine to be a lie, & Christ says, the Devil is the father of lies, therefore we have found its genealogy. But as we intend to postpone the discussion of the main question till another number, we will now close intending in the mean time to whet up our blade, as we find some complaint of want of edge; in due time we will try it on Elder Petit's communication, and then possibly he will be better qualified to complain. Yours &c. PHILO LOGOS.

FOR THE SIGNS OF THE TIMES.

Orwell, Bradford Co., Pa. June 5 1833.

BROTHER BEEBE:—The following attempt, to show the absurdity of the notion of a national church; and remark on some of the things practised, having a natural tendency to build one; are submitted for your consideration and publication if you think proper.

While I admit that another may be as honest, in differing from me in a point, as I am in differing from him, I cannot help thinking that worldly policy mixes itself too much with the system, and feelings, of such as are endeavoring to build up, or praying for the upbuilding of a national church. Many no doubt, are ignorantly led into pursuits, that if carried to their legitimate end; would accomplish such an event, who now do not believe it any more than Hazael believed what Elisha told him of the evil that he should do to the children of Israel.

Nor yet have I any thing to boast over them, for I have nothing but what I have received. It is believed by some, that God had no churches in this world until the days of Abraham; and that he never had but one church, and that commenced in the house of Abraham also, we do not now intend to search after the root of, nor define the word church. We would ask, why the nation over which King Melchisedec reigned, was not a church? He was a Priest of the most high God, nearer in Gospel order, than ever Aaron himself, why then was not the nation over which he reigned a church, as really as the house of Abraham? And whether, if it indeed was a church, it was the same that began in the house of Abraham? I confess, that to me it appears from what the scriptures state on the subject, that King Melchisedec, and his people, bears more the resemblance of a church, than did the house of Abraham, until they were organized, at the foot of Sinai. And from all that I can learn from the sacred history, of either or both of them they could be no more than national churches.

With respect to the house of Abraham, it is certain that when organized; having received their laws, and ordinances from God, by the hand of Moses, they were nationally the people of God, see 2d Saml. vii, 23; 1st. Chron. xvii, 21. Yet notwithstanding, as a nation he had redeemed them for a people to himself, many of them were Idolators in heart, and practice; many of the Pophets, were Prophets of Baal, were light and treacherous persons, his Priests polluted the sanctuary, and many of the people were the children of Belial.

And it is also certain, that as a nation they revolted from the government of God; as a nation they rejected the Lord Jesus Christ; as a nation they were thrust out of the inheritance that God gave them, and as a nation they are dispersed among all the nations of the earth.

Yet with these facts staring them in the face, many that profess to love, and believe in our Lord Jesus Christ, with great learning and zeal, are endeavoring to build up a national church, and call it Gospel. Notwithstanding the perspicuity with which the national, and Gospel churches are distinguished in the New Testament. In examining the national church, we find their civil, judicial, military, and Ecclesiastical code all blended together, and each make a necessary part of the whole; besides one of their great privileges, was the enjoyment of the land of promise. Take either of them away, and their national charter is greatly marred.

How unlike the Gospel church, which can live and enjoy all its privileges, in any land, and under any kind of civil government where its members are let alone as religionists; besides there is neither civil, nor Military laws found to be enacted, in all the instruction given by the founder of the Gospel church. Another wide difference appears to be, increase of property, and worldly splendor, constituted at least one important part of the happiness of that nation. While in the Gospel, a man's life (or happiness) consisteth not in the abundance of the things which he possesseth. Christ the head, and a great part of the members of the Gospel church were poor. Hath not God chosen the poor of this world?

Again, the bloody rite of circumcision, commencing in the house of Abraham, was the separating seal, or wall of partition, between Jews and Gentiles; as to the enjoyment of privileges in that national church. If this was neglected by those that had the care of unconscionable male infants, past the

eighth day—the babe must be cut off, he had broken the covenant. Attention to this, gave the person upon whom it was performed, a perfect right to all the privileges of the church—according to his station, without any regard to the disposition of his heart. In the Gospel church, neither Jews, nor Gentiles, have a perfect right to privileges, without faith which is in Christ Jesus.

The principle, and ceremonies of that national church, was a yoke which they were not able to bear. The Gospel church enjoys perfect liberty in Christ her Lord. The ministration of their economy, was a ministration of condemnation and death. The ministration of the Gospel, is righteousness and life; among them natural men could discern, and enjoy the things of their inheritance, carnal ordinances and shadows of good things to come. In the Gospel church, natural men cannot discover the things of their inheritance, the things of the spirit, the substance of the good things shadowed. It is certain that they were of this world, and their inheritance was in the land of Canaan. The Gospel church, is not of this world, their inheritance is in the Lord.

But we proceed to make a few remarks on the practice which leads to the formation of a national church. Should the practice of those, who bring unconcious babes into what they call the church, by sprinkling, prevail to universal extent, of either of the denominations, their church would of course, become a national one, and national religious institutions, would exactly agree with such a church.

Hence we see the legitimate end of infant sprinkling, and as sprinkling the babe never altered the disposition of the heart, any more than the bloody rite did—the church made up of the whole nation, must embrace in its bosom, all the corruptions found in the nation, and they must destroy the lives of the corrupt members, or banish them, or be defiled with the corruption.

How unlike this, to the Gospel method of expelling corrupt members; but the great utility of the numerous societies formed, to evangelize the world, and the mighty efforts made in the great work of reform, may be plead as means of changing their hearts.

That these in their issue will produce a national church, either by the prevalence of some one of the denominations, or the amalgamation of many, I have no doubt, for they all tend that way.

Then will be produced a christian world,
—not a world of christians, a national church

—not Gospel church, a great change in the face—not in the heart of society.

That the societies formed, and the exertions made, can never produce a gospel church is evident from the following considerations.

1. The doctrine, is in opposition to Gospel doctrine. It holds forth the law for life, & righteousness; whereas there is no law given which could give life. I do not frustrate the grace of God; for if righteousness came by the law, then Christ is dead in vain. Moreover, they teach that a man must give up his heart to God, endeavoring to maintain that “a compliance with the terms of reconciliation with God, is fairly within the compass of” the ability of unrenowned men. While the Gospel teaches the necessity of a manifestation of divine power to give life, before creatures can be found in the exercise of any grace acceptable to God, and to break the bonds of wickedness, by which they are held in the service of the strong man armed, before they can act with any liberty in divine duties.

2. They calculate a proportionate number to be saved, according to the amount of earthly treasure communicated, & the distinguishing efforts made by men. While the Gospel attributes the number saved, according to the choice of God, and the work of saving them, to Jesus Christ exhibiting distinguishing grace.

3. The whole system is the fruit of created ingenuity, and darkness of mind, as appears from the system of means devised, which are no where to be found in the Gospel.

And, 4th. It is beyond the power of man, with all their means, to change the heart of one of God's enemies. As the minds of men are capable of cultivation in natural things, they may do much toward polishing the outside; that is the way men work, and they may make as polished priests, pharisees, and lawyers, as were in olden time for ought I know. But they can never make a child of God, that is God's own work, it is the province of God alone, to change the heart. It is beyond the ken of the human mind, to build a Gospel church. Men may gather together large bodies of men, creatures of state policy,—they may compass sea and land, to make Proselytes, and when they are made they are twofold more the children of Hell than themselves. “Behold they shall surely gather together but not by me,” (saith the Lord of Hosts.) “Whosoever shall gather together against thee shall fall for thy sake.”

These few imperfect hints, give such a

sketch of the difference between a national and gospel church, as show that a national church cannot be a gospel one—and that the present popular mode of operation, is not building up a gospel church. Oh! that all the dear children of God would open their eyes, and behold what many of them are engaged in building up. If they would only compare the present popular doctrine, and practice, with their Bibles, it seems as if they could not help discovering sufficient abominations to bring them to a stand, and lead them to trust more in God, and less in man, and means. That they might, is the prayer of their unworthy servant, for Jesus sake.

HEZEKIAH WEST.

BY THE EDITOR.

We give below, in connection with the following remarks, an abridged copy of a letter from Francis W. Lockett, Esq. of Leesburgh, Va. purporting to be explanatory of an allusion made by Elder Gilmore, to a conversation held between Mr. Lockett and Mr. J. G. Watt, (a Methodist Preacher) in a letter published in the Signs of the Times, giving an account of a protracted, [or two days meeting,] held in the Presbyterian Meeting House, in Leesburgh, last spring, by Elder W. F. Broadus, (a professed Baptist Minister.) In his letter, Mr. Gilmore says—"As far as my information extends, &c. he, (meaning Mr. Broadus,) preached Arminianism; that is, he preached the same system of doctrine that the Methodist preach." In proof of this, Mr. Gilmore referred to what Mr. Watt said to Esquire Lockett, in presence of Col. G. Love,

Wishing by no means to impugn the motives, or friendly feelings of our friend, Mr. Lockett, we have thought best, from several considerations, to give only so much of his letter as relates directly to the case in hand. We shall therefore for the present, at least, decline publishing the concluding part, as we think it irrelevant, and calculated rather to gender strife, than to edify. If an apology from us should be thought necessary, we would submit the following, in justification of the course we have adopted, viz. 1st. We

discover nothing in Brother Gilmore's letter to the prejudice of, or any way calculated to implicate Mr. Lockett, as the allusion was not made to any things said or done by him; but to the remarks made by Mr. Watt, in the presence of Col. Love.

2d. We see nothing calculated to injure or misrepresent Mr. Watt, since he being a Methodist preacher, and of course a competent judge of his own system of doctrine and preaching, was referred to, as having expressed his opinion of Mr. Broadus' performance, to Esquire Lockett, which expression was construed by Brother Gilmore as a confirmation of the fact, that Mr. Broadus preached a doctrine very similar to that preached by the Methodists; allowing Mr. Watt, to be a very competent judge in this case; Mr. Watt cannot feel himself injured by this allusion, as it will be admitted universally, that the Methodist doctrine and system of preaching comes with a much better grace from him, as he professes to believe in them, than from Mr. Broadus, who professes to be "no Arminian," but *an old fashioned Baptist*.

3d. Nor can we discover that Elder Gilmore, has done any injustice to Mr. Broadus, by saying "as far as my information extends, he preached Arminianism," &c. Since 1st. if Mr. B. professing to be a Baptist, will preach Methodist doctrine; Brother G. has a right to expose him, and warn the churches to beware of him. If like Mr. Watt, he preached, practised and professed to believe, the methodist doctrine; such warning would be uncalled for, but the Master says, "beware of false prophets which came to you in sheeps clothing, &c." 2d. By Esquire Lockett's exposition of what Mr. Watt did say, (in earnest, or in jest;) on the subject, Mr. Gilmore's remarks are fully confirmed. It would not be using Mr. Watt, the friend of Mr. Lockett well for us to suppose that he did not mean what he said, and say what he meant, when he spoke in such decidedly approving terms of Mr. Broadus' performances. But leaving Mr. Watt and Mr. Lockett

ett out of the question, the very circumstance of Mr. Broadus being engaged in conducting a protracted meeting in the Presbyterian meeting house, in a strange place, using anxious seats, &c. and that too, in a village where there was a Baptist church, and Baptist Meeting house; speaks volumes in confirmation of Mr. Gilmore's remarks.

If Mr. Broadus would clear himself from the imputation of Arminianism; let him reconcile his preaching and practice with the following passages of what we will call Anti-Arminianism, viz. *By grace are ye saved through faith, and that not of yourselves, it is the gift of God. Not of works, lest any man should boast. Even so then, at this present time also, there is a remnant according to the election of grace. And if by grace, then it is no more of works: otherwise grace is no more grace. But if it be of works, then it is no more grace; otherwise work is no more work.* For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth. According as he hath chosen us in Him before the foundation of the world, that we should be holy, and without blame before him in love. Having predestinated us unto the adoption of children, by Jesus Christ unto himself, according to the good pleasure of his will.

It is of little consequence what we are called, if our doctrine and practice is of God, we can show an agreement between it and the word of God.

But lastly, we decline publishing the entire letter of Mr. Lockett; because he professes to be identified in sentiment with the Baptist of the Old School, and with them too who are opposed to the New systems, schemes and inventions of men which have been introduced within the last five years.

He will of course be satisfied, as we have published as much of his letter as has any bearing directly on the subject, and certainly as much as can be necessary in order to exculpate him from any unjust imputation,

and for the removing all danger of interrupting that intimacy and friendship hitherto existing between him and the Methodist minister.

We sincerely hope that what we publish may prove satisfactory to all parties concerned, as we should regret exceedingly should our paper be employed to fan the embers of discord and strife, among the friends of the primitive order of the gospel of Christ.

THE LETTER.

To the Members composing the Baptist Kestockton Association.

In the 12th No. of the Signs of the Times for which I am a subscriber, there is a letter written by Elder William Gilmore, giving an account of a meeting held in Leeburgh, last March, by Elder William F. Broadus, in which you are referred to what the Rev. John G. Watt, a minister of the Methodist denomination said to me, to prove that Mr. Broadus preached "Armenianism, or the same system of doctrine which the Methodists preach." Now, I am not a member of any religious denomination, but wherever I am known, I am identified with the Baptists in sentiment; and with those too, who are opposed to the new systems, schemes and inventions of men, which have been introduced into that church within the last four or five years; and I have but two objects in view in addressing you now, the propriety of which is but too plainly suggested by the inferences which may be drawn from the letter to which I have referred.— One is, to do what Mr. Gilmore (after using my name at all, to which I should not have had the least objection had it been necessary) should not have left undone, and that is to let you know what Mr. Watt did say to me, that you may be enabled to judge for yourselves, and I really regret that I am thus compelled to give publicity to so very trifling an incident, casually occurring between friends, for I am introduced in so indefinite a manner, that those unacquainted with the circumstance, and the manner of its occurrence, are at perfect liberty to write what they may think proper upon me and my motives, and occupying the ground which that letter has assigned me, I could not object to any thing that might be written.

I have been acquainted with Mr. Watt for many years, and he is a man whom I highly esteem, and I had occasion to believe he

had formed the same regard for me. It was whilst I was conversing with Col. George Love, on the second evening of Mr. Broadus' meeting, after it had closed, that Mr. Watt, in passing us, halted and spoke to, and shook hands with me, and observed in his usual pleasant manner, "well, you've got pretty nearly up to the right mark," or in words to that effect, alluding, as I had no doubt, to Mr. Broadus' Sermon; if he said any thing else I have forgotten it. This observation I no doubt have repeated in Mr. Gilmore's presence, but I know I did not as early as the 28th the date of his letter, for I had not an opportunity of conversing with him on any subject until the next Sunday evening the 31st.

FRANCIS W. LUCKETT.

FOR THE SIGNS OF THE TIMES.

Franklin, Bradford Co., Pa. June 20th.

BROTHER BEEBE:—After a long series of great affliction, from being surrounded by the powers of darkness, with deep lamentation and wailing for the sad condition of the "Daughter of my people," who seemed to be almost overwhelmed with the flood of errors which are in the world, and appear to be floating down the swift current, into the Ocean of awful delusion. I have been not a little comforted, when about two weeks ago, I found a paper called the "Signs of the Times."

I cannot now give you in detail, the circumstances connected with the different charges which have been brought against me by those whom I was wont to call my Baptist Brethren in different places where I have preached. Charges that have been brought against me in consequence of my decided opposition to the flood of corruption that was evidently arising among the Baptist, in consequence of the dark clouds, and frequent heavy showers of *Theological rain, Tract Societies, Sunday schools, &c.* But blessed be God; notwithstanding he has seen fit in his righteous providence, to shut out from me the light of the natural sun, for many years* (which has placed me under some disadvantages) he has not taken his Holy Spirit from me, nor hid from me the light of the "Son of Righteousness," nor suffered the Mother of Harlots to overcome me; either by her flatteries, of which she has not been sparing, or the falsehoods which she and her daughters have assiduously circulated about me. Because they could no more cause me to yield to their unhallowed desires than Joseph's

Mistress could him, in addition to all other labors they have had me, or my character three times before the public for trial; and once or more published me to the world as an heretic! But never could they be brought to the point, to let me be tried by the church of which I was a member. Yet out of all these trials the Lord has delivered me, and thro' all my afflictions he has been my stay.

Seeing for many years the rising of Anti-Christ, & so many of my once loving friends, becoming my most bitter enemies. I have feared that the whole Baptist denomination would either be carried away with the notion of being popular, or lay down and die, fearing to attempt to stem the current. But meeting with your paper in my travels, I "thanked God, and took courage," and I wished to let you know that I was yet alive, and continue to testify both to small and great; that Jesus Christ has power on earth to forgive sins, and that there is none other name given under Heaven among men, whereby we must be saved, and that neither *silver* nor *golden Gods*—nor the *works of men's hands*, nor all their *sweet music*, nor their *societies or combinations* [either for or against the truth]—nor *literary attainments*, nor *worldly wisdom*, nor *plans*, nor *schemes* of any, or of all created power, can change the heart of one of God's enemies or save a single soul, and that many of the operations of the present times are what we are told of in the Scriptures of truth, viz:—

"Now the spirit speaketh expressly, that in the latter times, some shall depart from the faith, giving heed to seducing spirits and doctrines of Devils, speaking lies in hypocrisy, having their conscience scared with an hot iron: forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving, of them which believe and know the truth."—*These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved forever; for when they speak great swelling words of vanity, they allure through the lusts of the flesh, though much wantonness, those that were clean escaped from them who live in error; while they promise them liberty, themselves are the servants of corruption.*"

I expect to return home in a few days, and that some Brethren in that region with me will want your paper, and you will hear from me again soon.

I will now give you a verse that I frequently sing when closing a combat with my opposers.

* Brother Sawyer, having been blind for a number of years.—Ed.

O Brethren in the Saviour,
You need not fear the harm
Of Satan's loudest roar,
Or shout of dread alarm.

The jaws of death are broken !
And he has lost his power,
His lying mouth is open ;
He grins, but can't devour.

I remain yours in Gospel Bonds.

JOHN SAWYER.

SIGNS OF THE TIMES.

NEW-VERNON, JULY 17, 1833.

It is written, my Father's house shall be called a house of prayer but ye have made it a den of Thieves.

THE MASTER.

Perhaps in the annals of the Gosdel dispensation, a period of deeper interest, or fraught with more important events than the present cannot be found. In a retrospective view of the church, from the days of John the Baptist, a pallel with the present cannot be pointed out. In her infancy, she was persecuted, her members were few, and scattered; but even then, amidst the savage rage of her invetrate foes, she presented to the enemy an unbroken front, and the "Shout of a King was among them. In her on-bound passage down the channel of time, we see her immersed in floods of gore, and flames of Papal persecution the most horrid engines of cruelty that demons could invent were prepared for the diabolical work of torturing and destroying the Saints of the Most High,—but then, even then! amidst the hellish rage of Pontifs, Bishops, Kings and Priests, the church maintained her vergin purity. She then at the peril of mortal life, contended earnestly for the faith once delivered to the Saints, nor could the galling chain of despots,—the pains of bloody persecution, or of death in its most terrific forms, present any sufficient inducement to the Sons of Zion to abandon their faith, or any part of it, or in any measure to fall in with, or countenance any of the new and more popular schemes, plans, laws, ordinances or doctrines, then contended for by their enemies, passing thro'

seas of their own blood, or evaporating in flames of fire, their spirits crowned with victory, went home to the embrace of the God whom they so dearly loved, and in whose name alone they trusted and were triuphant.

But, Alas ! "How is the gold become dim, and the most fine gold changed." Where are champions for the primitive order of the church of Christ? Whose hands have been taught to war, and their fingers to fight.—Where shall we find the undaunted sons of Zion, who are prepared to meet the torrent of opposition and bearing the fearless breast, submit to stripes, tortures and death, rather than to give up one of their Lord's commands, or submit to any thing unauthorized by him? Do they all slumber in death? Have they indeed all finished their course and gone home to glory? No, it cannot be. The hour has not yet come in which the Lord's two witnesses must be slain, and trodden under foot in the streets of the Great City Spiritually called Sodam and Egypt. For here & there we see one or more of the witnesses of the Lord cloathed in sack-cloth prophecying. But they are comparatively few; yea very few, and placed under circumstances of the most trying kind. Truly we may adopt the language of Zion, in former times, "Except the Lord, had left us a very small remnant we should have been as Sodam, and like unto Gomorrah," (ie.) like the other Denominations professing christianity around us which are altogether given over to Idolatry, and whose end is to be burned.

But while we compare the present, with the former state of the church; let us enquire after the cause of the evident discrepance. When Zion dwelt alone, she dwelt in safety, "When Israel was a child, then I loved him, and called my son out of Egypt" and "When Epraim speak trembling, he exalted himself in Israel; but when he offended in Baal, he died!"

Even so, when the church was under the lash of persecution, she spake trembling with holy fear, and divine reverence she asked counsel of God, and turned neither to the

right hand nor to the left without his instruction.

But another reason why it is not with Zion, as in years that are past and gone, is this viz: when the saints were persecuted into strange cities, cast out of the Synagogues, whipped forty stripes, save one, thrown into prisons and dungeons, and into boiling oil, banished to desolate Islands, stretched on racks, dragged into courts of Inquisition, sustained the loss and confiscation of all earthly possessions, had their names cast out as evil. Yea when on the shores of our New England States (then colonies) they suffered their tongues to be boared through with hot irons, and many of them were even put to death for their faith, and practice as christians. See 208th page of the Signs &c., also Godorich History of U. S. Page 67.

We say when such was the standing of the Baptist church; she was unable to offer any inducement to her enemies, to amalgamate themselves with her, consequently hypocrites, and nominal professors were kept back, they had no mind to share the tribulations of the saints, of the Most High. But now, since a profession of piety has become the road to popularity, fame and opulence, since even the once dispised, persecuted and afflicted Baptist, have many of them waxed fat, and kicked, since the Baptist Denomination have *heaped to themselves teachers having itching ears*, have builded Theological Seminaries to manufacture their own Ministers, Bishops, and Doctors, having formed unhallowed connections with the world, and with their former persecutors, under the specious names of Bible, Education, Sunday school, Missionary, Magdalen, Temperance, Anti-Tobacco, Penny, Might, Shirt collar, and Rag, Bag Societies, with numerous lucrative offices, Agencies &c. She can, she does hold out inducements of no ordinary kind to the world to "cast in their lot with her and all have one purse."

And the children of this world flock over to her in multitudes, saying "We will eat our own bread, wear our own apparel: only

let us be called by thy name; (christian) to take away our reproach, (Infidel.)

And instead of the Denomination as such rending her garments, and sitting in sackcloth and ashes, on this account,—the leading characters are making their boast, tha their plans are owned and approved of God, because of the multitudes that are constantly joining them. But such are the present signs of the times.

NEW SIGNS.

From the Baptist Repository.

MILLENIUM CROCKERY.

An advertisement of this new article will be found in our paper to day. The description is then fully given. We can only say that the article will be found highly ornamental to a dining table. We wish our enterprising Brother Field success, and hope he will soon order a set of Temperance Crockery. The age of improvement is just dawning and unless we bestir ourselves, the next generation will be amazed at the sloth and dulness of the present busy actors on the stage of being.

Here comes the Advertisement.

MILLENIUM AND VERSE MOTTO WARE.

The subscriber takes the liberty to solicit public patronage for a new and beautiful pattern of Earthen Ware-plates of all sizes, made from designs prepared by himself, principally from Scripture illustrations. The pattern is received from Staffordshire by this Spring's arrival and far exceeds his expectation.

The following is a brief description of it:—On the top of the Plate is the All-seeing Eye shedding rays of light down upon the world; beneath, is the Bible opened to Isa. 11th Chapter 6th verse; next in order, is a Dove descending with an Olive Branch, and the words, "*Peace on earth*;" the centre is filled up with a landscape, and a groupe of figures spoken of in the verse representing the millenium, or all Nature harmonized and returned to its native innocence, in which the Creator left it previous to the fall of man, in the Garden of Eden, at the foot, is the figure of a suppliant, with the petition, "*Give us this day our daily bread.*"—The whole surrounded with a border of wheat sheaves, fruits and flowers.

Although a considerable extra expense has been incurred in getting up the pattern it will be sold at the same prices as ordinary patterns of blue printed ware.

The above can be obtained only at the China, Glass, and Earthenware Store, No. 209 Greenwich street, between Barclay and Vesey streets, New York, where it will be sent for merchants to any other store, to be packed with ware they may purchase elsewhere in the city. It will also be packed in the store for the use of private families, who may wish to purchase, and sent to any part of the United States, as may be directed. Orders by letter will be faithfully executed.

THOS. F. FIELD.

MHE IMMORALITY OF SMOKING.

We are pleased to see a movement against Tobacco. It is high time the business was seriously opposed. Not less than eight millions of dollars are paid in this country for the pleasure of using this odious drug, and then spitting all over the floor where you sit. Our friends in New Paltz, Ulster Co., we are informed were among the first to form an Anti-Tobacco Society, several have since sprung up. One of our Home Missionaries in Michigan, says they have one in his region.—*Ed. of Repos.*

Luray, Page Co., Va., June 1833.

DEAR B'R. BEEBE:—Will you be so kind as to give me your views (either by Letter, or through the medium of the "Signs of the Times,") on the second article of your faith—i.e. "The absolute predestination of all things?"

As an inquirer, and seeker after the "truth as it is in Jesus," you will much oblige me by complying with this request. With my best wishes for your welfare &c.

I remain your Brother in Christ.

GABRIEL T. BARBEE.

ELDER, G. BEEBE.

In reply to the foregoing enquiry,—we would inform our Brother Barbree, that our views on the second item of our Prospectus, viz:—"The absolute Predestination of all things," are briefly set forth in an article written on that subject by the Editor, and published in the fifth No. of this volume. If any thing farther on this all important subject should be solicited of us, by our Brother—we will cheerfully give him what *light we have on the subject.*

From the National Intelligencer.

As some of our good Brethren have expressed their fears lest the article written on

Temperance reform, &c., by Brother Vail, might be misconstrued by some, into a licence for the immoderate use of intoxicating drinks or at least serve as a kind of apology for drunkards, and intemperate men. We are highly gratified to learn that the true meaning and intention of the writer has been understood and published in the National Intelligencer of Washington City, with the following preliminary remark.—*Ed. Signs.*

MESSRS EDITORS:—Considerable excitement has been produced in various parts of this country against a class of citizens who manufacture, or vend wines, fermented liquors, and ardent spirits; and great efforts are now making to produce the same effects within this district, by the formation of "Temperance Societies," "Total Abstinence Societies," and to induce a combination of the *good people* who are always *temperate* (for the advocates of these schemes say "they do not expect those who are intemperate to unite with them,") as examples to the intemperate, *totally to abstain* from the use of *many blessings* which were given, for the use of man, by HIM "from whom cometh ever *good and perfect gift,*" richly to be *enjoyed* by his dependent creatures. Those persons, therefore, who do *use* and not *abuse*

"The blessings *his* free bounty gives,"

are called upon to "*cast them away,*" because some, who are "foolish and unwise," abuse the mercies of *his* hand.

Upon this principle, if a correct one, every manifestation of providential beneficence may be trodden under our feet; for in *this age of superior light, knowledge, and wisdom,* as has been the case in every former age, there is not an instance to be found of his merciful bounty, but in its application, has been abused by vice, ignorance and pride.

Some of the infidel philosophers, of the last century, affected to demonstrate that the *Being* who *built the world,* and who revealed the period of its creation to Moses, had made a *mistake* in its age: these were the *enemies* of Divine Revelation: it would now appear that the *friends* of revelation begin to consider seriously that although God has

"*Built a brave world: it cannot now subsist*
"Unless his right to rule it be dismissed."

And they seem *gravely* bringing themselves to the conclusion, that, although considerable wisdom and skill are manifested in works of creation, and all things were very

well adapted to manifest the purposes of his benevolence in the *childhood* of the world's existence, yet in this age of *light* and *ripe manhood* of *intellectual effort*, there seems to be some *kindly intended gifts* which are so used or abused as to increase the sum of moral evil ; and they appear quite willing to relieve him, at least from the *moral government* of this mundane sphere."

With him. " whose counsel shall stand, & who will do all his pleasure, there is no contingency : " all his vast designs are one : " the plan, the execution thereof, in all its connexions, and the final *result* were with him *ever present*. In his providential and moral government " he will fulfil the thoughts of his heart to a thousand generations."

In the various and combined schemes which are the inventions of man, and particularly in relation to temperance and total abstinence, could these schemes be all carried into effect, instead of the earth being subdued, and "the wilderness blossoming as the rose," the garden, the orchard, and the cultivated field would be neglected, because all their products might be so used as to produce *misery and death* : that instead of the " fruitful field laughing with abundance " we should see desolation and " a waste howling wilderness." I am confident that the sceptre will not depart from the present Governor, and I am pleased to meet with an article in the "Signs of the Times," which, although written and published in the latitude of Orange County, N. Y., appears well adapted to the "Signs of the Times" in the meridian of Washington. The writer has taken, and stands upon sacred ground, and in preference to extending my remarks, I would esteem it a favor by your inserting the following extracts. Yours, &c.

CORRESPONDING LETTER.

The Church of Jesus Christ, called Zion, to the meeting of the Regular Baptists, (or old School) to meet with the Pleasant Valley Church, Maryland, on the Monday, after the third Lord's day in May 1833.

VERY DEAR BR'N:—We gladly embrace the invitation you have given, to all who are contending for the faith once delivered unto the Saints, to meet with you at your next meeting in Pleasant Valley, either by letter or messenger, or both, we have been for a long time much distressed at the present state of things among the Baptists, there was evidently, to our view, a departure from the word of God by many of the Baptists of our day, both in principal and practice, and feeling

ourselves so particularly united to a number of our Brethren we were not willing to part from them, and therefore labored to produce among us again that sweet fellowship and communion we once enjoyed ; but alas ! instead of its having that desired effect, it seemed to stir up a spirit of opposition, and nothing would satisfy our Brethren unless we would go the whole length with them in all their projects. . We were therefore traduced, called, *do nothing*, *opposed to revivals*, *antinomians*, and many such approbious names, because we could not conscientiously unite with them in the many societies that are formed, and in Protracted Meetings, Anxious Benches, &c. And did appear as if it would break up churches and associations, even the Old Ketocton Association, reputed for her firm standing, and Orthodox principles was made to shake ; and we a little band seemed to be standing almost alone, while the popular schemes were carrying the world with it. But Dear Brethren, our hearts were made to rejoice when we discovered through the medium of the Signs of the Times, so many scattered throughout the United States—all thinking and speaking the same things precisely ; relative to the popular things of the day. And when we read the Address of the meeting at Black Rock, in Sept. last. We were much pleased ; yea, delighted, to read their, our objections against, and reasons for not uniting with the Benevolent Institutions (as they are called) so laconically, and perspicuously, expressed, and when in your resolutions annexed we discovered the appointment to meet again at Pleasant Valley, and the invitation to all individuals, churches, or Associations that stood fast in the liberty wherewith Christ had made them free, to make themselves known to you by letter, or otherwise,—the church of Christ of which we are members began to examine into the state and feeling of our own body, and found a large majority of the church desirous to send you this as an expression of her christian love and fellowship : and pray God to bless you, and keep you in the truth, and that the spirit of truth may guide and direct you in all matters, and that every step you take, may give evidence that you have been with Jesus, and have been made willing by invincible grace not only to reign with Christ—but also to suffer with him. Brethren farewell.

Read May 4th 1833, in our church meeting and approved.

M TAYLOR, Clerk.

STRICTURES

On a piece entitled "Zion's call;" written by a Layman, and inserted in the Boston Recorder, of January 36th, 1825. (By James Osbourn.) Minister of the Gospel,

"He that is first in his own cause seemeth just; but his neighbour cometh and searcheth him."—Prov. xviii, 19.

"Neither is it that the set time to favor Zion has not arrived."

This also is arrogating too much to yourself. Who hath informed you that the set time to favor Zion is come? If we may judge of Zion's state and standing at the present time by what is now going on in the religious world, we will here give it as our decided opinion, that the church of God is going into one of the darkest nights that she has witnessed since the time of Papal persecution. The mystical sun has already evidently gone down over many prophets, and the curtains of the evening are stretched out; by which means their arms are clean dried up, and their eyes utterly darkened, and Zion is almost left without a son to guide her. The precious truths of the Gospel, in the defence of which many of our forefathers suffered imprisonment and death, are now laid aside, disregarded, hated and despised, both by the clergy and the laity of the present day; and another Gospel, a false light, and the inventions of men introduced in their stead. But things would not be so if God's set time was actually come. When that time is at hand, and God appears in his glory to build up his Zion, men will be lovers of the truth, lovers of Zion, and lovers of God; and be willing to obey his call without waiting for money, which you seem determined to obtain, either by fair play or foul.

"For the fields are already white unto harvest, which is plenteous enough, but the laborers few."

Worse and worse! And must it be, that because our blessed Saviour made use of these words in reference to the inhabitants of the city of Samaria, and because he knew that the time of calling many of them in by sovereign grace was at hand, that you are at liberty to make use of the same words, as though they were your own, and apply them to this present time, as though you know that the period was now at hand when many sinners were about to be brought into the true sheep-fold? Where has God in his word authorized you, or any other man, to make use of these expressions as your own, and as though you possessed equal wisdom and power with the

Lord of quick and dead? And how do you know that these words are in any wise suitable at this time? Whenever the fields are white already to harvest, the Lord of the harvest will cause the sickle of the Gospel to be placed in the hands of proper laborers, who will be taught rightly to divide the word of truth, and "Take forth the precious from the vile," Jer. xv, 19; and by their instrumentality, a glorious harvest of souls shall be gathered into the garner of God, which is "gathering fruit to life eternal; that both he that soweth and he that reapeth may rejoice together," John iv. 36.

It is not a common thing for a man to possess so large a stock of effrontery as appears to have fallen to your share; for you are not contented with placing yourself in the room of the Saviour of sinners, by telling the world that the fields are now white already to harvest; but you are hurried impetuously on, by arrogance and daring presumption, even to say the harvest is *plenteous enough*. You take all the business into your own polluted grasp, and rule as lord over both heaven and earth, God and man! But the laborers are few, you say; and so our Saviour once said, and so we believe. But then our Lord put us upon a much better plan where by to obtain more heralds, than what you have done, with all your wisdom; for Christ proceeds and says, "Pray ye therefore the Lord of the Harvest that he would send forth laborers into his harvest." Luke x, 2. But since you have usurped the Messiah's throne, you have consecrated a new and a wretched way to obtain threescore and two thousand heralds; and it is by shutting up one avenue and opening another. Mouth gate must be closed, and the pocket thrown wide open.—Prayer can do nothing in this case it appears, but money, you tell us, can. Christ was for his people's praying, but you are for men trying a more effectual method.

When King Saul found that the God of Heaven regarded not his prayers, and would not answer him, neither by dreams, nor by urim, nor by prophets, he resolved in himself to seek counsel of the witch of Endor, which was a most wretched alternative, and proved at once that his case was desperate, & that God had departed from him in very deed. 1 Sam. 28. And that man's condition cannot be much better, who, after having weighed prayer in balances and found it wanting, resorts to money to make the weight good. It proves, however to say no more of it, that with him money is the substance of things hoped for, and the evidence of things

not seen. Do imagine, sir, if you possibly can, what a figure you will cut when God brings you down from your excellency, as he did Saul, and rewards you, as you in the pride of your heart have rewarded him. So sure as you are born, you will find the course you are now steering a perilous navigation, which cannot fail to end disastrously if persisted in. Such a dreadful outrage on the power, wisdom, truth, righteousness and faithfulness of an immortal God, will not be passed over with impunity, you may rest assured of.— You, sir, may certainly look back and consider the time in which you penned this wretched piece, as the most unfortunate period in your life.

“Recollect what has been for years past, and is now going on in the islands of the sea, in Asia, Africa, and our own continent, and listen to the language that the present attitude of the world is uttering; is it not this? Come over and help us.”

We shall gain but little to induce us to think with you, by recollecting what has been done, or is now doing in those places, you refer us to, since we know and are sure, that no people are VIRTUALLY benefited in a religious point of view by having one yoke taken off and another put on. The yoke of priestcraft and the commandments of men, have in all ages of the world kept people in as much bondage and blindness in regard to spiritual things, as any other condition in which providence might place them. We have a striking proof of this in your own case. What Jew, what Turk, what Pagan, or what Idolater can be more in the dark about divine things, the covenant character of God, the economy of grace, the scheme of redemption, and the decrees, purposes, and counsels of heaven, than you are, or were when you wrote this piece? And what man on earth, or set men, ever dishonored, reproached, degraded, insulted, mocked, and reviled the eternal God more than you have done?

Again—compassing sea and land to make proselytes, was by our Saviour, when here on earth, only considered as making them twofold more the children of Hell than were the Scribes and Pharisees themselves, who were engaged in this compassing business. And we have reason to fear that the work now on the wheel is not much unlike the course pursued by the Scribes and Pharisees of old. And the carnal means resorted to in order to effect your purposes, and divine truth being so little regarded by you all, and the Lord of Hosts so little consulted upon the subject of converting the world, and such

poor blind & graceless mortals being mostly engaged in your amazing enterprize, are some of the things that lead us to think and believe as now we do.

And if we listen to the language that the present attitude of the world is uttering, and take a spiritual view of the state of things in a religious point of light, we neither see or hear any thing like that of “Come over and help us, or bring us the precious Gospel in all its sovereign freeness, fulness, richness, glories, beauties, charms, and evangelical forms, shapes and colourings.” We grant, however, that they may feel a thirst for that spirit which the heralds you have already made, and now wish to make are capable of communicating; which is not the Spirit of God, of truth, or of the Gospel of Christ.— They also may be very desirous of becoming better acquainted with the views which your heralds take of divine things, which by the bye, are very little more like the Gospel preached by Christ when on earth, and his apostles after him, than you are like him, that loves and tears God.

To be continued

ANECDOTE.

A few years ago, a revival of religion took place with a Presbyterian Congregation in Sussex Co. N. J. About five of the young disciples wished to have Baptism administered to them according to the pattern shewed in the New Testament. The Minister unwilling to lose his converts, consented to immerse them; but being afflicted like most of his Brethren, with a kind of religious hydrophobia, or dread of water: he contrived to fix a plank so as in his opinion would enable him to administer the ordinance, and yet keep himself dry; but whether the stays that had hitherto kept him above water, such as the Abrahamic Covenant, the propriety and fitness of things, a regard to decency, &c., gave way, or some other casualty in attempting to dip the first candidate, he lost his balance and plunged into the water where he splashed about like a whale, to the no small amusement of some Baptists who were among the crowd of spectators, but had candor enough to confess that so far as immersions goes he was now a qualified administrator.

FOR THE SIGNS OF THE TIMES.

“Men shall not live by bread alone, but by every word that proceedeth out of the mouth of God.” Matthew iv. 4.

’Twas thus the Living Word,—

The Father’s glory spake,
And graciously ’tis heard

For his own Israel's sake :
 Their faith to fix on *him*, and raise
 Their hopes beyond this thorny maze:

2 That faithful servant too,*
 Who led the chosen band,
 And had a Pisgah view
 Of Canaan's proms'd land :
 To murm'ring tribes that "*Word*" declar'd
 Whom *long forbearing mercy spar'd*.

3 When Pihaheroth's heights,
 On either hand appear :—
 A surging sea before,
 And Pharaoh's armies near :
 That "*Word*" proclaimed "*Stand still and see*
Salvation" God designs for thee.

4 "March on," their leader cries ;
 The well'ring waves divide—
 See crystal bulwarks rise
 To bar the boist'rous tide :
 That "*word*" by Moses, *led them through*,
 That Pharaoh's haughty hosts o'er threw.

5 In the desert land,
 Of cloud, or fire,
 To guide the band
 To journey or retire :
 That "*word*" in *all their wand'rings prov'd*
 Unchangeable to those belov'd.†

6 Moses on Nebo dies ;
 For such was God's command,
 Though favor'd with his eyes
 To see the cov'nant land :
 That "*word*" had said, "*thou shall not go*
Joshua shall lead my people through."

7 The deep, the desert, pass'd,
 On Jordan's bank they stand ;
 Their eager eyes, at last,
 Behold the promis'd land :
 That "*word*" then spoken,—th' *obedient*
flood
Roll'd back, and parting, own'd its God.

8 'Midsit the deep channel, *dry*,
 The *ark*, the *Priests* appear ;
 While Israel's tribes pass by,
 And every hoof is there :
 That "*word*" by Joshua, *led them o'er*,
 And pitch'd their camps on Canaan's shore.

9 Who can the wonders trace
 Of that Almighty Power ;
 Which wrought, for Abram's race,
 In every trying hour ?

That "*word*" then said '*the land shall rest*,
 And Israel's tribes with *peace are bless'd*.

10 See Abra'm, fill'd with awe,
 The voice from Heaven obey :
 By faith divine he saw,
 Though he should Isaac slay :
 That "*word*" would Sov'reignly indeed,
 Bless all the Nations in his seed.

11 Wood on the altar laid,—
 The sacrifice was bound ;
 The Patriarch rais'd the blade
 To give the fatal wound :
 That "*word*" proclaim'd "Abra'm, forbear,
 Thy *faith is prov'd*, thine Isaac spare.

12 The royal Hebrew bard, †
 Though hunted for a prey,
 His enemy he spar'd,
 Nor would th' anointed slay :
 That wonder-working "*word*" alone
 Rais'd David to the Jewish throne.

13 See Rachel's eldest born,
 Though sold, a wretched slave ;
 Rais'd up, by God alone,
 His Father's home to save :
 That "*word*" reveal'd by vision, how
 His *Brethren*, like their slaves, *should bow*.

14 The Heavenly light 't attest,
 Glory of Israel's name !
 Simeon beheld and bless'd,
 When God's *salvation* came :
 And Anna, in the temple too,
 Rejoiced to prove the "*word*," was true.

15 But time would fail to tell
 Of Patriarch's Kings, and Seers,
 From Abel's sacrifice
 To Simeon's grateful prayers :
 Whose *faith, supported by that "word,"*
Liv'd on the promise of their Lord.

16 This heavenly manna, spread
 Throughout the sacred page,
 From day to day, has fed
 His saints in every age :
 And still the *precious* store appears
 Unwasted by the waste of years.

17 If with the ransom'd race,
 We meet around the throne,
 To bless that "*word of grace*,"
 Which made a Saviour known :
 Eternal ages will record
 The truth and mercy of "*THE WORD.*"

Washington.

C. T. C.

* Moses Deut. viii, 3.

† Joshua and Caleb, see Deut. 1st Chap.

‡ David.



DEVOTED EXCLUSIVELY TO THE BAPTIST CAUSE.

PUBLISHED SEMI-MONTHLY, BY AN ASSOCIATION OF BRETHREN.

NEW-VERNON, N. Y., JULY 31, 1833.

GILBERT BEEBE, EDITOR.

To whom all Communications must be addressed.

COMMUNICATIONS.

Continued from Page 260.

VIEWS ON THE SEED OF THE SERPENT.

BROTHER LITTELL:—I will now in answer to your other inquiry, attempt to give my views relative to the seed of the Serpent. —I shall simply state my views and my reasons for them. I understand then the seed of the Serpent not to have reference to men as men, nor as sinners simply considered, but altogether to men as religionists.

My reasons for this view of the subject are as follows:

1 I understand Christ, in saying to some "Ye are of your Father the Devil," as speaking in reference to their great pretensions to religion, and as a contrast to their claiming to be of God. And in the same connexion he gives us a sketch by which to draw the line of distinction between the seed of Christ and the seed of the Serpent. Satan is represented as a *murderer or liar*, and the *Father of lies*, John viii, 44. Christ is the *truth* and the *life*, John xiv, 6. As is Satan so are his seed, bearing his image; Christ's seed are manifested through the *belief of the truth*, 2 Thes. ii, 13. Satan's by being given up to *believe a lie*, same Chap. verse 11, Christ's seed are known by being gentle and inoffensive like sheep. Satan's by possessing a persecuting spirit like wolves, however much they may wrap themselves in *sheeps clothing*.

2 He whom Paul calls a *child of the Devil* Acts xiii, 10, was manifested as such,—not by not attending to the *right ways of the Lord*, but by *perverting* them. So at this day the children of the Devil are known by perverting the truth and order of the Gospel.

Thus Satan's ministers are manifested in the transforming themselves into the *Apostles*

of Christ, as though they had authority to set things in order in the churches, 2 Cor. xi, 13. An account of one of Satan's ministers and of his doctrine we have in the case of the damsel who annoyed Paul & Silas, at Philippi, Acts xvi, 16—18. It is true this was a female, but Satan sometimes employs such even at this day. The doctrine is worthy of particular notice: "These men are the servants of the Most High God, which *shew unto us the way of Salvation*." Strange how many disciples this *witch* has, at this day, even among the Baptists; who like their leader are preaching that the ministers are the *mighty ones* who can *shew unto the people the way of Salvation*. Whoever may preach this doctrine, we can have no hesitancy, with this *way* mark before us, in pronouncing it to be from the spirit of witch-craft. Paul preached Christ unto the people, but he never pretended to show *them the way*, that is, make them see the way of Salvation, that he knew none less than the Holy Ghost could do.—He was therefore grieved that any should say it of him.

3 Another reason for my views relative to the seed of the Serpent, is drawn from the parable of the wheat and the tares, as explained by the Master himself, Math. xiii, 24—30, and 36—43. In this parable we have the seed of the Serpent as the *children of the wicked one* contrasted with the seed of Christ as the *children of the Kingdom*. Two things relative to this parable are worthy of notice. First, it is not the creation of the world, that is likened to the incidents of the parable, but the *Kingdom of Heaven*, therefore it has reference to events connected with the Gospel dispensation. Hence this parable affords no support to our B'r. Parker's *two-seed system*. Second, the *field is the world*—not the church. The doctrine therefore, "Let them both grow together" has no reference to the exercise of church discipline, but has reference to the Spirit of the Gospel as not countenancing persecution.

In this parable as in the other instances I have noticed the seed of the Serpent is contrasted with the good seed of the Son of man. It is an illustration of the fact that wherever Christ sows his seed, that is: sends his Gospel, plants his churches, and calls out his people, there Satan will have his mock Gospels, mock-churches, and mock-professors.

4. Another reason for my views, as laid down at the commencement of this Letter, I find in what is said concerning the two seeds, Gen. iii, 15. "And I will put enmity between thee & the woman, and between thy seed and her seed." I understand from this declaration that there would be a continued, fixed enmity between these two interests in the world. But there certainly has never been any such enmity manifested between the *Elect* and *non-elect* as such; nor between the Gospel and church of Christ, and sinners as such. Hence this does not countenance the *two seed* system of the west. I know well that there is a law enmity against the sinner, that is, the law condemns him, and that the *carnal mind*, both in the *Elect* and *non-elect*, is *enmity against God, not subject to the Law, &c.* But the text under consideration has reference to Christ; not to the law. The song of the angels, "Glory to God in the highest, on earth peace, good will toward men." I consider as expressive in the clearest and fullest sense of the design of the coming of Christ into the world and of the tendency of the Gospel. And the Gospel tends not to communicate to its true ministers nor to any who receive it, any thing like enmity towards sinners or carnal men as such, but on the contrary, it produces more tenderness towards them, and a greater desire for their real happiness. Neither do carnal persons while inattentive to religion, manifest any enmity to the Gospel or to christians.—They have no relish for the Gospel. Like Gallio, they care for none of those things, therefore like him they will have no hand in persecuting the followers of Jesus for their religion.

But let one of these Gallios' become converted into any of the systems of men and he is at once enlisted into the ranks of Satan, & will soon begin to manifest his enmity against that Gospel which proclaims *Glory to God in the highest*, & against those who preach it. We have an illustration of my views upon this subject, in the case of Cain and Able. These Brothers lived peaceably together, so far as we know, till Cain became a religionist of his own contriving, then because Able bro't an offering not of human contrivance but in *faith*, and was therefore accepted, the enmity

of Cain's heart burst forth against him and against God. Indeed we see numerous illustrations around us, in the cases of the modern converts of the *mourners bench* and of the *Allars &c.* It is by means of conversions to the various religious schemes which Satan has set afloat thro' the instrumentality of his ministers, that he has from age to age kept up his army for waging war against the church of Christ. And he is now mustering all the forces, that the *election of grace* will allow of his collecting, for the purpose of making one more desperate attempt to carry the walls and city of Zion by assault. He will succeed in killing the *watchmen on the walls*, the true *witnesses*. But Zion's foundation is sufficiently strong to withstand the assault, and the result will be, that his army will be overwhelmed and become the subjects of their own destruction.

On the other hand, altho' there is no malice on the side of the Gospel, yet it inculcates upon its followers a firm and manly stand in opposition to the assaults and intrigues of the enemy and his forces. Christ says concerning the *tares*, *he shall send forth his Angels and shall gather out of his Kingdom all things that offend, and them that do iniquity and shall cast them into a furnace of fire &c.* We hear the Angel proclaiming that, "If any man worship the Beast and his image, and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God which is poured out without mixture, &c." Rev. xiv, 9, 11. Paul says, tho' we or an angel from Heaven preach any other Gospel unto you, than that which we have preached unto you, let him be accursed. Gal. i, 8. John also says, "If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed." &c. 2 John verse 10 and 11. Again the Apostle to the Gentiles exhorts his Ephesian Brethren in these words, "Finally my Br'n., be strong in the Lord and in the power of his might. Put on the whole armour of God that ye may be able to stand against the wiles of the Devil &c." Eph. vi, 11—17.

Indeed I cannot conceive how a person can be brought experimentally to know and love the truth as it is in Jesus, and not so feel his heart bound to that truth, that the setting up of any thing in opposition to that truth would be like rending his own soul. There is in this truth as it is known and felt by the believers every thing to enlist all the better feelings of the soul, "The glory of the three—one God is involved in it. The sovereignty, glory, wisdom, love and mercy of the Father; the love, faithfulness and power of the

Son, and the efficacy and completion of his work, and sovereignty, faithfulness and divine energies of the Holy Ghost are all so contained in, and connected with the truth of the Gospel, that there has never been a system of doctrine contrived by men, but what has struck directly at one or more of these divine attributes. Again the believer knows that the whole Godhead as is known as Father, Word and Holy Ghost, is necessary to secure the salvation of a sinner; hence as any of the divine attributes are left out or thrown into the back ground, by any system introduced, he must feel that the foundation of his hope and comfort is struck at; and at the same time he knows that as such system is received and rested upon, so his fellow men are deceived into a confidence in that which will leave them to perish at last; and knowing all this; can the christian refrain from manifesting his abhorrence of such a system, & his opposition to it? That christian must be under the influence of a most dastardly spirit, who can turn from such divine glory and excellency as is in the *truth as it is in Jesus*, or who can approbate or even wink at any attempts to deface it, and that from the mean desire of thereby securing a little worldly ease, and worldly applause.— Yet there are those, known to some of us, especially in some of our larger cities, who are very Davids in the pulpit, wielding the *sword of the spirit* manfully, in cutting down error and in defending the truth of the Gospel that *Salvation is of the Lord*, but who, when out of the pulpit, are lending their names and influence, to sanction and help this, and the other scheme of human contrivance, for saving those, whom, as they represent it, the Lord would otherwise leave to perish.

Thus we see, there is a constituted separation between truth and error in religion, and between the lovers of truth and lovers of error. On the above and like reasons, I rest my views relative to the *Seed of the Serpent*.

Now, my Brethren, you who have received the love of the truth, let me address a few remarks to you upon this subject. God we see has put enmity between the *Woman's seed* and the *seed of the Serpent*. Where God has put enmity have we any right to make peace? And when God has called us to *endure hardness as good soldiers of Jesus Christ; and to take the whole armour of God, that we may be able to withstand in the evil day; and having done all to stand*, what right have we to sneak cowardly away, and leave the enemy to pursue unmolested their devastations of the divine system of truth,

and to plant their systems in its place? There are many excuses made for such a course; but will they stand? Look at Israel. God put enmity between them and the nations around them, but they were repeatedly making peace, forming alliances and intermixing with those nations. The consequence of every such departure from the direction of God, was, the introduction of idolatrous principles and worship into the Land. So spiritual Israel has ever been found to form alliances with the seed of the Serpent; and thereby worldly professors, worldly principles and practices have been introduced into the church of Christ. It has now got to that pitch of intermixture of the *two seeds*, that we need an Ezra and a Nehemiah again to arise and make a separation. See Ezra Chaps. ix & x; Neh. xiii, 1—9 & 23—30. Brethren, let us take the New Testament for our Ezra, and by its directions, arise and make the required division; separating ourselves from every system, scheme and devise of Ashdod and Moab. Let us erect the standard of truth over our camp, that we may be distinctly known, even the word of truth as we have been experimentally taught it. I know that great exertions are making to put down all confessions of faith, by those who are afraid to have their principles see the light,

I am surprised that any *Lover of the word* should join them in the attempt. Let them succeed; and we shall see Unitarians; and Trinitarians, Universalists, Methodists, Presbyterians, Baptists, &c. &c. all united in one mingled mass in *battle array* against the truth; let us separate ourselves from the whole *mixed multitude*. *Declarations of faith*, I know have been abused, such abuses we would do well to put down. For instances, the name, "Philadelphia Confession of Faith," the principles being overlooked, has been used as a *pass word*, or rather as a *flag of truce* under which the seed of the Serpent have been coming into the very camp of Zion, till in many instances they have the entire command of the *gate-ways*, admitting & excluding whom they please, and even of the *batteries*, so as to point the artillery against Zion herself. This name therefore I would willingly drop; but let us make an unequivocal declaration of what we believe to be the faith and practice taught in the word of God, as we have learned it in the school of Christ—the *Old Baptist School*, and instead of dropping this declaration, let us nail it, as the Sailors say, *nail it to the mast*, and rally round it in one solid body.

Brethren, let me entreat you to reflect on

these things, and earnestly to enquire at the word of the Lord, after the course which belongs to you, as the Israel of God, to pursue. But amidst all our reflections, let us ever remember that *the weapons of our warfare are not carnal, but mighty*,—not thro' human might, human wisdom, human stratagem nor any thing human; but, *through God* to the *pulling down of strong holds &c.* And let us ever keep in mind what is written, *Vengeance is mine; I will repay saith the Lord*, and therefore not give way to any emotions of revenge.

I subscribe myself yours, &c.

S. TROTT.

Fairfax Co., Va. June 25th, 1833.

FOR THE SIGNS OF THE TIMES.

DEAR BROTHER:—The more I read your paper the more I am pleased with it; the communications generally exhibit a purity in the doctrine, faith and practice of the Gospel, rarely known among the Baptist churches (to say nothing of others) for it appears to be an established maxim among some, of whom we should expect better things in the Lord, *that the road to usefulness must lead through popularity.* And in writing my views on the signs of the present times, my prayer is, that I may have in view the exhortations of the Apostle, to live *peaceably* with all men, as much as lieth in me, and at the same time, feel my obligation, as a professed follower of Jesus Christ, to *contend earnestly for the faith once delivered to the Saints*; and that faith, is none other, than the faith of God's Elect, in contradistinction from every other, and especially that faith which every rational being, according to their natural ability, is under obligation to exercise, and in man's *fallen state*, a corresponding repentance also. But some, in the greatness of their wisdom, (which I believe to be of the world) do tell us, that the Scriptures reveal, or bring to light but one kind of faith, which faith (say they) is inseparably connected with the salvation of the soul, and the simple definition of it is to take God at his word; to believe the record on rational principles &c. and that sinners are damned because they don't exercise it. But instead of this, it is abundantly evident, that the cause of condemnation is, because we are found enemies to God by wicked works; and love darkness rather than light, because our deeds are evil, and love the cause of misery, rather than that of happiness. And hence, neither faith, nor unbelief (in themselves) is the cause of condemnation. Yet it is evident, that the faith above described is ap-

plicable to those, who are given up to strong delusions, that they might believe a lie, &c. But should any think we are too severe, we will examine the above described faith by the word of God:—First, they say there is but one kind of faith; but we read of the faith of Devil's James ii, 19. The faith of a lie, 2d Thes. ii, 11; the faith of miracles, Acts iii, 6; the faith of confession, John vii, 31; a national faith Jonah iii, 5—10; a rational faith in the revealed word of God, 1 Kings xxi, 27, 29. Now this is all the faith of creatures, and yet it includes the popular faith of the day. But second, they say, this faith is inseparably connected with the salvation of the soul; but by consulting the above scriptures we will be led to conclude, that they believe a lie, or believe not the truth. But there is a faith, which does accompany salvation, and is the faith of God's Elect, see Titus i, 1; 1 John v, 10. Lem. i, 18. With many others—and hence the sinner, when he is quickened by the regenerating power of God, and that without man or means, (for the wind bloweth where it listeth, and ye hear the sound thereof, but cannot tell from whence it cometh and whether it goeth, so is every one that is born of the Spirit) he sees what sin is, as well as what God is, in measure; and is prepared in measure to receive instruction through the *medium of information respecting Salvation*, [the written word.] He now sees in some degree, that the justice of God would shine eternally in his condemnation for sin; and then, [and not before] he prays, as it was said of Saul, behold he prayeth, and this is not the Pharisee's prayer, no nor a form of prayer only, but the groans and cries of one desperate; and although he cannot see how God can save such a sinner and be just, yet he prays, and must pray, saying God be merciful to me a *sinner*, he feels but little like going into an anxious seat, so called to be gazed upon by hundreds, he would rather shrink from this in solitary places, beyond the glance of mortals, saying, the case is between God & my soul. Oh! that there was a day-man between us, that might lay his hand upon us both, and although he may have been bro't up in the nurture and admonition of the Lord, [falsely so called] and been taught the letter of the word, and the plan of salvation by *man*. Yet this only nursed the pride of his heart, and constituted him a hypocrite, when he supposed he had superior knowledge in the things of religion, and thought God was good, he would pass by his *trifling* imperfections; but *now* he cannot see as yet, how God can be just, and save such.

Hence the way that God saves sinners is hid, or placed beyond the wisdom of this world, so that no carnal man by searching even the scriptures can find it out, the vultures eye hath not seen that path, nor the Lions Whelp trod it. But to return, the sinner lies groaning under the burden of sin, sinking lower and lower in his own view, he don't want to go to Hell to know what is in its nature, for its pains have already got hold of him. But ere he is aware, the voice of sovereign love affects his ear, he hears a voice behind him saying, this is the way, walk ye in it, a something reaches his soul he never thought of before, no nor ever should, had it not come to him in sovereign favor; yea, & it is something that Adam never knew in his innocence—it is the love of God, in Christ Jesus shed abroad in his heart, whereby he knows the love of Christ which passeth knowledge, and sees how God can be just, and yet the justifier of him that believeth in Jesus; the peace of God ruleth in his soul, yea that peace which passeth all understanding. He now believes in the Son of God, has the witness in himself, for Christ is formed in him the hope of glory; old things are passed away, behold all things are become new—and now he repents with evangelical repentance. In view of his former state of rebellion, and of his inbred corruptions as they rise in his view.

This I conclude, is to believe according to the working of God's mighty power &c. and the faith of God's Elect, and one of the graces of the Holy Ghost, and consequently cannot come under the list of moral obligations, so called, binding on all the human family, for it was only designed for the Elect. But besides this, there is a rational belief in the revealed word of God, binding on all the subjects of moral government, and carnal men may aggravate their condemnation, for not exercising it according to their natural ability, light and understanding, see Math. xi, 22, 24. Luke xi, 31, 32; and inasmuch as the exercising of this faith with a corresponding repentance, has been the condition of national, or temporal prosperity, it was, and still is, of value to the children of men; witness the case of Nineveh, they believed the preaching of Jonah, and repented, hence the judgment was deferred; but we don't imagine from this that Jehovah was in any way disappointed, for he knows the end from the beginning. And also that wicked King, Ahab, believed the word of the Lord by the Prophet, concerning the judgments which should come upon his house, &c. and to shew that his faith was genuine in its kind; he rent his clothes, and put sack-

cloth on his flesh, and fasted &c. And the Lord says to Elijah, seest thou how Ahab humbleth himself before me? I will not bring the evil in his day, but in his sons days. Now as it respects the popular faith of the day which is to take God at his word; I ask did not Ahab do this? I answer yes, but probably some will say, they must turn from their evil way, and from the violence that is in their hands. Well God says the inhabitants of Nineveh did, and therefore their *temporal*, not spiritual judgment was deferred, and in this point of view, the Apostle argued with the men of Athens, concerning the worshipping Idols, or the works of their own hands, for the nations of the earth, excepting Israel, had been completely involved in Idolatry, & God was not pleased in the former dispensation, to give them any light, other than the light of nature. Hence when the light of the scriptures was diffused through all the earth in the Apostles days, they had the same light, which the Jews had been long favored with, and therefore were not rationally in the dark, respecting who, or what they should worship; and in this view of the subject the Apostle says, the times of this ignorance God winked at, but now *commandeth all men every where to repent*, that is, if I understand the Apostle, to *repent* with, corresponding repentance connected with that faith which is binding on *all*, to believe that God is God, and that an Idle is not God, and as far as they may have been concerned in idolatry to repent of it. But when we come to that faith and repentance connected with salvation, we find it is by grace we are saved, *through faith*, and that not of ourselves it is the *gift* of God; and Jesus is exalted a Prince, & a Saviour, to *give* repentance to Israel, and remission of sins. And my Brother I am afraid according to appearance, that *this* faith is but very little known, among the vast majority of professed Baptists; for was it known as a fruit of the Spirit, together with all the other graces that constitute the christian, we should look for a corresponding fruit of obedience to the divine command, instead of following the inventions of men. I think as far as I know myself, my desire in giving these few hints on the doctrine of Jesus Christ, as well as that of anti-christ, is that my Brethren and Sisters in the Lord, might be enabled to distinguish between truth and error, between light and darkness, and between him that serveth God, and him that serveth him not, and although it may be thought easy by some to distinguish these things, yet I fear that many are sadly mistaken; for they call

truth error, and error truth, light darkness, and darkness light. And our Lord told the Pharisees they could discern the face of the sky, and make just observations thereby, respecting the changes of the weather &c. and says, how is it that ye do not discern *this time*. And even so, I would say to my Brethren, who appear to be led away, and are following after the fashion of the day; how is it that ye do not discern *this time*, and see, what? That it a day of great light as some talk? Oh no, but that it is a day of darkness, a day of rebuke, a day of falling away, a day pregnant with sorrow for the inhabitants of Zion, for she is gone into captivity, and is taken captive by the enemy, and is now in an enemies land. You may call her [the popular Baptist] church, who you please, for my part I believe she favors the Old Mother of Harlots and is near a kin to Babylon. But strange as it may be, it is also true, there are but few that know to a certainty, whereabouts the church (the visible church of God) is; while some say she remains immovable, and her enemies cannot harm her; others acknowledge that she is removed somewhere down on the borders of the Red Sea, adjoining the land of Egypt, and not far distant from mount Sinaia in Arabia, and this remove, say they, is that she may appear to better advantage, and more respectable in the world; but they do not appear to know that she is in bondage under the element thereof. But I bless God there are a few that know to a certainty where she is, and feel to mourn for her waste places, and sit as it were in sackcloth, until God shall bring again the captivity of his people, when Israel shall dwell safely *alone*. But to determine her situation, let us examine her walls, and places of defence; we know that the ancient walls of Zion the salvation of God, Isa. xxvii, 1, & LX, 18. While her place of defence was the munition of rocks, Isa. xxxii, 16. But now instead of God's salvation,—she has made a league with Anti-christ, and become confederate with the nations, or denominations around her, and enclosed herself within the walls of Babylon, in all the fashion, and grandure, and popularity of the day. Hence this popular scheme and this fashionable institution is resorted to, to heighten her graduer, and respectability in the world. And instead of the munitions of rocks being her defence, she has gone down to the Egypt of this world for help, and says, (in effect,) give us the treasures of this world, and we will enlarge the borders of Zion, and strengthen her stakes and defend her from all her invaders, so that

her greatness shall reach unto the clouds, and her glory to the Heavens, while she says in her heart, I set a Queen, and am no widow, neither shall I know the loss of children.—But God has said, thy judgment shall come upon the in one day, even the loss of children, and widowhood, and my people, flee ye out of the midst of Babylon, and deliver every man his soul, be not cut off in her iniquity, for the day of the Lord's vengeance is at hand &c. But lest our language should seem severe also in this, we will view her in another light; our blessed Lord told his disciples that they need not marvel that the world hated them, for they knew that it hated Him, before it hated them. Now this with many other passages of a like determination shows, that the friendship of the world is enmity with God; and I ask, is not the world pleased with the new fangled schemes, and invention with which the Baptists are engaged; and is not the world joining with them in all these societies, called religious, based on monied considerations? And is not the Baptists courting the friendship of the world, by a conformity to the rules, maxims, and taste of the world? And has not the Baptists become so popular, that they are looked up to by the world? Respected by the world? Applauded by the world? Considered honorable by the world? &c. Yes, this is a fact beyond dispute. Well, as Jesus Christ is ever the same, his religion the same, the world, its maxims, and fashions the same in nature.

How is it that the world and religion are so well agreed? And what has become of the hatred that once existed? Why the reason is obvious, the church must have degenerated into the doctrine of the world, the practice of the world, and imbibed the spirit of world, for there is no bible, nor common sense to lead us to suppose that the world is any more favorable to *true religion*, than it was eighteen hundred years ago. No, but the Gospel is perverted into a popular system, & by the mongrel preaching of the day, the offence of the cross is ceased, while they cry, ho! every one of the human family (not every one that *thirsteth*) come ye to the waters, and come all men to Jesus, [not ye that labor, and are heavy laden,] and he will give you rest. And come (say they) ye have *power* to come, therefore exert your *power against your will*—and if you don't the *deepest* Hell will be your portion, thus pharisees are pleased, the hypocrite amused, and the world says this is the doctrine we love, while the children of God are fainting, under this famine of hear-

ing the word of the Lord. And it came to pass in the days of Noah, when the sons of God came in unto the daughters of men, and they bare children to them, the same become mighty men, which were of old men of renown. Even so now, the sons of God are joining in affinity with the daughters of Babylon, and by this unlawful connection we see a mongrel breed of children is born into [what is called] the church, who become mighty men in their own view, and vainly imagine they can do great things in their own salvation, and that of others, and also men of renown, renowned for their inventions, contrivances, plans, &c. and also renowned for persecuting the humble saints of God; and I do believe that Satan is transformed into an Angel of light in every sense of the word, and in these last days his attacks are by fraud, flattery, and deception, insomuch that if it were possible, thro' his preachers, would deceive the very Elect, that is, to utter *destruction*; this I believe to be the meaning of our Lord, for there are some of God's children, that are so far led away by the false light, and deception of Satan, that they may vainly imagine for a season, it is the true light of Zion, and I feel sometimes measurably like the Prophet, when he bemoaned the sad state and captivity of Judah, saying if I forget the O Jerusalem, let my right hand forget her cunning; and if I cease to pray for Zion, let my tongue cleave to the roof of my mouth. But I know God will speak to effect by and bye, saying, come out of her *my people*, and be not partakers of her sins, that ye be not partaker of her plagues, yet, we that love the stones of Zion, and favor the dust thereof, shall not we declare to Judah their sin, and to the house of Israel their transgression. And in doing this, let us labor to *convince* our Brethren, that they are on strange, yea forbidden ground, for in vain shall we warn a man of his dangerous state, when he does not see it *himself*, and I believe there are many of our Brethren strangely led away by the error of the day; and as blindness in part is happened to spiritual Israel, they do not appear to know that they are arrayed in the ranks of Babylon, and armed against the God of truth and love; and here let us labor, not to *drive* them to remove, but to convince them that they stand where they ought not. For let a christian know that he is wrong and he will assuredly flee from it, and pray to be delivered from the error of the wicked, whereby they lay in wait to deceive. But notwithstanding this, we must sound the alarm in all the holy mountains, declaring the

vengeance of God against transgression; that he that *adds too*, or *diminishes from the perfect rule*, hath incurred the vengeance of the Alpha and Omega, whose eyes are as a flame of fire upon the wicked, while the sword that proceedeth out of his mouth, shall destroy his enemies with the besom of destruction.

And now a word to my Brethren of the Old School; the stand which we have taken, with reference to the popular insinuations of the day, is certainly correct, and will stand though earth and Hell oppose—let us rally round the standard of the Cross, contend for the faith of God's Elect, and fight the good fight of faith; but in wielding the sword of the spirit, let us be careful to take it right end foremost, for if we don't we shall surely conquer ourselves, and cannot effect the enemy, for Paul said he *fought*, not as one that beat the air, but having his sword by the hilt he pierced his *outward* as well as *inward* enemies, and like Bunyon's Pilgrim, in the valley of humility, Apolyon must flee from its piercing blade, and if the General shrinks from the combat, and quits the field, his troops must faint and die. And ye who stand on the walls of Zion, suffer me to exhort you to preach the word, be instant in season, out of season, reprove, rebuke, exhort with all long-suffering and *doctrine*. For the time has fully come, in which men do not endure sound doctrine, but after their own lusts, *heap* to themselves teachers of their own to gratify their own itching ears. But watch you in all things, endure afflictions, make full proof of your ministry, in all things shewing yourselves as patterns of *good works*, in doctrine shewing uncorruptness, gravity, sincerity, sound speech that cannot be condemned, that he that is of the contrary part may be ashamed, having no evil thing to say of you, this is a faithful saying, and these things I will that you affirm constantly [when opportunity offers to the end,] that they which have believed in God, might be careful to maintain *good works*—that they be not unfruitful, for these things are good, and profitable unto men. And now unto him who is able to keep you from falling, and present you blameless unto his heavenly Kingdom, and the God of peace that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, thro' the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, thro' Jesus Christ; to whom be glory for ever and ever, Amen.

CHRIST AND ANTI-CHRIST.

*Continued from Page 184.**Sardis, June 5th, 1833.*

That the ceremony of sprinkling Infants, is not a divine ordinance, but is known to be an human invention, is evident from the confessions of those who have been in the practice of it, and from whose writings Mr. Booth, in a work called "Piedo Baptism" examined &c," has collected not less than eighty, from some of the most eminent authors, among them, some of which also may be found in "Frey's Essay on Baptism," and in several other works extant.

Those who have within a few years past—written in its defence, have been as greatly perplexed in attempting to prove it divine, & agreeable to the revealed will of the Great Head of the church, as their predecessors were; of this truth I am fully convinced by personal experience. While a member of one of the congregational churches at Connecticut, I become much in doubt, as to its validity, of course I acquainted the Pastor with my misgivings on the subject, and after some hours conversation on the point, he presented me "Doctor Wood's Lectures on Baptism," (as he calls it) requesting me to read it attentively and prayerfully. I promised him I would do so, and if by that means I could become satisfied that parents were called upon to dedicate their children to God by Baptism, or that sprinkling or pouring pure water unmixed with other ingredients, was established either under the Jewish or Christian dispensation, as a divine rite, I would willingly (on such conviction) acknowledge my error.

According to promise I commenced reading I had read but a few pages when I cast my eyes on this remarkable passage, "Here it is not to be denied, that no proof is to be found in the sacred writings, that Infant Baptism is a Divine Institution: the proof that it is so, must be made out in another way." This was not a solitary sentence of the kind, for there were confessions of this sort to be found in many places thro' the book. The

same author says that the Greek word "Baptizo" signifies, "to dip, immerse, and wash in different ways."

When I returned the book to the Rev. sinner from whom I had received it, I told him "among other things I perceived that the Doctor had not said that the Greek word "Baptizo" signified sprinkling, and I asked him if it did, he replied, "He has said it signifies to wash in different ways." Sprinkling is a kind of washing, and of course it is included, the smallest quantity of water used in any manner whatever is a kind of washing," to this I replied "what would you think of a servant, if you told him to wash a child or an article of household furniture, and he should lay a few drops of water upon it and say it was a kind of washing?" After a few more words he concluded by saying, "Well, we have had considerable conversation on the subject, some of our conversations have been lengthy, but they have availed nothing,—the truth is, you determined what course to pursue before you attempted to examine the matter, and it is not my wish to continue the conversation any longer." Here the conversation ended.

RUTH.

Letters of Correspondence to the Regular Baptists of the Old School.

We the undersigned, to the meeting of the Regular Baptists (or Old School) to meet at Pleasant Valley, Md. on the Monday after the third Lord's day, in May 1833.

VERY DEAR BR'N:—After we were informed thro' the medium of the Signs of the Times, of your Meeting at Black Rock, and of your doctrine, or rather the doctrine you hold, together with your objections to, and reasons for not uniting in the many institutions of the present day, called Benevolent Institutions. We found that our opinions were so fully expressed and we feel so closely united to you in sentiment, and christian affection, that we were moved with a desire to express to you our great gratification to learn that all the Baptists had not departed from the faith once delivered to the Saints. We therefore moved the church at Battle Run, Calpeper Co. Va. to send a letter and messenger to your proposed meeting that the

whole church might thereby signify their fellowship with you ; but on trial we found a minority in the church opposed to such a measure. We therefore as members of said church do unite to express to you our hearty fellowship with you in principle and practice—and pray God that we may be more and more united, and that you may be kept in the truth, and preserved from every false way, and that meekness, humility and moderation may mark your whole course, so that the truth may appear brighter and brighter, and that nothing may be done through strife or vain glory. Dear Brethren farewell.

CHARLES TURLEY, and others.

SIGNS OF THE TIMES.

NEW-YER-ON, JULY 31, 1833.

To our Subscribers

Having been prospered far beyond our most sanguine expectation in the support of this paper, and being about to make arrangements for publishing our second Volume.—We are happy to say to such of our subscribers as would wish to avail themselves of the advance price of this paper, that by forwarding their money within one month of this date to the Editor, shall be entitled to the first volume for one dollar each—otherwise they will be charged according to the terms first published, which is \$1 in advance, \$1 25 cents at the end of the six months, or \$1 50 cents at the end of the year.

DEATH'S DOINGS.

By the late death of our beloved Brother Fisher, there is one more added to the number of widow's in the neighborhood of his late residence—within call of each other, there now lives, the Widow Anna King, aged about 90 years, one of the eldest members of the New Vernon church, her two daughters-in-law, Millicent, and Nancy King, widows of Thomas and Samuel King Esq. both members with their Mother-in-law of the same church, also the widow Katarah Bell, and now the widow Mary Fisher, both grand daughters of our aged Sister Anna King.

ANTI-CHRIST EXPOSED.

" If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or

a wonder, and the sign or the wonder come to pass: whereof he spoke, unto thee, saying, *Let us go after other Gods, which thou hast not known, and let us serve them* ; Thou shalt not harken unto the words of that prophet or that dreamer of dreams ; for the LORD your God proveth you, to know whether ye love the LORD your God, with all your heart and with all your soul. Ye shall walk after the LORD your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him. And that prophet, or that dreamer of dreams, shall be put to death ; because he hath spoken to turn you away from the LORD your God, which brought you out of the land of Egypt, and redeemed you out of the house of bondage, to thrust thee out of the way which the LORD thy God commanded thee to walk in ; so shalt thou put the evil away from the midst of thee.

If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly, saying, Let us go and serve other Gods, which thou hast not known, thou, nor thy fathers. Namely, of the Gods of the PEOPLE, which are round about thee, nigh unto thee, or far off from thee, from the one end of the earth even unto the other end of the earth. Thou shalt not consent unto him, nor harken unto him ; neither shalt thine eye pity him, neither shalt thou spare, neither shalt thou conceal him : but thou shalt surely kill him ; thine hand shall be first upon him to put him to death, and afterwards the hand of all the people. And thou shalt stone him with stones, that he die ; because he has sought to thrust thee away from the LORD thy God, &c." Deut. xiii, 1—10 ; (read also to the end of the Chapter.)

" The following we presume is intended as an Allegory. Its moral is appropriate."

From the Cross and Bap. Banner.

A DREAM ! A DREAM ! !

" Brother Chambers:—On Lord's day last I was closely engaged reading religious News papers.—The accounts of the progress of *Divine truth* in the world, operated upon me, as cold water to the thirsty soul. But when I cast aroud me, and reflected on the condition of our own land, I felt pained on account of the moral desolations by which I was surrounded. Alas ! said I, the people of Hickman, Ky. are as sheep scattered abroad having no Shepherd. Then I cried, O thou great Shepherd of the flock, have com-

passion on the people and teach them!—Wherefore I laid me down and slept.

I dreamed of travelling into a distant and beautiful country; and approaching a delectable mountain, I saw thereon a building, the most beautiful and splendid my eyes ever beheld. I felt an irresistible inclination to visit and inspect the building and its inhabitants.—But approaching the house on the out side, my attention was arrested by a beautiful limpid stream issuing from under the threshold of the house. I was perplexed in my mind, not knowing what to make of the building, the stream, and various other circumjacent scenes. I sat down to muse and reflect upon the strange and beautiful appearances with which I was surrounded. I recollected the account of the vision of Ezekiel in the 47th chapter of his prophecy; and was struck with the identity of the things I saw, with those he described. At this moment a man approached me, and with an air of benignity, said, arise sleeper! let us pursue the course of the stream, and make observations thereon. I rose and followed him. He had a measuring line in his hand. He measured 1000 cubits and brought me through the waters. The waters were to the ankles. I observed just below where we crossed, two clear beautiful streams, one on each side entering the stream we were measuring. And I could plainly see, that these two streams added considerable volume and impetus to the main stream. Here my conductor paused and said, son of man, knowst thou what these two streams mean? I said nay, I cannot understand. Then said he I will teach you. The God of Heaven, in infinite wisdom caused these waters, issuing from under the threshold of his Temple, for many ages to run shallow. But when the set time to favor Zion was come, he abridged the power of the *beast* and false *prophet*, by putting it into the hearts of his people to establish Bible and Missionary societies. These two streams represent those two societies. The natural effects of their contributions are, to produce peace on earth and good will towards men. Observing a number of persons on the banks of the streams, running to and fro, as if engaged in some great object on which life depended; I felt curiosity to inspect their doings. Drawing near, I was surprised to see the groups (who called themselves the servants of the living God,) casting sticks, straws and dirt into the two streams, with the view as they said of preventing their waters from running into and polluting the river which issued from under the threshold of the Temple of God.

I inquired why they wished to stop these two streams, which were evidently gladdening the hearts of millions of human beings, who sat in the region and shadow of death, but just before these healing waters visited them. The arguments advanced were various and discordant. Some said they would be the means of uniting church and state. But the greatest portion said; indeed all concurred in the sentiment, that Bible and Missionary societies, were *catch penny or speculating schemes*. They therefore wished to stop the waters flowing from such polluted fountains. I observed, that, occasionally the sticks, straws and dirt, thrown into the streams, made occasional lodgments against snags which stood upright therein, and produced a partial or temporary obstruction to the free course of the streams. But the waters thus obstructed would soon rise and bear away, by their impetuous currents, those filthy lodgments, together with the snags which had stood in the streams; whereupon the waters quickly assumed as clear, limpid and beautiful appearance as ever. My conductor asked me if I understood what I saw? I replied, nay sir. Then said he, the snags in the midst of the streams represent the unfaithful agents who have been employed by the friends of Emmanuel, who betrayed their trust, and instead of serving their Lord, Judas-like, have served themselves. The sticks, straws and dirt which lodged against those snags, represent the flimsy and filthy arguments made use of by the enemies of the Bible and Missionary cause, to obstruct the course of the streams which are running into the living waters, flowing from under the threshold of the temple of God. Then said I, is it not strange, that those who have enlisted under the banner of the Kings should make such unceasing efforts to put a stop to that which constitutes, in a good degree, the glory of his Kingdom. My guide replied; to those whose mental powers are obstructed by a clog of flesh, the problem is of difficult solution. You however, recollect that it is written "For this cause God shall send them strong delusions that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness." At this moment I looked towards the west and lo! a *he goat* made his appearance upon the plains or prairies. He was rather mean and meagre in his person; he was dressed like a man, but his garments much tattered and torn: by which his beastly form was occasionally seen. Though nothing but a mere goat, he was as bold as a lion; and spake great swell-

ling words against the *Most High*—declaring that the devil was co-eternal with Jehovah—that he was self-existent and independent, and that he had indeed created all the non-elect, &c. &c. His words greatly pleased those who were endeavoring to stop the course of the two streams; and they said it is the voice of a God and not of a man. They rallied around and erected a platform of wood for the goat to stand upon; who mounting thereon, cried aloud, my faithful brethren, our labors have been joint and unceasing for the space of thirty years, to stop these two streams [as well as many others] from flowing into the river which makes glad the city of God; but we have not prevailed; for the streams have increased in width and depth up to this time. Now my counsel and advice is, that we leave those places where the streams run wide and deep; and where the *advocates are many and strong*; and retire more westwardly where the population is scarce, and the advocates few and weak.—There we shall prevail to stop the small rivulets near their heads or fountains.—Whereupon he offered a kind of something, called “fools cap,” for the defence of the heads of each and all of his faithful adherents. The warp of the caps was composed of a kind of rough hemp called “*self-sufficiency*,” and the wool of a kind of coarse tow called “*evil surmising*.” I was struck with the singular evenness of sentiment produced by the address of the goat. For those who received the caps as one man all cried out (sticking their fingers in their ears) running to the posts assigned them; “We will never read and thing published by or in defence of Bible, Missionary or any other society of the present day. We however will read opposition publications and propagate all kinds of slanders and falsehoods against those institutions; for we believe with the Romanists, that “the end will justify the means.”

Then said my conductor it is time we should prosecute our work. Continuing down the course of the stream, he measured 1000 cubits and again took me through the waters. The waters were to the knees. Observing two tributary streams putting in, one on each side below where we were; I asked him, what do these mean! He replied these two streams represent Sunday School and Temperance Societies. I here saw many persons engaged in trying to stop the streams as above described; using the same or similar means. But the streams quickly pursued their course, greatly augmenting the width and depth of the River. My conductor then

measured 1000 cubits and took me through the waters; the waters were to the loins.—Just below below, as above described, two streams put in adding much in width, depth, and rapidity to the main stream.

One of these streams, said my conductor, represents *tract societies*.—The other *agriculture, manufactures and commerce*. I answered I could, perhaps, form some adequate conception of the subserviency of tract societies, to the propagation and extension of divine truth; but how can agriculture, manufactures and commerce be made to subserve those high spiritual objects? My conductor replied, agriculture, manufactures and commerce, are *twin sisters*; all addressing themselves to the *pride, avarice and ambition* of men, producing a series of quick and perpetual intercourse between the different nations of the earth. This intercourse becomes auxiliary to the cause of God and truth; affording facilities for sending men and means for enlightening the dark places of the earth. And again he measured 1000 cubits, and the stream had become a considerable river which could not be crossed without swimming. I discovered that the water of the river produced *new life* in every being whithersoever it came. On the banks of the river where many trees of perpetual verdure, whose fruit possessed not only medical virtues but also affording meat and sustenance for those who had been healed by the waters.

At this moment, reflections of a painful nature, crowded upon my mind, which caused me to weep!! My conductor asked me why I wept in the midst of so much beauty and excellence? I replied, the folly, blindness, obstinacy, (and I may say wickedness) of those whom we have seen by the way, endeavoring to stop those streams, which are tributary to this noble river, bring to my recollection an unpleasant occurrence in my own country. I had delivered a lecture at — with the view of organizing a Temperance Society. But Dr. N. opposed the project, with all his power, and did the cause much harm, the Lord rewarded him according to his works. The Dr. contended, that uniting with non-professors in the establishment of a Temperance Society amounted to receiving the wicked to the fellowship of the saints, and broke down the wall of partition erected by God between the righteous and the wicked. In refutation I answered, that I denied the propriety of the Drs. conclusion—that no one friendly to Temperance Societies ever thought of calling it a *religious institution*. I endeavored to clear this point by

stating several propositions and conclusions. First, capital is various in its nature, employment and objects, to wit:—*Physical pecuniary and moral*. Prop. second, *physical capital or power* is employed by the righteous & wicked in conjunction to expel an invading foe; no one suspecting that thereby the wall of partition is broken down, and sinners converted into saints, by thus making common cause in opposition to a common enemy. Prop. third. *Moral power* is *capital* employed by the righteous and wicked in conjunction to stop the ravages of a domestic foe, whose poison is more deadly than the pestilential Upas of Java, to wit: *Intemperance*. Does the employment of common stock or capital, of the moral kind, necessarily break down the wall of partition between the righteous and the wicked. I presume it does not. In the expulsion of this domestic array, is it not clear, that "Unity is strength" which insures success? Then why should the friends of benevolence be deterred from united and untiring exertions to rid our land of the sore plague of intemperance?—Prop. Fourth. *Pecuniary capital* is power, employed jointly by the righteous and wicked, in firms or co-partnerships, to accelerate and insure success to agricultural, manufacturing or commercial projects. Does this make them *one* in a religious point of view? No one would risk such decision. But when this kind of capital, is thus jointly employed to send the Bible or a Missionary to the destitute; then those folks with the *Caps*, are all alive to suspicion, that godliness is in a torturing condition.—Does the Bible or the Missionary lose their value to those who sit in the region and shadow of death, because the money employed to carry them to the Heathen was partly contributed by those who have not experienced regeneration? Surely none can answer in the affirmative except such as have the caps on their heads.—Upon this I awoke, and behold it was a dream! TITUS.

REMARKS.

That Titus after spending the day in reading religious News papers should be carried so far into the regions of fancy, and that his imaginations in their delusive flight, should circumambulate the dark mountains of error to so great an extent as to give birth to this singular dream, is not to us very surprising, for Solomon has said, *a dream cometh thro' the multitude of business*, Eccl. v, 3, and al-

so v, 7th. "*For in the multitude of dreams, and many words, there are also divers vanities.*" But what does seem very remarkable is, that in a vision of *thin air*, so complete a portrait of the New School's doctrinal, and practical views, could be so correctly and minutely sketched in miniature. Well might the Editor of the Cross and Banner say, "the moral is appropriate." The reader will discover that the dreamer and his guide understand the water in their vision, to represent salvation, and the waters from the Temple, of course are to shew what proportion of the work of salvation belongs to God, independently of *Bible, Missionary S. S. Temperance and Tract Societies, Agriculture, Manufactures and Commerce*; but a very shallow stream at the best only up to the ankles of Titus, until it gains *volume and impetuosity*, from the tributary streams of the above named human inventions. But as soon as the mighty energies of man were exerted in the use of Bible and Missionary Societies, the stream arose from the ankles to the knees! Astonishing! how effectual the purpose and promise of God becomes as soon as it is endorsed by man. Now suppose this figure to be a just representation of the plan of Salvation, the proportion of the whole work of salvation depending on God, would be one fifth part—leaving the balance four fifths dependant on man whose breath is in his nostrils, and to be effected by these two mammoth National institutions, viz: Bible and Missionary Societies; would this state of things satisfy the ambition of these "filthy dreamers?" The balance of the dream will show that one fifth part of the work, is by far, more than they are willing to leave in the hands of a Covenant God in his own Sovereign way. Hence the inventive genius of man must go on the rack again, for if man can do any part of the work of salvation he can surely do it all. And so the dreamer saw two other streams of human origin, pouring into this composition of grace and works, already described; these were *Sunday schools and Temperance societies*, farther adulterat-

ing the original stream which issues from the Temple, by swelling man's proportion of the work to the loins, throwing nine tenths of the whole into the hands of men, and leaving but one tenth part of the work with him who "Came from Edom, with dyed garments from Bozrah," glorious in his apparel who hath said "I looked and there was none to help! &c. Therefore mine own arm brot salvation unto me; and my fury, it upheld me."

But Alas for man! proud man! He is not yet satisfied that God should have even one tenth part of the work to perform. The dreamer goes on, and discovers yet another set of streams, (Tract Societies the one, Agriculture Manufactures and Commerce, the other,) pouring in their mighty energies and swelling the stream in to a mighty river. What arrogance! thus blasphemously to represent the efforts of mortals, who in their best estate are altogether vanity, as outstripping the councils of eternity, overreaching the power of omnipotence, and the wisdom of an alwise God, in the economy of salvation.

Our object in these remarks is to shew from their own mouths, their views of the plan of salvation, if indeed they admit that there is any plan in existence, except their own and to show that theirs is not the Gospel of Christ.

From the *moral* of this dream, [which Mr. Chambers says is *appropriate*.] We should be led to believe that in the momentous work of salvation God has but very little to do, & while he held the management of it in his own Sovereign grasp, the waters ran very shallow. Only to the ankles! and even now since man has taken the business in hand that God's part of the work, amounts to no more in quantity than before, that was in their view, but an ancle deep concern which set up a Saviour before the highest parts of the habitable world was made, and but a very shallow stream that brought the great decree to pass. Yes, even that which broke the silence of a slumbering world, with vocal

notes from Angel voices, loud proclaiming, "Glory to God in the highest," &c. When the rock was smitten in Horab, when Christ expired on Calvary, when he arose triumphant from the tomb, when God went up with a shout, the Lord with the sound of a trumpet, when he led captivity captive and received gifts for men, when the Holy Ghost was sent down at the day of Pentecost, and three thousand souls were added to the church,—yæa when in dreadiul combat with the enemy Michael the Arch-Angel, was victorious over the Draggon, and his angels, and even down to the time which gave birth to such powerful things as Bible Societies, Missioanry, Sunday school, Temperance, Tract &c. &c. Societies; these waters *were suffered to run shallow*.

But now, with all these facilities, men are widening and deepening the channel, and increasing the amount of good performed, by adding waters from other fountains than that, from whence issued that pure river of water of life, clear as crystal, which John saw proceeding out of the Throne of God and the Lamb, Rev. xxii, 1. Or that which Ezekiel saw coming out from the threshold of the Holy Temple of the Living God,—which stream, however the young disciple may view it, as to its depth in the morning of his discipleship; when the measuring line of long experience has been stretched out, in which the pathway shines brighter & brighter, he is led to discover greater, & still greater depth, in the sublime mysteries of the Gospel of salvation by grace; untill his enraptured soul, is with the most extatick joy,—wonder and delight, led with the Apostle to exclaim O the depth! But while the christian is taught these heavenly mysteries by that *spirit of truth* whom the world cannot receive, John xiv, 17. And while here he bathes his weary soul, in the waters of the mountan opened for the house of David, and for the inhabitants of Jerusalem, he would shudder at the blasphemous suggestions contained in this delusive dream. They are taught by the holy spirit that God is the only

fountain of living water Jeremiah ii, 12, and 13. "*Be astonished, O ye Heavens, at this, and be horribly afraid, be ye very desolate, saith the Lord. For my people have committed two evils;—they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns that can hold no water.*" And that Jesus Christ their Lord is the consecrated channel thro' which these waters of life are ordained to flow, Isa. xxxiii, 21. "*But there the glorious Lord will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby.*" They are also fully satisfied that the pure river of life, flowing from the Throne of God and the Lamb, can never be increased by waters from the reservoirs of human wit or produce.—Hence they must and do esteem every stream set forth in the vision of Titus, the dreamer as well as every other stream, which flows through any other channel than Christ, the way &c.; as issuing from the Dragon's mouth, and tributary to the great Euphrates, which waters Babylon, and is identified with the waters on which the whore setteth.

We are informed in the book of Rev. xvi, Chapter, that the vials of the wrath of God should be poured out upon these rivers, and fountains of water, and they should become blood &c. And also in the pouring out of the sixth vial upon the great river Euphrates, her waters should be dried up, and three unclean spirits like frogs, which are the spirits of Devils should be seen coming out of the mouth of the Dragon, and out of the mouth of the Beast, and out of the mouth of the false Prophet.

But passing by many things which might be noticed, we come to remark on those characters which Titus saw in his dream, employed in trying to arrest the course of these artificial streams. Although totally unacquainted with Titus' "*He Goat*," we have some knowledge of those who are opposed to the present system of Bible, Mission, Tract, &c. Societies, and who are conscientiously protesting against an amalgamation of the

waters from these stagnat pools, with that pure river which makes glad the city of God; because they know that if it were possible to unite productions of these human fountains, with that which flows down from the Throne of God and the Lamb; the corrupt would adulterate the pure water, and so the whole would become impure together,—we say *if it were possible*. But we rejoice that they will no more unite to gather, than Iron will with clay. This fact has been demonstrated in all ages, by those who have been under one pretence or other preaching up a system of grace and works, they have invariably found these materials were discordant, and heterogeneous, and as in the present case, so it has always been necessary to lug in such quantities of error as to completely conceal all the truth which they profess to admit—we see the proportion set forth in the dream say, *of grace to a man's ankles, of works to the crown of his head, or of truth, very shallow, of error, a vast river!* Who could find so small a quantity of truth, when mixed with so much error? Those who are engaged throwing what Titus and his guide calls "*sticks, straws and dirt*," into these rivers of human effort, are too well accustomed to the ridicule of these mocking Ishmaels, and self-important dreamers, to feel injured by the imputation of wearing "*Fool's Caps*," for they know full well that the things of the Spirit of God, are foolishness to the natural man.—Hence if they have for an helmet the hope of salvation, and that hope founded exclusively on Jesus Christ, they consider it no marvel that these *filthy dreamers* should pronounce such an hope, fool's cap, & the Divine author of it an "*He Goat*." "The warp, Titus says is *self-sufficiency*, and the woof is *evil-surmising*." It is strange, that this marvelous dreamer should have been alarmed at the thought of self-sufficiency, when he in his dream has been taught that man can do so much more in the salvation of sinners than God; that those who have undertaken to convert the Heathen and evangelize the world, should discover any of this sort of rough hemp, attached to those who dare not go with them beyond the word of the Lord, is passing strange. But by self-sufficiency, we presume he means that the Old Fashioned Ministers of the Cross, are satisfied with Old Fashioned Divinity, and are willing to preach with such ability as God giveth, and will not

at the sound of the Harp, Flute, Sackbut, &c. prostrate themselves before the institutions which men have set up, and such individuals, and churches as are satisfied with the sure mercies of David, and had much rather look to God to revive his work than to undertake to revive it for him. By the woof, (evil-sur-mising) is meant a disposition manifested to distrust those systems of men, and to expose them to the broad glare of day.

When Titus has occasion to dream again we would advise him if possible, for his own credit, to reconcile this pointed contradiction in his dream, or he may find some difficulty in making even his his own party believe that his dream was divinely inspired; it is this. In one part of his vision, his guide informed him that Temperance Societies, and Sunday Schools, increased the waters of the river of life from the *knees* to the *loins*, but in his controversy with Dr. N. he says, that "no friend to Tem Societies ever thought of calling it a religious institution!"

We shall now let Titus the dreamer pass, as for his guide, he has been a conspicuous character in all ages of this world, he made an early visit to our Mother Eve, and waited on her in his official capacity, until he had guided her into difficulty, he also acted officially in the person of one Judas, who was guide to those who took our Lord, and once (if we mistake not) he guided an herd of swine, in a great hurry down a very steep place, but the latest account we have of him in his official character, [as guide] was when he led Titus into the doctrine of the day.—We do not however believe that he is self-existent, nor half as independent as many of his followers consider themselves to be.

Having followed Titus thro' some of the serpentine windings of his dream, we shall dismiss him for the present, he says, "he awoke and behold it was a dream." May God who is rich in mercy awaken him, and then he will be prepared to say, "And I awoke and behold it was a delusion." We shall here add a few declarations of scripture on the subject of dreams, and submit the whole to the candid consideration of our readers, & pray that God may save his children from the influence of these filthy dreamers, "I have not sent these Prophets, yet they run. I have not spoken to them, yet they prophesied. I have heard what the Prophets said, that prophecy lies in my name, saying I have dreamed, I have dreamed. How long shall this be in the heart of the prophets that prophecy lies? Yea they are prophets of the deceit of their own hearts, which think to

cause my people to forget my name by their dreams which they tell every man to his neighbor, as their fathers have forgotten my name for Baal. The prophet that hath a dream let him tell a dream; and he that hath my word let him speak my word faithfully. What is the chaff of the wheat? Saith the Lord.

Behold I am against the prophets, saith the Lord that use their tongues, and say, he saith, Behold I am against them that prophecy false dreams, saith the Lord, and tell them to cause my people to err, by their lies &c." Jeremiah xxiii.

Therefore hearken not ye to your prophets, nor to your diviners, nor to your dreamers, nor to your enchanters, nor to your sorcerers &c. xxvii, 9. "For thus saith the Lord of Hosts, the God of Israel, Let not your prophets and your diviners that are in the midst of you deceive you, neither hearken to your dreams which ye cause to be dreamed," xxix, 8 and 9.

"For the Idols have spoken vanity, and the diviners have seen a lie, and have told false dreams, they comfort in vain &c." Zach. x, 2. "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arises your hearts; knowing this first, that no prophecy of Scripture is of any private interpretation.

For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost," 2d Peter, i, 19—21.

"For I testify unto every man that heareth the words of the Prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book," Rev. xxii, 18.

Rockville, July 12th, 1833.

BROTHER BEEBE:—I cannot but feel grateful to those Brethren who take such an interest in my welfare, and who shew such an anxiety for my conversion, to the good old way. Through their kindness I have received from you, all the numbers of "The Signs of the Times," some things therein gives me pleasure, some gives me pain.

As some of the brethren have inquired, "Where is Brother Jones, is he with the "Old" or the "New School?" Permit me through the Signs to say, that if adherence to and love of the "Doctrine of the Lord," as revealed in his holy word, and as set forth in the 9th article of the constitution of the Bal-

timore Baptist Association, constitute an "Old School Baptist." Then am I one; but if opposition to Bible, Tract, and Missionary Societies, and S. S. Unions is necessary to constitute me such. Then I am not; for I do advocate these things.

There is no change in my religious sentiments, since 1818, and if an Old School Baptist then (without a change in them,) I am yet. I would ask Brother Beebe, if I think fit, to write a few letters, shall the columns of the Signs be open to me? If they are I promise to give my views to my Brethren, in as fair and frank a manner as I am master of, without sarcasm or ridicule.

May the Lord guide us into all truth, is the prayer of yours, to serve in the Gospel.

JOSEPH H. JONES.

REPLY,

Brother Jones has become sufficiently acquainted with the character of this Paper to form some adequate idea what communications would be acceptable. We admire his frankness in declaring which side he is on. If Brother Jones, will produce a thus saith the Lord God, for Bible, Tract, and Missionary Societies, Sunday schools &c. We will most cheerfully throw open our columns for the reception of such long sought for testimony. Any article he may write on doctrine, or practice, that shall meet our approbation will also be inserted with pleasure. But our columns will be closed against all communications which are at war with the principles laid down in our prospectus.

ED. SIGNS.

TO ELDER J. H. JONES.

DIED.

On the 4th day of February last, at his late residence at Rock Spring Lancaster Co. Pa. Deacon *Nathaniel Jenkins*, Sen. in the 77th year of his age.

Few men who hold the office of Deacon, possess the requisite qualifications to a higher degree. He was sound in the faith, and not only sound in his views of the doctrine of the Gospel, but firm in its defence, having derived his faith from the Bible, nothing but Bible doctrine, or Bible order would pass current with him; this to us accounts for that firm, and decided opposition he manifested to the "New order of things," which he ever viewed as innovation, upon the order established by the King of Zion, and as such, he set his face as a flint against it. He possessed a high degree of spiritual mindedness, an extensive acquaintance with the Scriptures, and an happy faculty of illustrating his views upon

divine subjects. His house, for many years was the traveling Preacher's and other Brn's home; many of whom have witnessed his hospitality, and brotherly kindness—he was peculiarly punctual in his attendance at meeting. The writer of this obituary has preached occasionally for the church of which he was a member, for about 18 years, and steadily for the last eight years, and has never known his seat to be unoccupied, on any occasion until the Lord's day previous to his death. At his death he left, [as well as a numerous train of children and grand children,] an aged and infirm widow, but her God was kind to her, and soon put a period to her sorrow; she followed her husband to the world of Spirits, on the 6th day of March, in the 79th year of her age. Thus these two Pilgrims who had been happily united in life for more than fifty years, were but for a very short time separated in death; and while their bodies are sleeping with their father's, we cannot doubt, their happy spirits are participating in the song of Moses and the Lamb. —Communicated.

Near Fairfax, C. H. Va. on the 2d inst. *Hugh Gourley*, youngest son of Elder Saml. Trott, aged 7 months.

At New Vernon on Saturday morning the 20th inst. of Consumption, *Tertullus Fisher*, in the 32d year of his age. Brother Fisher was for the last seven years of his life a worthy member of the Baptist church; he was enabled to bear his late illness with christian fortitude, and humble resignation to the divine will. He fell asleep, we believe, in Jesus on the morning of the 20th inst. leaving a widow and one child with all who knew him to feel and mourn his absence. —"Write blessed are the dead that die in the Lord."

"Implicit Faith has been some times ludicrously styled *fides carbonaria*, from the noted story of one who, examining an ignorant collier on his religious principles, asked him what it was he believed. He answered, "I believe what the church believes." The other rejoined, "what then does the church believe?" He replied readily, "The church believes what I believe." The other desirous, if possible, to bring him to particulars, once more resumes his enquiry; "Tell me then, I pray you, what it is which you and the church both believe." The only answer the collier could give was, "Why truly, Sir, the church and I both—believe the same thing." This is implicit faith in perfection, and in the estimation of some celebrated doctors, the sum of necessity and saving knowledge in a christian." —Campbell's Lect.



DEVOTED EXCLUSIVELY TO THE BAPTIST CAUSE.

PUBLISHED SEMI-MONTHLY, BY AN ASSOCIATION OF BRETHREN.

NEW-VERNON, N. Y., AUGUST 14, 1833.

GILBERT BEEBE, EDITOR.

To whom all Communications must be addressed.

COMMUNICATIONS.

FOR THE SIGNS OF THE TIMES.

BROTHER BEEBE:—I send you for publication the following extract of the communication of Eld. W.F. Broadus, published in the "Religious Herald" of May 3, 1833. This extract commences with the detailed account he gives of the division in the Shiloh and Ketoccon Associations, and is an entire, and I believe, correct transcript of the communication from thence to the close of his letter.

Yours. S. TROTT.

EXTRACT.

"I beg leave to state the origin, and briefly to sketch the progress of the unpleasant controversy which now exists in this part of our Zion. I say then it originated in a question which came up not two years ago, upon the subject of revivals. We had long been in a very cold state. Some few of our churches had made additions to their numbers, but generally speaking our cause was declining in all this region. Most of our Brethren here, were accustomed to view such a state of things as absolutely necessary to fill out some divine arrangement, and were making no exertions to bring about a favorable change—our Ministers preached, but little to sinners and but few sinners were awakened. Many however were praying for a revival, and hoping that God would make known his power amongst us, and accordingly his power began some eighteen or twenty months ago, to be manifested in the conversion of sinners. It came however, in a way which did not meet the approbation of many who had been in the habit of crying "Arminianism!" whenever any thing was proposed to which they had not been accustomed. The practice of calling upon sinners to kneel to be prayed

for, or to take seats apart from the multitude, was introduced, and although our churches, almost in every instance disapproved it, the Lord evidently accompanied it with his blessing. Meanwhile a more pointed manner of preaching was observable in our Ministers, and sinners were told to "believe in Christ, to the saving of their souls," without any apprehension that too many of them might "get converted." In almost every church protracted meetings were held, and whenever they were held revivals followed. Sinners were converted, and came forward in the old fashioned way, related their experience, and were baptized all hands consenting. Frequently it was said "the Lord is with us! the Lord is with us!" While the revival was thus progressing, there were still some, who did not enjoy it. They could not relish the new measures, as they called them, though as I have shown in a former communication, they were not new measures but old. They however said but little until the revival began to subside; and then a regular effort was commenced to bring all the newly initiated disciples into the views which had distinguished our churches in the Shiloh Association for twenty years past.—Surely it will not be wondered at, that such an effort should fail. These converts have been brought in by the use of "means," and having been received upon a relation of their christian experience, they felt that the privileges of Christ's Kingdom belonged to them and of course they had a right to plead for the use of such means as had in their own case been blessed. Then began the controversy, and the controversy now is, and has been for some months, in the Shiloh Association,—shall our ministers urge men to repent, and seek the Lord, and shall they invite the penitent to come out from the multitude that God's people may pray for them; or shall our preaching be upon the Divine decrees, without making any efforts to save souls?—I insist that precisely this is the spice of the controversy, and until this question is settled

we cannot have union, though I am happy to believe that a large majority of our Br'n. take the right side of it, and that the minority will in time be conquered by the force of truth, which is shining more and more brightly around them. So much for the existing disunion in the Shiloh Association; to which I will only add, that very few indeed of our Brethren here are disposed for division. In Ketocton Association, things are very differently situated. Ever since my acquaintance with that body, I have seen in some of their leaders a disposition to be considered standards of Orthodoxy. I have more than once heard Elder Wm. Gilmore, assert in debate upon different questions before the Association that "Old Ketocton was celebrated for her soundness in the faith," and I have generally seen a few ready to respond to the sentiment. The great body of the Br'n. belonging to that Association are well disposed towards active efforts in the cause of Christ; and two or three of their preachers are of the working sort; but such a prejudice has been created in the minds of many against every thing like *revivals*, that they are beginning to avow an intention of breaking fellowship with those who are engaged in the religious enterprises of the day. They talk very strongly of withdrawing from all who patronize Missions, Sunday Schools, Temperance Societies, and protracted meetings. Well be it so. I should not feel much concern about it, were it not that in breaking off, they will carry many good Brethren whose hearts would be with us if they only had the means of informing themselves as to the true state of affairs. The leaders there have opposed religious Newspapers, until recently a convention held at Black Rock Md. established a semi-monthly paper called "Signs of the Times," which is most industriously circulated in all the churches, and as it comes to them professing to teach the doctrines of the "Old School Baptists," is exerting a powerful influence amongst them. An effort is going on to unite Ketocton with the Black Rock convention, which can succeed only in part. In order more effectually to carry forward the plan for disunion,—Elder Gilmore has succeeded in obtaining a call from two or three churches in Virginia, for Elder Trott of Delaware, the celebrated author of the letters styled, "Signs of the Times," in which it is prophesied that the "two witnesses" mentioned in "Revelations" are about to be slain. This Elder announces to the public his intention to settle in Fairfax Co., Va. And now I call upon all who love the truth in the Ketocton

Association, as well as in Columbia (for they will soon be involved) to observe the mighty struggle that is about to be made to draw them into a union with ultra Calvinism, under the specious name of "Old School Baptist" doctrine. I must unhesitatingly affirm that the Baptists of antiquity did not pursue the course which these modern teachers are pointed out to you, and if you have any regard for your own peace and especially for the cause of Christ, I beseech you turn to your Bibles for instruction, and do not submit to be driven away from those you love in the Lord. Excuse the length of this production, I may hereafter resume these observations. Affectionately yours,

W. F. BROADUS.

The foregoing extract might with great propriety be left to speak for itself, still however it may be well to honor it with a review—I will therefore endeavor to set in a clearer light some of the ideas therein contained.

I will notice the following expression near the commencement of the extract; "Some few of our churches had made additions to their number." Whether this have reference to persons brought in by divine grace or by human excitement, it alike manifests an ignorance of any thing like the Sovereign grace of God in the conversion of sinners. What is the language of scripture upon this subject? "And the Lord added to the church daily, such as should be saved." Quite a difference this betwixt the *Lord adding*, and the church making additions to its number. The one has a God in it, the other ascribes all to man;—where is there the christian who would not shudder at the idea of the church's making additions to her number?

I will also give a passing notice to the following observations of Mr. B. "Most of our brethren here were accustomed to view such a state of things as absolutely necessary to fill out some divine arrangement, and were making no exertions to bring about a favorable change. Our ministers preached but little to sinners, and but few sinners were awakened. Many however were praying for a revival and hoping that God would make known his power among us &c." After making due allowance for Mr. Broadus' manner of describing such subjects, we discover that there were in the Shiloh churches some singular kind of professors for this day. They seem to have believed that *salvation was of the Lord*; and were therefore looking unto him in prayer to *revive his work*; and were even waiting for the Lord under the belief that he *would*

have mercy on whom he would have mercy, and that He was working all things after the counsel of his own will. Even the preachers instead of telling the unregenerate to believe of themselves, told them that the Lord must quicken them or they would persevere in unbelief; and hence among both preachers and people, there were no effects used to get up a revival, of their own production, but they seemed even disposed to attend to the charge of the Spouse, to the Daughters of Jerusalem, that they "Stir not up nor awake my love until he please." See Canl. ii, 7; iii, 5 and viii—4. Where could those Brethren have learned such notions? Surely not from Eld. Broadus. They must have been reading their Bibles, and have learned by heart felt experience, the insufficiency of all human efforts to produce salvation. But they were certainly mistaken in calling Eld. B.'s notion about the *power of God*, "Arminianism." Let his own statement be the evidence: and his views relative to this subject, are real Atheism. Those Brethren appear to have been hoping that God would, at his own sovereign pleasure, put forth his own independent and divine power in the conversion of sinners. Now says Eld. B. "This power began to be manifested in the conversion of sinners." How? Eld. B. told *sinners to believe in Christ to the saving of their souls*, not to wait for God to give them faith; again in a following part of his letter, he says, "These converts were brought in *by the use of means*." Does he mean to say, that God used those means? Certainly not, but that the preacher and sinners used them. What other *power of God* then is manifested in this conversion, than that which the preacher and sinners exercised? What is this *power of God* then other than the power of man? But if you say, "No! Eld. B. has a God in view in the work of salvation;" it must be a God whose power was altogether motionless until the preacher made *exertions to bring about a favorable change*. It is a God then, that they must bear upon the shoulder, they carry him and set him in his place and he standeth; from his place shall he not remove: yea one shall cry unto him, yet can he not answer, nor save him out of his trouble. Isaiah would call such a God an idol or graven-image, see Isa. xlv, 6, 7. Brethren, I am not jesting on this subject; if you can make any thing better out of Eld. B.'s statement, I cannot.

I hope, Brother Beebe, I shall not exhaust your patience, but I cannot leave unnoticed this passage viz:—"The practice of calling upon sinners to kneel to be prayed for or to

take seats apart from the multitude, was introduced, and although our churches almost in every instance disapproved it, the Lord evidently accompanied it with his blessing." What self-important gentlemen Eld. B. and others of his stamp are; once getting admission to the pulpits, they introduce a new order of meetings, commence the operation of their machinery for raising an excitement and go on with them, regardless of the churches' disapproving of the measures! Whilst the Holy Ghost forbids Elders assuming to be Lords over God's heritage, 1 Pet. v, 1—5. Elder B. takes the entire ascendancy over the churches, and in his estimation the Lord blesses the usurpation. Yes, "the Lord evidently accompanied it with his blessing," just as he blessed the labors of *a certain rich man causing his fields to bring forth plentifully* and thereby occasioned his forgetting God, Luke xii, 16—20. And as He blessed Pharaoh's attempts to ascend the throne of Egypt, and to oppress Israel, and thereby *hardened his heart*. As the Lord will do nothing but he revealeth his secret unto his servants the Prophets; so he has informed his people why he permits the deceptive schemes of the enemies of truth to succeed, viz: "Because they received not the love of the truth." "For this cause God shall send them strong delusions that they should believe a lie that they all might be damned," 2d Thess. ii, 10, —12.

The truth of God, as recorded in his word, is, that "Salvation is of the Lord," that God, hath saved us and called us with an holy calling, not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began," and that "No man can come to Christ except the Father which hath sent him, draw him." Jonah ii, 9; 2d Tim. i, 9; and John vi, 44. This truth Elder B. once professed to preach, but he certainly never received the love of it, or he could not have turned from it, and turned to fables.

Passing several of Eld. B.'s saying, I came to the following:—"Then a regular effort was commenced to bring all the newly initiated disciples into the views which had distinguished our churches in the Shiloh Association for twenty years past." Vain attempt! how can the creatures of a creaturely excitement, comprehend *the exceeding riches of God's grace in his kindness towards us thro' Christ Jesus?* Eph. ii, 7—10. The time had been when those who joined those churches, even without having received the love of the truth, professed to believe as did

the church, but the reason was the great body of the churches believed so, and such professors are generally for the strongest party—Hence Eld. B., as he in substance states in another communication of his; for a while persuaded himself that it would be more profitable to preach about the *decrees of God*; the old preachers around him, generally preaching *salvation by grace*. But surely as Eld. B. says, *it is not to be wondered at, that such an effort should fail*, now that these converts of means had become the majorities of the churches, and had so self-confident a leader.

Although as is presumable, these new converts in joining the churches, professedly gave themselves up to walk in fellowship & union with their respective churches, in the *faith and order* thereof, yet having once been received, "they felt that the privileges of Christ's Kingdom belonged to them," the doctrines therefore received by the churches, the feelings of the Old Brethren, and their long experience of the truth, that "by grace are ye saved through faith and that not of yourselves," must all be trampled under foot, and the superior religious knowledge of these converts of *four-days*, and their belief in *salvation by means*, become the rule of the churches. "Then began the controversy," and the result will be, that these old disciples will have to submit in silence to hear that truth which is the only solace of their souls, despised, reviled and condemned, or be deprived of that church privilege, which they injudiciously extended to these mushroom converts. Poor old brethren, my heart feels for you; your case is truly pitiable! Your places of worship, where you have formerly sat together, in *heavenly places in Christ Jesus*, speaking the same things and being of one mind, now become fields of controversy. And instead of being privileged to sit and converse together, in peace, of what the Lord has done for your souls, and to hear *Jesus Christ and him crucified* preached; you must now for Gospel hear the devices of men to convert sinners, preached, and the mighty power of four-day meetings, and the mighty efficacy of *front benches*, and *human mediation* to obtain pardon for sin extolled. But this is the result of not sufficiently regarding the admonition of the Master to "Beware of false prophets which come to you in sheep's clothing, but inwardly they are ravening wolves." When will our Baptist churches learn to respect that authority which Christ their Lord has committed to them for the government of his house, and to exercise the

same for keeping things in order, according to the rule and pattern which he has himself given them, and hence to put down those who would impose upon them plans and forms which the word of God knows nothing about? And when will they learn to distinguish between the Pastors which God giveth them and the wolves, by *their fruits*? The one shall feed them with knowledge and understanding, with that knowledge which shall administer spiritual nourishment; the other under pretence of preaching to sinners, preach a system calculated only to worry, to bewilder and to devour the spiritual comforts of the sheep of Christ.

As to what Eld B. "Insists precisely is the spice of the controversy," his comprehension of things may lead him to think thus; but if so, it argues very unfavorably of his comprehensive powers as a man; more so of his knowledge of religious subjects. But taking his own statement of his side of the controversy, and it is no wonder he meets with opposition if there are any christians in those churches. For those on the opposite side, in the opposing of *ministers' urging sinners to repent and seek the Lord and their inviting the penitent to come out from the multitude, &c.* oppose it appears, the making of *any efforts to save souls*! There is not an experienced christian in the whole Shiloh Association, who has not learned assuredly that all the efforts of man to *save souls* will prove worse than abortive, that the attempt will leave those who rely on such efforts to sink deeper in misery. They know that Christ's Ministers have no wish, nor authority to engage in such an undertaking; that they are not sent to *preach themselves*, but *Christ Jesus the Lord*, the only name given under heaven whereby we must be saved, see Acts iv, 12; that they instead of telling sinners to depend on their prayers for acceptance with God, will preach that "there is one God and one Mediator between God and men; the man Christ Jesus," that "He is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them," and that instead of encouraging sinners to come to the *mourners bench* as the place to get religion, they will tell them that God has said, "Look unto me and be ye saved, all the ends of the earth, for I am God, and there is none else." When God has thus said, how wickedly cruel to tell the people to look to these separate benches, and these *self-constituted Priests* for salvation! Again instead of telling the unregenerate that they can repent and believe in a

Gospel sense, the faithful Gospel preacher, will tell the unregenerate that *being dead in trespasses and sins*, they must be quickened by the power of God before they can perform any spiritual act, and therefore *unless born again they cannot see the Kingdom of God*.

Speaking in reference to to Ketocton Association, Elder B. says "Such a prejudice has been created in the minds of many against every thing like revivals" &c. If he means to say, as he would be understood, that the Brethren opposed to him and his measures are prejudiced against gracious revivals, the assertion, I say unequivocally, is false! He cannot produce a Baptist Brother of the "Old School," that will not heartily respond to the expression of the Psalmist, "Wilt thou not revive us again," and to the petition of Habakkuk, "O Lord revive thy work in the midst of the years," &c. But when we see the effect of Elder B's. kind of revivals in every part of the country where they have been got up, that they are destroying the peace of the churches, by introducing controversy & are filling the churches with a set of self-important professors, who because the *privileges of Christ's Kingdom* have been extended to them, consider themselves at liberty to trample the Old Brethren and their feelings and experience under their feet, as the Masters said it would be if we *cast our pearls before swine*, I say seeing all this and hearing it from Eld. B. himself, it is no wonder that we should be prejudiced against such revivals, and against all the schemes by which they are produced.

Eld. B. says the "Signs of the Times are exerting a powerful influence." So be it.

Passing several things that might appear to require notice, I came to that part of the Communion in which Eld. B. introduces my name to his readers. As to his manner of bringing it forward I have nothing to say—it may stand at the value, for which he designed it to pass. But in reference to the object he ascribes to Brother Gilmore, I have a word to say. Elder B. says "In order more effectually to carry forward the plan for disunion Elder Gilmore has succeeded, &c."—Brother Gilmore did use some exertions to bring about my removal to Virginia. The reason of it was, that there were certain churches destitute of Pastors, and there were no preachers within reach that they could obtain, such as they would choose, that is, such as are determined not to know any thing among the people; as the way of salvation save Jesus Christ and him crucified.

Brother Gilmore, knowing their situation as *sheep in the midst of wolves*, and knowing

their fears that some one of a different class of preachers might creep in among them, & after Eld. B's. example get up one of his kind of revivals, with all its discordant attendances—he feeling for them, exerted himself to obtain such a preacher as he thought would suit them.

How much like the candor which Ed. B's. whole communication exhibits is that which leads him to charge B'r. G. with carrying forward a plan for disunion. Does union consist in being mingled together as the opposite parties of a controversy? Elder B's. own statement shows that it was the course pursued by himself which introduced into the Shiloh churches, a *controversy* which will not admit of *Union* whilst the *question remains unsettled*. What has Brother Gilmore done? He has endeavored to head this contentious *course* in the Ketocton and Columbia Associations, and prevent this controversy. For my own part I am free to acknowledge that I admire the spirit manifested and the course proposed by Abraham, when he said to Lot, "Let there be no strife between me and thee and between my herdmen and thy herdmen; for we are Brethren. Is not the whole land before thee? Separate thyself I pray thee, from me" &c Gen. xxiii, 2—9. This example I would recommend to my Brethren in Va. and elsewhere, so far as the strife has extended; not for the purpose of disunion, but to prevent strife. Let us say to those whom we have called Brethren, but who are only our *Brethren's children*, let us not remain together to keep up controversy, let us separate; if the majority of the church is with you and you are disposed to keep to the constitution. Let us go, that we may be by ourselves in peace, if the body of the church be with us, separate yourselves, we pray you from us, and go where you will. So of the Associations; let us say to the others, if it seem good to you to chose the present constitution keep it, but let us go out and be associated by ourselves, if you prefer a new constitution, such as accords with your own principles, go from us, we pray you, & leave us to enjoy the old one in harmony.—I certainly think with the *wise man*, "It is better to dwell in a corner of the house top, than with a brawling woman and in a wide house." Whether this course is not more congenial with the spirit of the Gospel than to continue together in strife, judge ye. But certainly in wishing to blend all together, Elder B. manifests that either controversy is his element, or that like Haman, he cannot be satisfied whilst a single Mordecai is in

the gate who is not made either willingly or by constraint to bow to him.

Elder B. says, "I most unhesitatingly affirm that the Baptists of antiquity did not pursue the course which these modern teachers are pointing out to you." This Elder's affirmation may be good where it passes current; but Old School Baptists are not in the habit of receiving any man's assertion in religion. "To the law and to the testimony," Elder Broadus, convict us if you can, by that *testimony*, of teaching or encouraging any thing, as religion, which the approved Baptists of Paul's day did not teach or practice. We urge upon our brethren to take the Bible as their only standard both of faith and practice, not simply to *turn to it for instruction*, but to keep to it and to practice what, and as the Master has said. "We go no higher into antiquity, than to the days of Christ and his Apostles for our Baptist authority; neither stop we short of that." We will not however shun a comparison if Elder B. is disposed to make it, with the Baptists of the Valleys of Piedmont, with those Baptists, who in 1643 published the Confession of Faith in England, or with those Baptists who formed the first Baptist Association in the U.S. (The Philadelphia) But El. B. we would charitably conclude, in affirming as he does, must by his *Baptists of antiquity*, have reference to the old separate Baptists of Va. or perhaps he may even look back to the days of Muncer, and to the rabble at Munster, composed of every thing but sober Baptists.

I hope Brother Beebe, that you and the readers of the Signs will excuse the frequency and length of my communications recently; I will now try to wait a while and give room for other communications.

I as usual subscribe myself affectionately yours,
S. TROTTER.

FOR THE SIGNS OF THE TIMES.

Germantown, Montgomery Co. Ohio, June 16.

BROTHER BEEBE:—I will not weary you with my complaints of the hard times we witness in this country, in regard to the want of plain Gospel preaching in general, and the scarcity of that *sound doctrine*, of which Paul so often speaks. The natural consequence of this famine is felt among us; many of God's children are left to feed on husks, and the poor in Christ are generally neglected. I might consume much time and paper, in writing of the religion of these times, that which is now afloat and sailing with the tide prosperously, and in *steer ships* unmolested, and drawing the world after it, by the modern

inventions of its advocates, who for the sake of worldly honor and popularity, are by their *inticeing words*, and *fair speeches*, manufacturing vast numbers of *home-made* disciples, thro' the sophistry of Protracted Meetings, Tract, Missionary, Temperance, and even Bible Societies, pretending to moralize the world, and bring them into the fellowship of the churches by an external reformation, without ever being convinced that they are poor, and miserable, and blind, and naked and lame, lost, wretched and undone by reason transgression; and that they are dead in sin, and under God's righteous displeasure, and that they are unable of themselves with all their powers to even make one right attempt to satisfy the demands of divine justice; for they cannot make one hair white or black.

This section of country seems inundated with the above sort of religion, and the flood is still pouring in upon us, which is calculated to, and I believe is all carried on for the support of the pride, and luxury of *Vain Man*, and for obtaining popular applause in this earthly Kingdom, the place of their nativity. But I shall leave them for the present, and their consequences to those engaged in them, and endeavor to contemplate something of greater worth, of a purer nature, and that will be productive of better effects, and better calculated to nourish, feed, invigorate, & satisfy our immortal souls, and lead our minds into that which is far more amiable and lovely, even the religion of him, whom to know is life eternal. In him we may have peace and comfort, while the world with all its riches and honors, will prove a daily snare, and bring great tribulation and sorrow, as we like strangers and pilgrims, are travelling through this vast howling wilderness. I have seen the time when I was as miserable, and in every respect like all others in their natural state of depravity and alienation from God; degenerate, and without his image, being earthly, sensual and devilish, and having neither will or power to return to God, or to seek happiness in him. But God who is rich in mercy, by the riches of his grace, and in his own time, convinced me by his holy spirit what an evil and bitter thing it is to sin against God. I felt the consequence of being under his displeasure, I also was convinced that the *taper* of this life was of short duration, and would soon go out; then I feared that I should realize his fiery indignation & divine wrath. But while I lay in this situation mine eyes were opened to behold a door of hope. I was drawn by the Father to behold the goodness, love and mercy of his dear

Son, I saw that he was able, mighty and willing to save me, he plucked me as a brand from the burning, and caused me to turn to my 'strong hold,' where I found shelter and refuge, when I was enabled to lay hold on the hope that was set before me, whilst the offices and characters of Christ conveyed inexpressible joy to my soul, I beheld in him just such a Saviour in every respect as I wanted. I was enabled to receive him in the Gospel as my wisdom, sanctification, righteousness and redemption, and soon the transporting moment arrived when I could say, "My Lord, and my God." Receiving him as my "Beloved," I could say with holy boldness, "I am his, and he is mine." I now see more and more the necessity of becoming dead to the world, and having our life hid with Christ in God, that when he who is our life shall appear we may appear with him in glory.— I have much reason to complain of coldness and indifference, and not so much engagedness in the precious cause, not so fervent in prayer, nor as faithful towards my God and my Brethren as I should be, or as I wish to be. One mark which God's peculiar people are to be recognized by, is their love. "By this shall all men know that ye are my disciples, if ye love one another." That religion that is destitute of love, is but an empty sound, it is our greatest privilege to have grace alive in us, and we be made alive by grace.

I have had the happiness to be admitted as a member of the "Old Fashioned Regular Baptist church, where for several years past I have held my standing, and where I have enjoyed sweet peace and fellowship with my Brethren, I am perfectly satisfied with their faith and order. We believe that God has a peculiar people, and that he will do all his pleasure, in gathering them to himself, his purpose cannot be frustrated. "All that the Father giveth (the son) shall come unto him" in his own proper time, we are established in the "Faith of God's Elect," and we contend for it, as it was once delivered to the Saints, and we care not who knows it, we also feel thankful that we are blessed with a faithful ministry in our church, much to our satisfaction.

My dear B'r. I have had the pleasure of reading your last three numbers, I am very much pleased with them so far; they are spoken very well of here by the subscribers generally, and are heartily received, I feel a desire to encourage them, for I have felt greatly refreshed by a perusal of them; I am much pleased with Brother Orsourn's address, so

far, and also B'r. West's writings and others. I am rejoiced that B'r. Thomas Buck Junr. of Old Ketocton, is with you in the spirit of the work, and that he proves steadfast and unmoveable in his calling. May the Lord make him a workman that needeth not to be ashamed &c. I had for some time past felt quite cast down, and dejected, while witnessing the prosperity of Anti-Christ, the great strides she is making, and the number of old standing Baptist, she is drawing along with her while Zion appeared to be sinking, & growing less, truly it looked as though there were none to help, and Anti-Christ seemed to be shouting as tho' she had already gained the victory; it seemed as though God had forgotten Zion, and had left her disconsolate in the midst of her merciless foes. But when I came to read the "Signs of the Times," I found to my great joy that God had reserved to himself (as it were) more than seven thousand of the champions of Israel, who had not bowed their knee to the Devil, or any of his colleagues; but he has raised them up and put the sword of the Spirit, (which is the word of God,) into their mouths, and has set them for the defence of Zion, for whom he has promised to do great things. Oh Christians! Christians! Lift up your drooping heads and rejoice, for your King cometh, to the consolation of his dear children, who have long been dejected and cast down, and groveling in the dark; not able to see their way before them, their strength exhausted, and none to help, with only sense enough to go straight along. What if God chooses to keep you humble and low at his feet, he keeps you safe, even in the hollow of his hand, and as the apple of his eye, and your names are engraved on his hands, and on his breast-plate. God has not forgotten you, thy walls are continually before him, he once in a while sends his spirit, the comforter to warm your hearts, with warm desires, and sometimes breaks the clouds which appear so heavy. It is then truly delightful to hear these *Birds of Paradise*, chirping their sweet notes of praise, to God, and the Lamb. Poor little Christians God has provided well for you, Jesus has fought and conquered the tyrant for you,— he has bled and died for you,—yea, he has risen for the justification of the weak, as well as the strong of his people, and he is now at the right hand of the Father interceding for you, there is abundant cause for the weak, as well as the strong to rejoice in God, and with the valliants of Israel go forth and cry unto Zion, that "her warfare is accomplished, & that her sins are all covered," that her robes

are washed, and made white in the blood of the Lamb. Again I would exhort you to rejoice in God, ere long he will bring the world with all its vanities under your feet, and bring you off more than conquerors, and take you home to glory. I hope and trust that when the Son of God shall be revealed the second time, without sin unto salvation, he will find some of his dear Saints in Warren County and those adjacent in this State, and bring them forth to meet him in the air, with everlasting songs of praise to God and the Lamb.

From a poor *unbelieving* believer in Christ Jesus.

JOHN B MOSES.

*Copy of a Letter from Elder H. Louihan,
Dated South Branch, Hampshire Co. Va.
June 24th, 1833.*

BROTHER BEEBE:—Enclosed I send you five dollars, and names of six subscribers.

I rejoice that the Particular Baptist have been made to see the impropriety of holding fellowship with those who have been laying in wait to deceive them, under the name of Baptist, for they have only the name, and many of them like Simon of old (if I may judge from their practices) conclude that the gifts of the Holy Ghost, can be purchased with money. Notwithstanding their great anxiety to keep up the union; I have for some time been convinced that they had a design in it; that their solicitation was only for the purpose of enabling them more fully to carry into effect their Anti-Gospel principles, for I am well assured that notwithstanding the great regard they appear to manifest for those who hold that salvation is exclusively of grace, from first to last; yet they in reality dispise them from their very hearts; as an evidence of this fact, I will refer to the scurrilous attacks, which some of them have made on your *little sheet*, in which they give striking evidence that they possess but very little of the gentle spirit of the Gospel of Christ. By reference to God's word, which will stand until it has borne down all the opposition of men and Devil's. We learn that the church of Christ, or the first Baptist church, was called out from the world, and established upon quite different principles from those held and advocated by the popular religionists of this day. The command was given them in language too plain to be misunderstood, to "Come out from the world, & touch not, nor handle their unclean things. But they were to be a separate people from them. A command which is but little regarded by many professed Baptist of the present day; so far indeed from it, they are willing to re-

ceive any, and every thing as good and excellent, (its opposition to the word of God, notwithstanding) if it is only seasoned, (not with salt) but with the one thing more needful in their eye, than the blood of Christ.

MONEY, the love of which is said to be the root of all evil. The time has been when the disciples of Christ were taught by one who spake as he was moved by the Holy Ghost, to believe that they "were not redeemed with such corruptable things as *silver* and *gold*, &c. But by the precious blood of Christ, but that time has passed, never, never to return to some, and inasmuch as they cannot preach, [if preaching it can be called,] without a goodly portion of "*falshy lucre* and as they view God to be altogether such an one as themselves are, and not capable of carrying his purposes into effect, without the aid of men and money. They represent God to be anxiously waiting for proud man, to put forth his exertions, for the purpose of filling up his treasury; they also assert that many of his people have already perished in consequence of the lack of a sufficiency of money to send them (what they call) the Gospel.

If this is not mocking Jehovah, and blaspheming his name, who "is of one mind and none can turn him, and what his soul desireth even that he doeth," it is hard for one to come at their meaning. Notwithstanding there are so many false teachers in the present day, I rejoice that there is yet a few scattered through the earth, who are not ashamed of the gospel of Christ, in contra distinction to all other systems gotten up by the device of man who in his best estate is altogether vanity.

My Brother "their rock is not as our rock, our enemies themselves being judges; therefore I do hope, that the time is fully come, when all those who hold, and preach the Gospel as it is revealed, by the word & Spirit of the Living God, will take their stand, agreeable to the pattern and example given by our blessed Lord and Master, as a people separate from all other. What though all other classes and societies, together with professed Baptist should combine their efforts, in order to oppose us—who shall harm us? "If God be for us, who can be against us?" "He that spared not his own Son, but delivered him up for us all: how shall he not with him also freely give us all things? Surely we have nothing to fear, for our King shall reign until all his enemies are put under his feet." You my Brother have undertaken a great work, to point out to us the *Signs of the times*, and as there is a great door, and effect-

al, opened unto you, there are and will be many opposers, and you may expect to meet with the united efforts of blinded Priests, and false Prophets; but the prayers of the righteous will be made to the King of Zion, to deliver you from unreasonable and wicked men, for they know that all men have not faith. That this may be your happy lot, and that truth may run and be glorified is the ardent prayer of

Yours in the Gospel of Christ,
HENRY LAUTHAN.

FOR THE SIGNS OF THE TIMES.

Warwick, July 7th, 1833.

BROTHER BEEBE:—After so long a time I take my pen again to continue and perhaps close my remarks, on the union between church and congregation. I had no thought of saying the half that I have said, when I began. Hence my composition is without form, or as the school-men say, without method.

I name as another consequence of this union, that *it makes void the grace of God.*—God, to manifest his grace, makes promises, free and unconditional, as saith the scripture. "To whom (the saints) are given exceeding great and precious promises." Next he gives his people faith in these promises, i. e. his people are made through grace, to believe that God will bestow on them the *things promised*. Now many of the things promised have already been received by the church, such as the gift of Christ,—the Kingdom, the gifts of the spirit, the Pastors and Teachers, the Gospel &c. &c., and many are yet to come, such as the Resurrection &c., and genuine faith, as respects the promises, is the same—because it as much believes, that the things yet to come will be realized, as it believes it has realized the things that are past. But as we have before said the promises of God are realized and enjoyed only through faith—so they are enjoyed in exact proportion to our faith. Hence if there be any promise in which we have no faith, that promise is made of no effect to us, and if the promise be made of "non-effect," "faith is made void," and the *grace void*. Wherefore when I say, the present prevailing plans, for the support of the ministry, by subscriptions and the like (which evidently had no being until a union of church and world took place) go to make void the grace of God. I mean, that they make void the faith of the church, and especially of the preachers, and render of none effect the *promises of God*. Now this is no

new thing: for we read of those whose doctrine, in the Apostles days had this tendency; hence says Paul, in his Epistle to the Romans, in opposition to their errors. "If they which are of the law be made heirs, faith is made void, and the promise made of none-effect." And again, in his Epistle to the Gallatians, "Whosoever of you are justified by the law, ye are fallen from grace." And why? Because the promises of the law were based upon conditions to be performed by the heir; so that the heir could not see the promise, until he had first moved the condition out of the way; and even when this was done, he saw that he was not a son, but a hired servant, and that the thing promised was obtained not by faith, through grace, but by "works of righteousness which he had done." So in these days, the intervention of some human contrivance between us and the promise of God, changes the spiritual order of things, places us in a different relation to God, and leaves us to group in the mystery of darkness, destitute of the comfort which light confers.

The above remarks are made prefatory to what follows:—Every discerning reader, by this time, has obtained a clue to the subject, and of the reasoning to be advanced. I design to show, that the Gospel itself provides for the support of its own ministers. The way or manner, in which it is done, is as absolutely fixed, as is the resurrection of the dead. There is nothing left discretionary with men. There is nothing to be done by man. It depends not on the will of man, but is established by the absolute decree of God, & performed by his Sovereign power, and so complete is the arrangement of God, that there is not so much as a crevice, into which human contrivance may creep. 'Tis wholly for grace.

This position may be justified in two ways. First, generally, the Gospel is an entire system of grace; every thing embraced therein must result in grace, and be performed in a way of grace. The church is created by grace, her institutions are of grace, Pastors are promised her through grace. But how shall it be of grace, if the church be charged with their support, as a condition on which she shall have Pastors, and that support made up by subscription, or otherwise,—and that too before the good man enters upon his ministry? How must we understand the promise of God on this subject, if the doctrine of the day be true? Why thus, "I will give you (the church) Pastors, provided you will support them, and if you cannot raise money enough in the church, go to the world, and

if the world won't help you, you must go without preachers." Oh! and Alas! what a sorry Gospel this for the poor: and how doubly miserable would it be in any country under heaven but ours. How utterly impracticable in those times of cruel persecution which have been experienced by the church in ages past, yea and in these days of vanity and pride, were the Gospel preached in Apostolic purity.

In the second place, particularly, the head over all things to the church, on a certain occasion, went up into a mountain, and his disciples came unto him, and there he taught them saying, "Take no thought for your life, what ye shall eat, or what ye shall drink; nor for your body, what ye shall put on." &c. These words are in the 6th of Mat. and 25th, and continued to the end of the Chapter.—[Let every man read for himself;] these words may have a general application to all disciples, and I have no objection to their drawing from them all the comfort the Lord is pleased to administer. But be that as it may, it is certain they have a particular application to the preachers of the Gospel, and indeed the whole sermon, on the mount, appears to be designed in a particular manner, to prop up and comfort those, who should render themselves most conspicuous in advocating the cause of the "disputed Nazarene." These must necessarily bear the heat of persecution, and burden of reproach, and therefore stand or rather stood in need of special instruction, special comfort, and special promises. The apostles in particular, in going throughout the world, to stretch the Gospel line, as they must in a great measure be separated from worldly avocations, needed to understand after what manner they were to be provided with food and raiment. The good master therefore directs a part of his discourse to this point, his words are mighty. He persuades them to be as unconcerned respecting their clothes, as are the lillies of the field, and as unconcerned respecting their food, as the fowls of the air; and with how much propriety does the Master take charge of this business himself. These preachers of the Gospel were his servants, going upon his business, and "the King's business required haste." How happy for them to have their minds freed from all anxiety respecting these necessary things. And this is not all—by way of making an experiment, as it were, of the truth and power of his promises, he sent out the twelve on a preaching tour, to the lost sheep of the house of Israel, charging them to take nothing for their journey,

"Neither purse nor scrip, nor two coats a-piece, nor staves," and when they returned, their master asked them, "Lacked ye any thing." They say, "Nothing," and why? Because they did as they were commanded.

"Into whatsoever house they entered, there they remained, eating and drinking such things as they gave them." Thus we see their dependence was on the good Master's promises; these were fulfilled—he supplied their necessities in due time. There was no looking back to a subscription paper, or other provision made by men; but they looked to the Lord alone. In this way, their support, or rather supply, was of *grace*, their faith laid hold of the promise, "and being fully persuaded, that what God had promised, he was able also to perform,"—they went forth and were successful, saying, "the very Devils are subject unto us through thy name." In the Apostle's days, "God made man upright; but he has sought out many inventions." The ways which men have devised in these modern times might be compared (figuratively not reproachfully) to Banking and Insurance companies. When a Pastor is to be settled over a church, the books are opened, and every possible exertion used, to have the stock *subscribed*; thus the church and world become incorporated into a Banking Company, and the Bank *insures* the preacher, that he shall have a living. By this time the promise of the Heavenly provider is lost sight of; the banking system becomes interposed between the preacher and his Lord, like an impenetrable cloud between us and the sun. The same objection lies against the modern method of supporting the ministry, that lies against all the benevolent institutions of the day. The Old School Baptists are constantly protesting against these human inventions, because they come in as substitutes for the institutions of the Gospel, and promises of God; and because they exclude faith to make room for works. Let them "first cast the beam out of their own eye." From the view which we have taken of the subject it, appears that, as a general rule, the preacher is to follow no other business but preaching, and whilst faithfully discharging his duty, in this respect the good Master takes the entire charge and care of providing for him those things, which are needful for the body. Nevertheless there is an exception—for we learn from the case of the Apostle Paul, that it may be duty to follow some worldly calling, so that his own "hands shall supply his necessities." Too much care cannot be observed on this point, a great variety of circumstances should

be considered, and above all things counsel should be taken of the Lord [“For if any man lack wisdom let him ask of God, who giveth liberally and upbraideth not”] by way of ascertaining what is duty, and what the will of the Lord is. The above remarks are founded on the Lord’s sermon on the mount,—but his sermon in the valley, in the vi of Luke, particularly the 38 verse, is equally in point; see also 1st Cor. ix. Search these Scriptures, and you will find, that the Banking system was not known to the Apostles—that “God takes care for oxen,” (preachers,) that while most of the primitive preachers lived without work, 1st Cor. ix, 5, 6. Some were ordained to place their entire dependence for support on a worldly calling, that the faith, which led Abraham from his Father’s house and native country, to the land of Canaan, and thence to Mount Moria, to slay his son, led the primitive preachers of the Gospel to go, “every where preaching the word.” That this faith, with its correspondent practice, distinguished the Apostles of Christ from the Apostles of Anti-Christ; because the latter preached for “filthy lucre’s sake.” And do you ask B’r Beebe, how this faith may be put in practice, in these days of greediness for gain, and stiff formality? What! know ye not, that the “Lord turns the heart of man as the rivers of water are turned?” Ascend the mount a little to your left, and take a view of the County of Orange. Behold what abundance for man and beast—and then call to mind the saying of the Scripture, “The earth is the Lord’s and the fulness thereof; and again, “Thine are the cattle upon a thousand hills.” You have as good a right to the whole; to all that your eyes can behold, as Abraham had to the land of Canaan, viz: the promise, and can you believe that you are “separated unto the Gospel of God;” that you are one of the laborers who are accounted worthy of their meat—that the good master says to you “Be not anxious for your life what ye shall eat or drink, or wherewithal shall ye be clothed, for your Heavenly Father knoweth that ye have need of these things, and not in your heart despise the foolish inventions of men to provide “ministerial support.” Look at these things, weigh them, and it does appear to me, that although you went up on legs, you will descend on wings. The flesh may tremble at such a hazzard; but the spirit should remember, that the ravens fed Elijah—that John was in the wilderness, and “his meat was Locust and wild honey; & that the barrel of meal did not waste, nor the

cruise of Oil fail according to the word of the Lord.” But still says the flesh there may be a lack—but it is written “My God shall supply all your need.”

And how easy, Brother, how easy for God to make your Brethren friends, or even enemies to feel it a privilege to get up at midnight to set a loaf on your table.

Let the churches on the other hand, place all their confidence in the promise, “I will give you Pastors.” Let them abandon every thing like “ways and means” to procure preaching—let them “cast all their cares on Jesus.” He loves to be burdened in this way—he is pleased to see his children come to him for relief, comfort, and supply,—he delights to hear them plead his promises, and thus lay aside their carnal anxieties, fears, & works. “It is his meat and drink to do his Father’s will, to feed the flock, to bless Zion’s provisions, and satisfy her poor with bread.” But I forbear I have trodden on sacred ground—I said forbear; but before I lay aside my pen, I must remark, how prominently do the “Signs of the Times” call for the practice of the faith of the Gospel in this particular; when the land is filled with wolves in sheep’s clothing, when the church is loaded with reproach, because religion is made a source of moneyed speculation—when every church seeks to be incorporated by law having *banking powers and privileges*, when there are so many moneyed institutions wearing the badge of “Benevolence!” Whose only object is worldly gain, honor, and power; when the fears of the people are so much awakened [and very justly too] on account of the encroachments of religion [falsely so called] on civil institutions, and when our God says “Come out of her my people and partake not of her sins, that ye receive not of her plagues.”

The Lord gave you wisdom to understand all things, and do all things for his glory,—Farewell.

G. VAN DUZER.

SIGNS OF THE TIMES.

NEW-VERNON, AUGUST 14, 1833.

From the Christian Secretary.

SIGNS OF THE TIMES.

“A publication bearing the above title, has reached us, and is No. 16, Vol. 1; and announces at its head that it is “Devoted exclusively to the Baptist Cause.—Published semi-monthly by an association of brethren.”

The number before us commences with an address, by a Meeting of “Old School Br’n.” Their object is to attack, and if possible arrest

the progress of Tracts, Sabbath Schools, Missionaries, Bible Distribution, &c. &c. Their *school* must indeed be of ancient derivation. We find a similar address recorded in Isa. xxx, 10th and 11th, as emanating from no less mistaken, though as we verily believe, more impious hearts. As a whole, the address appears to be made up of assumptions and positions entirely at variance with both the truth, and the facts in the several cases set forth. We hope the men who have signed this address are Christians; but consider it a cause of shame and deep humiliation to the whole denomination, that they call themselves Baptists. It is not within our immediate knowledge that any other Christian community but our own is put to shame before the saints of all the world, by a combination of men hearing their own name, making war upon the entire whole of their labors and sufferings, and sacrifices, to accomplish what these opposers acknowledge is a command of the Lord Jesus Christ, to Preach the Gospel to every creature, and that by going into all the world. Could we see one of their churches act according to the principles avowed by the address to be Scriptural, and as a *church* send out and support a missionary among the destitute, or the heathen, we should think them in so far redeemed from from the disgrace of inconsistency or covetousness. But we may be told that very few or no church among them is able to do this alone, and of course two or more must unite their strength to effect it. But this would be a *Missionary Society*, and of course the *very thing* they condemn. Strange that they should be so infatuated as to approve of associations "for keeping up a brotherly correspondence one with another, that they may strengthen each other in the good ways of the Lord," since nothing is said of such an association in all the Bible; and the address requires a "thus saith the Lord," for all they approve or do. Besides, we see they use "great swelling titles," such as *Moderator*, [same as *President*, which title, they say, is not in the "Gospel order,"] and *Clerk*, which is as bad, to say the least, as *Vice President*. It were the easiest thing in the world to enlarge upon and refute, almost every position in both addresses contained in this number of the "Signs of the times;" but we forbear, envying not this combination of men the happiness of supposing themselves a part of that people, who are to enlighten the world with the Gospel, while they are uniting their energies to circumscribe its limits.

We admire the appropriateness of the cog-

nomen chosen by them for their publication, "*Signs of the Times*." It is indeed a sure sign that the time is come, when those who are not for Christ, are determined the world shall know that they are *against* him, and by publishing their names to enable his friends to reprove them, and his enemies to own and associate with them. May they soon be converted."

Being satisfied with the manner in which Mr. Canfield has brought our paper into notice, we shall for the present forbear making any remarks upon those gross misrepresentations of the Addresses of the Regular Baptist of the Old School published in our 16th number, which misrepresentations as will be seen by comparing the above article with the Address alluded to, must have resulted either from the ignorance or depravity of the Editor, of the Secretary, we hope from the former, and not the latter. Our Old School Br'n. will of course act according to their own judgment in this matter.

In the mean time as Mr. C. says that "It were the easiest thing in the world to enlarge upon and refute almost every position in both Addresses &c." We would simply suggest that since he has so very modestly estimated the expence to be so very trifling, that as there are now Four Thousand copies of that Address in circulation among the Baptists, and as there are several thousand Baptists, who are ready to subscribe to the sentiments set forth and maintained in those documents, that he might greatly subserve the general good of mankind, by fairly and Scripturally pointing out the wrong.

If Mr. C. should fail to attend to this suggestion, we must think that his title to the "*Cognomon*" of Philanthropist might even be contested.

Ed. Signs.

ANTI-CHRIST EXPOSED.

Great swelling words of vanity.

One of the Missionaries acting under a commission given him, by the authority of the President, Directors &co. of the A. B. H. Mission Society writes thus. "I have selected Fayette, together with some of the adjoining Counties, of Tennessee, as the field of my

future labors. Should Heaven prosper my efforts, I hope to be the means of raising, & promoting the Baptist cause in this region; and churches raised in this intelligent and wealthy section of the country will be a great accession to *our cause*."

These are indeed great calculations, Mr. J. G. Hall, has selected the field of his labors—God's ministers are to feed the flock over which the Holy Ghost has placed them. But these are to select the field of their labors.—But why select this favorite spot? Is it in order that the poor in whose name thousands of dollars have recently been collected by his employers, may have the Gospel preached to them, and that the ignorant who are perishing, [according to the statements of the Missionary agents, who are scouring our land in search of Gold] for lack of vision may be instructed? Quite the reverse, Mr. Hall has something of greater importance to the interest of our cause, in his eye. The people in this section of Tennessee, he says are *wealthy and intelligent*. If then the people of that country are wealthy, why must the poor of this land be taxed with the support of their missionaries? And if they are so remarkable for their intelligence, whence these numerous fables concerning the situation of the Great Valley of the Mississippi? But why should a wealthy and an intelligent people be the best, among whom to raise *our cause*? Why are they the chice of the modern Missionary? Is it because that our Lord has chosen "the poor of this world, rich in faith &c.," and the illiterate, yea and base things of this world, or because he has said by his Apostle, "Not many noble, not many mighty &c. are called." Is it for the express purpose of shewing that they consider their wisdom superior to that displayed in the choice and calling of the poor? We think not. The grand secret appears to be this, from a wealthy people, a greater revenue may be expected; and that which they so emphatically call *our cause*, depends much on revenue; besides these appear to be the Shepherds spoken of by the Prophet Ezekiel

xxxiv. Woe be he to the shepherds that do feed themselves! should not the Shepherds feed the flocks? Ye eat the fat, and ye clothe ye with the wool &c. Seemeth it a small thing unto you to have eaten up the good pasture, but ye must tread down with your feet, the residue of your pastures? And to have drunk of the deep waters, but ye must foul the residue with your feet."

The publishing committee of that Society says "The Letters of Rev. J. G. Hall presents interesting information respecting the state of things in Te. The committee have appointed him their," [*not the Lord's*] Missionary to be located in Fayette, and its vicinity. It is probable that another will be soon appointed, [*By the board of course, not by the Lord*] for the middle district; but there should be *forthwith*, a good man for East Tennessee. Where is he? And a still more important question. Where are the FUNDS to sustain them? It is proposed to the friends of Home Missions,—*whether the Committee shall cease making additional appointments?* This they must do, tho' frequently called on to send Missionaries into regions as greatly needing help, and as promising as Tennessee, unless pecuniary aid is afforded."

How plain the above language. A good man is wanted,—but stop, that is not the most important, "a still more important question is, where are the FUNDS, &c." Let the people contribute the *funds*, and the society will find the *good men*, who will take the charge of this business "of a ready mind, but for filthy Lucre's sake."

So the Carpenter encourageth the Goldsmith, and he that smootheeth with the hammer, him that smote the anvil, saying, it is ready for the soldering: and he fastened it with nails, that it should not be moved, Isa. xli, 7.

We extract as a practical illustration, of the above text, the following from an article published in the Bap. Repository, signed "Observer." "It is desirable he says therefore that christians should be excited to liberal

and hitherto unexampled efforts to do good." To which we heartily repond Amen ; only let the good Book be the rule for doing good. But this does not seem to be his plan, for he continues :—" and their efforts must be directed," [by the word of God, Oh no,] "with intelligence and prudence to the attainment of the greatest amount of good in the least possible time. Now how is this to be done?"

Poor man, he seems to be a discernor of the face of the sky, and not an *observer* of the *Signs of the Times*, for he finds no rule in the good old Book ; but he says, " Plainly some of the friends of God must study to arrange plans for its accomplishment ; and others must bring these plans before the public, and by an exhibiton of *facts* and *arguments*," [not *word* and *testimony*.] " persuade good men to co-operate in their execution."

Here we find some of the several sorts of mechanics, set forth in the text at the head of this review, encouraging each other,—first, the friends of God to contrive plans—"these plans must pass over from the Carpenter's to the Goldsmiths, and from him that smootheth with the hammer, to him that smiteth the anvil, and good men must be persuaded to co-operate in their execution."

Had the writer of the article in question, been an observer of the word of God, he would have discovered the extreme folly (not to say blasphemy) of supposing that God was dependent on his friends for wisdom to study to arrange plans for him, as he has from everlasting established his plan of operations, to wit : he "*worketh all things after the counsel of his own will.*"

But as some may think us rather severe, and suppose that Observer means that the friends of God are to study to learn God's plan, and then to walk accordingly. We will give him another hearing ; he explains himself thus :—" In other words, societies must be formed to combine the wisdom of the church," (with that of these newly contrived societies of course,) " in plans of operation, and agents," (not the Holy Spirit) must be employed to awaken interest, and secure,—what ? The approbation of God ? Oh no,

what then ? Why, "Contributions," Ah yes contributions, that's all.

NEW MEASURES.

MR. EDITOR :—Much is said at the present day about converting the world to God, by means of *new measures*, whereas they are in fact nothing but *old measures* under a new guise, upon a more extended plan ; of such we have abundant evidence recorded in the Scriptures.

God in his infinite wisdom devised a plan by which he will bring in all his "chosen people," of which we are assured by his infallible word, and "God is not a man, that he should lie ; neither the son of man, that he should repent. Hath he said, and shall he not do it ? Or hath he spoken, and shall he not make it good ?" Num. xxiii, 19. Yet man in his wisdom, not having confidence in the promises, cannot wait God's time to fulfil them—but Sarah like, goes to work to raise up children to assist in bringing about the end.

God promised Abraham an heir, Gen. xv, 4. This was made known to Sarah, she having no confidence in the promise, set about to accomplish a fulfilment, prematurely Gen. xvi, 3. But she procured an Ishmaelite, just so in the present day. God has made various promises, that must be fulfilled ; but most of civilized mankind, like Sarah, not seeing how they are to be accomplished, have devised a multitude of schemes to raise up seed to Abraham ; but all the children produced by these Anti-christian plans, after all will be nothing but Ishmaelites, they come not in the way of promise, or in obedience to God's commands.

Again, the children of Israel could not wait the Lord's appointed time for them to enter the promised land, they see no difficulty in taking *immediate* possession, consequently went up, in violation of God's commands & the remonstrance of Moses ; but they were discomfited Num. xiv, 44. Saul received an express command to destroy the Amalekites and all they possessed, 1 Samuel, xv, 3. But Saul knew (as many do in these days) a better way to please God than to obey his commands, therefore saved Agag and the best of the flocks, verse 9. Yet said, " I have performed the commandment of the Lord" vs. 13th, " have obeyed the voice of the Lord" vs. 20th. But for evidence of God's view of his conduct, see verse 22d. Again, Uzzah thinking that God could not, or would not take care of his own, attempted to assist by steadying the Ark, 2d Sam vi, 6 ; but so far from pleasing God, it cost him his life upon

the spot. These are but a few amongst many instances to shew that what are now called *new measures*, to promote God's cause, have been practised from the earliest ages. All the schemes, such as Sunday Schools, education Societies, &c. &c., to raise up children for the service of God and conversion of the world, will produce nothing but *Ishmalites*, because there is no command, or authority for them, to be found in the word of God, which contains a *complete* rule of faith and practice. Hence what cannot be found in it, is Anti-Christian and offensive to God. Yet it is no way surprising that they should be permitted to go on in this course, for it is only fulfilment of the promise to "send them strong delusion that they should believe a lie," 2d Thess. ii, 11. Again, Satan finding that he cannot overcome the Saints of God (which he cannot do to their *final* destruction) by an *open* warfare, "is transformed into an angel of light," 2d Cor. xi, 14, going "about seeking whom he may devour" 1 Pet. v, 8; and the nearer he can bring his followers to conform to the character of a Christian, the better his success in deceiving, and no doubt that many of God's dear children may be found in his ranks, for we are told that "there shall arise false Christ's and false Prophets, and shall show great signs and wonders; inasmuch that if it were possible, they shall deceive the very Elect," Math. xxiv, 24; are not the present times filled with these "great signs and wonders." July 8, 1833. W.

Corresponding Letters to the Regular Baptists of the Old School.

BELOVED BRETHREN :

The Baptist church of Christ, at Winchester Va., to the Elders and messengers composing the meeting of the Baptist of the Old School to be held at Pleasant Valley, Md. May 1833.

We have read with attention, your address to the particular Baptist churches of the Old School, and we are happy to say, that as a church we can most heartily subscribe to its contents; and believe it to be consistent with the analogy of faith, and that form of doctrine that was delivered to the Saints. We have long been convinced that if ever there was a time that the watchman placed on the walls of Zion, should sound an alarm in God's holy mountain it is the present. How many at this day seem to have fallen asleep, and how many are fallen from a firm and steady attachment to the truth. Dear Brethren it is our hearts desire and prayer that you may be enabled to contend for the pure undiluted

doctrine of the cross, and that you may set your face like a flint against all the abounding errors of the day.

There is much passing for religion & piety and the universal spread of christianity, in so much that even in this earth the incrustation of ignorance, will soon be done away and the Goats will all be turned into Sheep, all the new schemes, how ever they may serve as a charm, and how ever the word of God may be carnalized for the purpose, by the fancy of men to support this new scheme: our opinion is that scripture when brought forward for such purposes, are arrested and turned aside from their genuine import. Our Lord expressly called his people a little flock & said to them "straight is the gate and narrow is the way that leadeth unto life and few there be that find it." The more we contemplate the present systems going forward, the less we see of the life and power of vital godliness, while the votaries of this new scheme appear to be resting upon a broken reed of a party, engendered into the head by the dogmas of their respective teachers, whose creeds are as much a variance with the eternal principles of truth laid down in the divine oracles, as light is with darkness, all seem to be striking on the rock of man's self-sufficiency, and are finally wrecked on that of divine sovereignty; and as for all the new plans and new forms of doctrine that are now in operation and got up in order to evangelize the world, and to get up revivals of religion, and to fill the churches with mere empty professors, who cannot give one reason for the hope that is in them with meanness and fear; and what is very remarkable we find most of the new made converts are in as much opposition to the discriminating doctrine of free and sovereign grace as were the Scribes and Pharisees of old, and their charity will extend to all and every one but such as embrace sound doctrine.

Now surely Brethren this cannot be of God, for true charity rejoiceth not in iniquity but in the truth, and we do believe that the time has fully come that men will not endure sound doctrine. And now Brethren we as a church resolve, that when any come to us believing what is called *general atonement*, and maintaining it to be the duty of all men where the Gospel comes to believe with the faith of God's Elect; we cannot invite them to preach, or bid them God's speed, and we feel ourselves bound to contend earnestly for the faith once delivered to the saints, and if we judge right from what appears to be going forward, we would urge every stimulant to those who profess the truth as it is in Jesus,

to arouse from a toper and insensibility of mind, so as not to make a truce, or to stoop to any mean compliance with the adversary. No longer to halt between two opinions, if the rays of truth are resistless, then bring forth the truth and the whole truth, which will be sure to pierce and dispence the mist of delusion. Let us have no more mixture of dross with the pure gold, for if salvation be by grace, then it is no more of works otherwise grace is no more grace. But we conclude Brethren. Grace be with you, mercy and peace from God the Father and from our Lord Jesus Christ.—We remain yours in Gospel Bonds

Done at our meeting of Business April 1833, and signed by order of the church.

HIRAM W. TAYLOR, Clerk
ARTHUR W. CARTER, } Deas.
WATSON CARTER, }
WILLIAM MARVIN, Pastor-

The Old School Baptist Church of Jesus Christ, at Mount Hope, Chester Co., Pa. To the Elders and Messengers composing the general Meeting of the Old School Baptists to be held at Pleasant Valley, Washington Co. Md., on the Monday after the third Lord's day in May next, Greeting.

BELOVED BRETHREN:—It gives us much pleasure to open a correspondence with you at the present crisis (when iniquity and delusion abound and the love of many to our precious redeemer, and his truth is waxed cold) hoping that it will be to our mutual advantage.

Our church was constituted last fall, we are but few in number, but we trust, we are of one heart and of one soul, and we believe it to be our reasonable duty to continue steadfast in the Apostles doctrine and practice, however ridiculed and opposed at the present day. At our conference meeting last April, it was resolved, and unanimously adopted that we approve of the views, and stand you have taken, in relation to the various societies of men's inventions, mentioned in your address, and we believe they have no foundation in the word of God, which we have professed to take as the man of our counsel.

We trust we will be enabled to hold fast the profession of our faith, without wavering & to take the holy Scriptures, not only as a safe but a complete rule of duty.

We are well aware of the efforts made by the enemies of our most holy faith, and in some measure acquainted with the plague of our own hearts; we are not ignorant of the

devices of Satan &c. But we firmly believe the Lord will yet comfort his people, with his special presence, and cause them to rejoice in Christ their Saviour. "Glorious things are spoken of thee, O City of God."

May the King of Zion preside over your meeting, and direct you by his holy Spirit into all truth, is the sincere wish and prayer of your Brethren-

Read and unanimously approved.

MATHEW ANDERSON, Clerk.
April 22d, 1833.

FOR THE SIGNS OF THE TIMES.

Written under circumstances of peculiar affliction.

"Affliction cometh not forth of the dust, neither doth trouble spring out of the ground,"
Job 5th Chap. 6th verse.

- 1 When shall my tongue again address
My Saviour and my God,
And in his earthly courts confess
The glories of his word?
 - 2 Oft' has my soul confess'd the power
Of his forgiving love;
Which in my gloomiest, heaviest hour,
Has rais'd my hopes above.
 - 3 His Saints were then my chief delight,
His praise my lov'd employ;
His words were precious to my sight—
For Christ was all my joy.
 - 4 But now, secluded from his courts,
His grateful shade, no more
My weary, fainting step supports
While on this desert shore.
 - 5 No more the trees of Gospel grace
Their healing leaves display;
Nor does the fruit, of Heavenly taste,
Dispense those joys to me.
 - 6 Still must I own, the darkest cloud
That hides thy gracious hand;
Does off the Sovereign goodness shroud;
Obeying thy command.
 - 7 Here let my soul her trust repose
On thy *unchanging love* :
Here let me lean, till life's last close
Shall fix my rest above.
 - 8 Permit my tongue, while here 't address
My Saviour and my God;
And in his earthly courts, confess
The mercies of his rod.
- Washington, C. T. C.

NEW AGENTS.

Elder Daniel James, Madison Co., Va.
Benjamin Bridges, Drainsville, Fairfax " "

SIGNS

VOL. I. No. 20,



TIMES.

\$1 PER ANNUM.

DEVOTED EXCLUSIVELY TO THE BAPTIST CAUSE.

PUBLISHED SEMI-MONTHLY, BY AN ASSOCIATION OF BRETHREN.

NEW-VERNON, N. Y., AUGUST 23, 1833.

GILBERT BEEBE, EDITOR.

To whom all Communications must be addressed.

COMMUNICATIONS.

FOR THE SIGNS OF THE TIMES.

STRICTURES

On the first Report of the Executive Committee of the American Baptist Home Mission Society.

No. I.

BROTHER BEEBE:—I did not think, when I sent on my last communication, that I should so soon again wish a place in the "Signs;" but having been honored with a copy, by mail of the first report of the Executive Committee of the A. B. Home Mission Society, I feel constrained to notice it.

When I first examined this Report, saw the good words and fair speeches, employed, so well calculated to deceive the hearts of the simple; the extensive concentration of power in the hands of a few, this Society being designed as the head, and the centre of the union of effort, to all the State Conventions, general Associations and smaller connexions formed in the United States, and in the British Provinces of America, for the Home Mission purposes, and intended apparently in the whole arrangement to be to the Baptists, what the Presbyteries, Synods and general assembly of the Presbyterians are to that denomination; the artful attempts to enlist the support of persons of influence in all the States by appointing such as Vice Presidents; but above all the object designed to be accomplished, viz: to bring all the Baptist churches in America under the pastoral care of what they call an educated ministry; that is, a set of men who are taught in the Theological Schools, to preach *scientifically* a *philosophised* gospel, & who will train the churches to the practice of all the self-styled *benevolent plans of the day*; I say, when I saw thus developed a plan artfully contrived to accom-

plish the entire prostration of plain Gospel preaching throughout the whole land, altho' I have for years believed that such event would ere long take place, yet when I saw before me the instrument ready prepared to effect it, I felt a misgiving and an agitation which forcibly reminded me of the words of Habakkuk; "When I heard my belly trembled, my lips quivered, &c." Although there was not produced in me an excitement to the same extent as that described by the Prophet, yet what I did feel, led me on reflection to discover in his manner of describing a strong excitement, a peculiar correctness which I had not before seen.

I intend giving in this number a sketch of the formation of the Society, and in future numbers a view of its designed operations as declared in the report, and illustrated in the communications of certain of their Missionaries published in the "Baptist Repository," the organ of this Society, several numbers of which were some time since forwarded to me very opportunely.

In the organization and arrangement of the Society, there is discoverable a studied attempt to present it to public view, as divested of several of those offensive traits which we find in the constitutions of former Mission Societies.

First, in the very liberal provision as to membership, &c. "Any person may become a member of this society by contributing annually to its funds, thirty dollars paid at one time shall constitute a *member for life*—one hundred dollars paid at one time shall constitute a director for life; and any Baptist church, or association or State convention, or Missionary Society that contributes annually to the objects of this Society, shall be entitled to be represented by one or more delegates, in its annual meeting." "Const. Art. 3d, the officers of auxiliary Societies, shall be ex-officio Directors of this Society, and their members shall be members of this Society." Con, Art. 9th.

Second, in the great proportion of directors. — "The officers of this Society shall be a President, Vice-President, a Treasurer, an Auditor, a corresponding Secretary, a recording Secretary, and fifty Directors, who shall be annually appointed by the Society." Art. 4th of Const. These fifty Directors are in addition to the life Directors, and officers of Auxiliary Societies. — There are also *Thirty-two* Vice-Presidents appointed; one from each of the British Provinces, and from each of the States and Territories of the U. States, with three or four exceptions. In this liberal number of Vice-Presidents, I find but four Rev. Gentlemen, — the others being Honorables, Esqrs. Gentlemen, or Doctors. Quite a distinction thus conferred in the Laity; even the President being of that class. But then they must all be the great ones of the earth. Among the excepted States, I find Maryland. Poor Maryland Baptists; even those of them who may be solicitors of perferment, and who possess worldly titles sufficiently honorable to merit the distinction, have to suffer a deprivation in consequence of our "Old School Meeting," having been suffered to be held in connexion with the Baltimore Association. There is a Brother of the Salisbury Association, and one of the Delaware, who are appointed Directors. How far these Br'n. will feel flattered with the distinction, is not for me to say. The Brother of Delaware whom they have exalted to the dignity of a Vice-President, if I am not mistaken in him, was not the happiest choice they might have made for themselves, i. e. he will not be as easily cajoled into their measures, as some others who might be found even in the same city.

3d, the Society stipulates with its auxiliary Societies, to allow them severally the right to appoint, direct and pay Missionaries within the respective limits, to any amount not exceeding the *net* income of such auxiliary &c. See Stip. 2d, Pa. 26. The committee in view of their stipulations with the auxiliaries, make the following flattering declarations. "These stipulations wherever they shall be adopted will put it out of the power of the parent institution to contravene the wishes of those whose business it is to manage the affairs and guard the purity of the churches in the different sections of our country. Where appropriations beyond the amount contributed by an auxiliary are needed in the district of that auxiliary, the parent Society will of course find it alike convenient and necessary to consult the wishes and avail itself of the counsels of its own auxiliaries.

"The general Society thus claims but to be the *servant of churches*. It pretends to no ecclesiastical authority. It interferes not with the discipline or the peculiar views of doctrine of any of our churches. The Society has no charter and no funded property. It has its being only in the confidence of the christian public; and should it ever thro' unfaithfulness to its trust, cease to deserve these, its auxiliaries may withdraw their aid and the society cease to exist," Rep. Page 28.

These several circumstances in the organization of the society, the general specified object, "Home Missions," together with the many smooth things said in the Report are well calculated to enlist the feelings of all those Baptists who are not conscientiously grounded in the belief that the Scriptures, are a sufficient and the *only correct* rule of Gospel order and practice, as well as of doctrine. These the report characterises, as those "who have no part in christian feeling and the triumphs of Zion," and contrasts them with others of Baptist congregations who say they "though they profess less faith shew more works." What a pity to ruffle the smooth surface of such a report! Did it relate to any thing but the professed religion of Christ I would not disturb it — as it is I must sound its depth. —

First, we will enquire into the amount of the privilege of membership offices &c, so liberally bestowed.

First, the privilege of membership, *annual life delegated &c*. We find from the minutes of the annual Meeting, that the Society met on the 8th of May, at 4 o'clock P. M.; that after Delegates had presented their credentials, and others were invited to seats with the Society, they proceed to appoint the officers for the ensuing year. Here it will, of course be supposed the members enjoyed the privilege of free suffrage, in electing their officers. — But let the minute speak for itself.

"Agreeably to the report of a committee of nomination the following officers were chosen for the year ensuing." The privilege in this case enjoyed, was that of saying *Yea!* to the report of the nominating committee. — The late hour appointed for the meeting, by precluding all time for canvassing, shows that no higher privilege was intended them.

Three or four other transactions of the society are recorded.

The Committee of nomination were empowered to fill up any vacancies in the list of officers.

Second, the Executive Committee were in-

structed to procure if possible an act of incorporation for the Society.

Third the time and place of holding the next annual meeting was appointed.

Fourth, the Society adjourned to meet again at half past seven in the evening Min. P. 4.

The evening meeting, in distinction from the four o'clock meeting is styled the "Public Anniversary." The object of this meeting is thus expressed, "The Society met pursuant to adjournment, for the purpose of hearing the reports of the Treasurer, and of the Executive Committee." But in addition to hearing the Reports, the society enjoyed the privilege of hearing these reports and the great objects of the society &c. eulogized by several speakers, who in conformity to the general custom at the Anniveraries of the various Societies, were probably selected beforehand, p. 5. I have thus been particular to give the amount of the privilege of membership. And surely it may be well worth the expense & trouble of travelling, one hundred, five hundred or a thousand miles, as a life member, or the Delegate of an auxiliary, to enjoy such a privilege, to those who are fond of mere pageantry.

Second, The Vice-Presidents. According to the constitution, "the officers of the Society shall be a President, Vice-President, a Treasurer &c." Consequently but one out of the Thirty-two Vice Presidents can be recognized as an officer of the Society. The others of course, are all blanks. This is giving flattering titles, with a witness.

Third, the officers of the Society. I will give entire, the fifth Art. of Const. to show the extent of the control these have over the concerns of the Society. The Article reads thus, "The officers and life Directors shall appoint an Executive Committee of thirteen persons (including the Treasurer, the corresponding Secretary and the Recording Secretary,) residing in the City of New York and its vicinity, five of whom shall be a quorum at any meeting regularly convened. This Committee shall have power to appoint its own meetings, form its own rules of business and fill any vacancies that may occur during the year, and convene special meetings of the Board and of the Society; shall appoint missionaries and instruct them as to the field and manner of their labours; shall dispose of the funds for the objects of the Society, (provided that all monies contributed for any specific purpose shall be faithfully applied only to that particular object,) shall create such agency or agencies for the appointment

of Missionaries and for other purposes, as the interests of the Society may require; and shall make an annual report of their proceedings to the Society. All the officers, Executive Committee, Agents and Missionaries of the Society shall be members of some Baptist church in general union with the body of the denomination."—Thus we see the whole control of this vast concern is in the hands of these thirteen persons!—

There is no account given in the Report, or minutes of the origin of the Committee of nomination; but from every circumstance it is presumed that they are appointed by the Executive Committee and out of their own body. If so, we here see as complete an aristocracy organized as ever need to exist. There is no act of any account that can be performed in this society but what is under the control of the Executive Committee, excepting that the life Directors can give an independent vote in choosing this Committee; the only vote which the Constitution allows to them, or to any of the officers, excepting the Secretaries or Treasurer. The nominating committee being appointed by and being a part of the Executive Committee, & the fifty Directors and other officers being in effect appointed by that Committee, a majority of this Committee will always have the power of securing their own election. The fifty Directors, therefore are about on a par with the thirty one Vice-Presidents. That is they are appointed directors, but debarred by the Constitution from all power to direct the concerns of the Society.

Second, the privilege granted to the auxiliaries in stipulating with them to allow them severally to appoint, direct and pay their own Missionaries. To this stipulation there is however the following proviso, viz: "That the appointment of Missionaries by such auxiliary shall be in the manner following, a sufficient number of blank commissioners shall be furnished to the auxiliary signed by the chairman of the Executive Committee and the corresponding Secretary of the Society, which shall be filled and countersigned by the proper officers of the auxiliary and issued on their responsibility." Stip. 2d P. 26. These Commissions are undoubtedly made out in conformity to the provision of the constitution in that case, viz:—The Executive Committee shall appoint Missionaries and instruct them as to the field and manner of their labors. The direction therefore of these Missionaries excepting the selecting the persons and their stations, is with the Executive Committee, whilst the responsibility rests on

the the officers of the auxiliary. A handsome compliment this paid to the auxiliary.

The Executive Committees styling the society, "The servant of churches," in reference to the liberty of these stipulations, is as fine an imitation of the Pope's calling himself *the servant of servants* as I have ever seen.

As to the declaration that the society has no charter, we have seen from the Minutes that the Executive Committee were instructed to procure if possible *an act of incorporation* of the society. And in reference to the Societies having no funded property; the 4th general head of the plan of operations (P. 25) reads thus, "A large amount of funds is obviously needed among the indispensable means of our enterprize." Nine several modes are named for trying to obtain these funds. Hence we can plainly see what is intended by the assertion, that the *society has no charter and no funded property*, and to what it amounts; and from such palpable insincerity of expression we shall learn how to appreciate their future assertions.

Thus much in relation to the peculiar formation of the society.

S. TROTT.

Fairfax Court-House Va., July 31, 1833.

FOR THE SIGNS OF THE TIMES.

DEAR BROTHER.—I live surrounded by Baptist Brethren, and Baptist churches, and years ago I ought to have been thankful indeed, for being thus situated; and although I am so peculiarly favored to outward appearance, yet I have distress of soul on various accounts, my own leanness, and barrenness, is no small source of trouble; while I would fain live to the honor of my Lord and Saviour—I feel to be worse than unprofitable, and when I look around among my professed brethren in the Lord, there appears to be such a conformity to this world, that professors can scarcely be known, by their general deportment, and conversation, from non-professors, and what is painful in this, there are many Brethren (with a degree of gifts) when called upon to pray, will twist and squirm, and make every petty excuse that can be thought of, saying we *can't* pray.—But when they get with the men of the world they can display their talents, and gifts, about many things; but seldom is the religion of Jesus mentioned: and if any thing is said, that has any reference to religion, it is the following, viz: what a fine preacher such a man is, what a beautiful speaker such a man is, and what a feeling sermon we had the o-

ther day—and further I hear them say, what a noble cause, is the cause of Temperance; the *Temperance Society* will be of great value to the churches hereafter; it forms a kind of an outside wall around them, whereby the members will be kept from intoxication, and we shant' have the pain and trouble of excluding them, besides the loss we should sustain &c. Others can talk wonderfully about Sunday schools, their use and value, and the reformations they are making in different places; and the vast number of agents employed in the cause, who are scaling mountains, exploring vallies, and penetrating the forests of the *great West*, and all the world, and every denomination [say they] is warmly engaged in it heart and hand, and their *Union* must be strength, and the Lord works *with them* and *finishes* what they cannot do, &c. A third, we hear telling with apparent zeal, and exultation the great things that are doing, and will be done, by *Theological Seminaries*, before which all blindness and superstition must vanish again; and by which the church is, and will soon be entirely supplied with men of learning, which will be an efficient ministry, to the exclusion of all ignorant men, who know nothing of the sciences, and *all the learning of the world*, calculated to make them shine as preachers, & be respected by all, and in this way we can make many preachers, to supply the destitute among us—and the Heathen too, provided we can raise money sufficient to *make* them, and then to support them, &c. A fourth we hear extolling the *Tract Society*, for sending forth its *heralds of salvation*, whereby *more souls* are saved, than by the Old Fasioned way of preaching the Gospel; and many vain arguments are brought to prove its utility.—A fifth, can speak of the present *Missionary operations*, both foreign and domestic, in language far beyond my comprehension: and their wisdom seems to out strip the Bible in many things, for they tell us God *can't* save sinners without preachers, and the Heathens must all perish, without a *Missionary Society*; and without which, the destitute cannot be supplied &c. A sixth we hear displaying their talents about (not the Bible) but the great *Bible Society*, composed of the different denominations; and the great, the rich, and the honorable of the *world* are united in this cause &c. And last, but not least, I see many raised as it were on the wings of eagles and riding in the car of imagination, in view of this enlightened age, (as they term it) while the *united effort*, of the various *modern societies*, all move to the accomplishment of

one great end, to wit, the millenium day, and one denomination must give way a little, & another a little, while they verge nearer, and nearer to the same point, and little or nothing (say they) in *that* day will be said about doctrine and there will be no contentions about externals, when every denomination, and the *whole world* will unite as one man to glorify God.

Now my Brother, can an understanding christian hear the above language, and not realize trouble and distress of mind? Surely not, and I feel as if I dwelt in Mesheck, and with a people of unclean lips, who would fain have us to sing one of the songs of Zion, but how can we do this in a strange land? And what is still worse, [if worse can be] some of my aged, and most established Brethren in the ministry, whose heads are blossoming and whose faces are furrowed with age, and in the cause of their Lord and Master, are now beginning to be taken with those *specious appearances*, because they have the *appearance* of things commendable, and praiseworthy, and tending to the good of society, and our fellow creatures at large; and they can't be made to believe, that on account of those things, *the cause of God is bleeding at every pore*. And I verily believe, was the Prophet Jeremiah, tabernacled in clay with us, under the influence of the Lord God of Elijah, he would take up a *lamentation* for the daughter of Zion, of which, that on record would be but a shadow. These things my Brethren, are lamentable beyond expression; and had we the tongues of men and angels, language would fail to express the low, and beclouded state of Zion, notwithstanding the great outside appearance, and the wonders performed in the *name* of religion: and I am persuaded, in this universal cry respecting the *form* the *power* of religion is but very little *known*, and still less *felt* by professors. But further, I know that it would not take the wisdom of a Solomon, connected with the gifts of a Paul, to show that the above *specious appearances* is nothing but a deception of the Devil, calculated to draw God's people aside from the simplicity of the Gospel, and as the world always has been, and always will be wise [in their own view] above what is written,—the church is fast running into the *same Spirit*; and hence there is an *increasing* union between them. But an Apostle says, the preaching of the cross is to them that perish [that is the world] foolishness, but unto us which are *saved*, it is the power of God; for it is written, I will destroy the *wisdom of the wise*; and will bring to *nothing* the understanding

of the prudent: so God has made foolish the wisdom of this world. For after that, in the *wisdom* of God, the world by wisdom know not God, it pleased God by the foolishness of preaching, to save them that believe, not to *make* them believe, but to *save* them that *do* believe; to save them from error, delusion, and the deception of the Devil. But the majority of the preaching among us, is calculated to lead people *into* error, instead of *out* of it, and the world calls it *reasonable*, great, valuable, &c. But the preaching of the *cross* ever *has* been, and ever will be considered foolishness by the world, and carnal professors: and how much of this preaching of the *cross* there is among us, we can easily judge, for I believe the pure Gospel, is almost as scarce, among us, as figs are upon thistles, or grapes upon thorns. Now these things are as plain to be seen, as the sun shining in his strength, by those who have their spiritual sight cleared by the operation of the Spirit of God, but it is not much of a wonder that those who can only see men as trees walking in spiritual things, as yet, should be drawn aside from the truth, by a great outside show; for as their sight is not clear, they only see the shining of something, as if it might be gold, and through blind guides they are easily led astray, and being children in understanding, they think it is all gold that shines; and I should be glad it was so, in matters of religion. But it is strange to a wonder in my view, that those who are established in the truth of the Gospel, should follow the inventions of men, and be led away by mere *appearance* of things, which brings sorrowful evinence in my view of the declension of Zion, into a night of *tremendous darkness*. But once more, the test of true religion in old time was, what think ye of Christ, and his Gospel? But now it is what think ye of Bible, Missionary, Tract, Sunday school societies? Hence he that can talk much about these things, and give a little money, and beg a great deal for their support; this Son of the Bond Woman is a great and noble christian, while his deeds are trumpeted far and wide, and one would suppose from what is said concerning him, that in Heaven, he would stand head and shoulders above the rest. But let one of the children of the Free Woman, born by promise, born of the Spirit, born of God, and made an heir of the promise *through faith*, an heir of God, and a joint heir with Jesus Christ. I say, let such a one come forth in the spirit of his Master, with a great attachment to his cause, desiring to adhere *strictly* to the word

of the Lord and nothing else, in all matters of faith and practice; I say, such a one is considered a dead weight to the church, and even a pest to society. Is not this turning of things upside down? Inside out? And wrong end foremost? Yes, and the Devil don't care what we are, where we are, nor who we are, so that we are only wrong: and I believe if the Devil was capable of laughing, *he would*, to see how many fools he has caught in his trap of *popular religion*, who are dreaming of Heaven, and happiness, under the influence of his false charm, and he knows, should they continue to follow his Jack O' the Lantern, it will lead them into the gulph of everlasting despair. I must leave the subject at present, wishing you good speed, my Brother in a good cause; praying that you may have wisdom from on High to guide you in all things, and especially as Editor of the 'Times,' that it may come forth blazing with eternal truth, which neither men nor Devils can overthrow, but will stand amidst the crush of worlds, when time shall be no longer; and when the Great Judge of Quick and Dead shall take his seat, and appoint the wicked to eternal destruction, and the saints to eternal glory, and then His Judgment will be according to *truth*—even his eternal truth.

D.

FOR THE SIGNS OF THE TIMES.

Having found the origin of the free-will system we will proceed to shew its inconsistency with the doctrine of God, for the scriptures fully declare that man is corrupt throughout. "That every imagination of the thoughts of his heart, is *evil*, and only evil, and that *continually*," that the "Carnal mind is enmity against God, is not subject to his law neither indeed *can* be." "So those that are in the flesh *cannot* please God, and all that is in the world is the lust of the flesh, the lust of the eyes, and the pride of life," that the wisdom of men is foolishness with God, and is earthly, sensual and Devilish, that the natural man knoweth not the things of the Spirit, neither can he discern them; that he is blind, deaf, yea dead in trespasses and sins. Now we ask, what can he will, that is right holy, or in any way agreeable to God? How can he will, to fall in with propositions, [if any were made] which are wholly abhorrent to his heart and mind? Or flee from a danger which he does not see, to a refuge of which he is totally ignorant? If he wills, it must be in accordance with his wisdom or understanding, his mind and heart, and of course if we exhort him to be up and doing,

we must mean the man just as he is, for if we speak with reference to any foreign agency, we are guilty of gross sophistry; for our exhortation ought to be, to the power to be put forth, otherwise we are not understood; for who would, or ever did understand, when he was addressed by a preacher & told that he ought to come to Christ, and ought to repent, & could if he only would,—that the preacher meant God, and did not mean him. Surely no one, therefore when men are addressed, men are meant just as they are. So when they are exhorted to act, to move, to will &c, We must mean, if we mean any thing, that they should put forth the energies, and move under the influence of the combined powers, of a heart deceitful above all things, and desperately wicked containing no affections but lust and pride, thoughts that are only evil, a mind which is enmity against God, and cannot be subject to his law; a wisdom which is earthly, sensual, devilish, and foolish. For these are all the powers which the natural will has at command, and how long these must be exercised in order to produce christianity, we leave the reader to determine. One idea more is embraced, viz: that the exhortation urges him to act displeasing to God, for it urges him to act without faith—and without faith it is impossible to please God. From the above brief outline, we see that such a manner of preaching is inconsistent with the doctrine of total depravity, so called, and sets aside the truth, that men are dead in sins, and alienated from the life of God, and that they must be born again, before they can see the Kingdom of God. We will now proceed to hear something of the will of God; as the will of man is like his nature; and character, so is the will of God like his nature; it is holy, righteous, perfect, glorious; being exercised on the basis of righteousness, of holiness judgment & truth, guided by infinite wisdom & fulfilled by everlasting strength; a complete & perfect contrast to men in all respects and it must be a self-evident proposition, that two agents, whose minds, and wills, are opposite to each other, cannot both act freely in the same sphere of action. The one must give way to the other, or nothing can be done; we leave it to those who know themselves, to say who *ought* to give way, and to those who know the power of God,—to say who *does* give way, there is a degree of consistency in the Arminian plan; because that declares that God gives way, and men takes Heaven by violent force. The doctrine of the Gospel is consistent, for that declares the sovereignty of God, that he doeth his *will* among

the inhabitants of the earth, and in the army of Heaven, that his council shall stand, and that he *will* do all his pleasure, that it shall prosper in the hand of Jesus Christ, that he hath *purposed*, and who shall disannul it; that all the inhabitants of the earth are before the Lord, as a drop of the bucket, as the small dust of the balance. Nothing, less than nothing, and vanity, that *God*, his purpose his power, his wisdom, his faithfulness, his truth, his love and mercy, are all in all, and that, wicked men, and Devils, can do no more than his hand & council have determined should be done. But the system which we now combat, declares God's Sovereignty, and man's Free-agency both, that is : that God and man are opposite, but neither gives way! that God's eternal purpose in truth and holiness, and man's free agency in total depravity, and perfect iniquity, are both preserved inviolate, and yet a reconciliation takes place! what dreaming Philosopher, of what school of darkness, first ushered into the world this double-headed system we know not, but we are confident, that neither Mahomedan nor Papal superstition, contain any thing more foreign to truth, or contrary to Scripture, than this, yea and nay scheme, which carries on its purposes, by flattering men, with the story of their powers, and so keeping them firm in their adherence, and in turn compliments the great God by contradicting in their prayer what they have just been preaching in their sermon, and they are unusually happy in their selection of subjects; if one half of the sermon does not give the other the lie, "the legs of the lame are not equal," so is a parable in the mouth of such a preacher. But the absurdity of this doctrine is not its worst quality, it lays the foundation for all these unholy alliances between the church and the world, for the ostensible purposes of saving mankind, and has made Zion a prey to her enemies, and given her the spirit of heaviness for the garment of praise. They have defiled the temple of God, and brought in the uncircumcised, and the unclean, & thro' this unhallowed testimony, & its baneful influence are the precious Sons of Zion, which were once compared to fine gold.—now esteemed as earthen vessels, the work of the hands of the Potter—the adversary knew it would not do to come amongst the Baptists, and at once openly avow his enmity to the doctrine of Election. So he has saved the letter of it, while the spirit of it he has neutralized, and brought all the curse of legality under the name of grace, amongst the children of the Living God. It makes the heart of the righte-

ous sad (by its falsehood,) whom God has not made sad. for it tells them of their sufficiency to work out their own salvation, and to live daily free from the influence of indwelling corruption, and that their groans under the weight of the body of this death, are criminal, which they partly believing from the supposition that their preachers must know better than they, endeavor to free themselves by their own strength, they pray, and some foolish thought obtrudes itself, in spite of all their efforts, on their most secret and fervent devotion. They meditate, and some vain and frivolous conceit, forces itself between their minds and God, and blurs all the brightness of the Heavenly imagery, they open the Scriptures, and turn to pages that have many times afforded rich consolation, and reflected his name, who is the believers life, and hope, but now all is dark and comfortless that field of instruction which has blossomed as the rose, is now a barren waste, to the mind, he sinks down in sadness, and says, "If christians can always live and enjoy light and peace, at their will, I certainly am not a christian," and many a weak believer has stumbled at the very threshold of his journey, and all his life time in the flesh, been subject to bondage thro' this death-born doctrine; on the other hand it strengthens the hands of the wicked, whom God has not strengthened, by promising him life.

For it tells him he has power to *do*, and he don't know but he *does*, for darkness never comprehends light, therefore he rageth and is confident, he looks on himself and thanks God, he is not like other men, he presents himself before Christ in his profession, saying "what lack I yet?" It is better to meet a Bear, bereaved of her whelps, than this fool in his folly, the above are among the many evils which have come into the church by this man-pleasing, doctrine of Devils.—We exhort our Brethren, therefore to take heed to themselves, & the doctrine they have received, and to "beware lest any man spoil them, thro' philosophy and vain deceit, after the rudiments of the world and not after Christ."—Farewell.

PHILO LOGOS.

Corresponding Letters to the Regular Baptist of the Old School.

To the assembly or meeting of the Regular Baptists at Pleasant Valley, Maryland, on Friday, before the third Lord's day in May, 1833.

DEAR BROTHERN —We the undersigned four members of the Baptist church, at

Salem, Frederick Co., Va. had a particular wish to have our church represented at your meeting; the vote was taken for that purpose, when we had one dissenting voice, the rest of the members silent. We therefore as private members of that church, send you this letter as a friendly token of the full fellowship we have with what we consider to be your laudable and christian like purpose.

Understanding Br'n. that you are favourers and supporters of that valuable publication the Signs of the Times,—we address you with more warmth and freedom. We have perused these pamphlets with much care, attention, and interest, and so far as we have read them, are happy to say; that the sentiments and doctrine therein contained are in exact accordance with our views, and experiences; we believe them to contain the doctrine preached and held forth by the old regular Baptists; the true doctrine of the Scripture, and were we capable of forming any thing like a correct idea of the opinion of Paul, of a salvation through a crucified Saviour, we would say that human power and ability were left entirely out of the question, and that he had no confidence in the flesh is evident, when he says, "in me that is in my flesh dwelleth no good thing."

It is reported of us, that we hold the doctrine that it is not necessary to preach faith, and repentance to sinners, as christians we deny the charge, for we know the commandment was to preach the Gospel to all indiscriminately; and faith and repentance, we believe to be the essence of the Gospel—but we profess to know nothing of repentance before faith, or previous to the operation of the holy spirit upon the heart; repentance we believe to be the effects of faith, without which it is impossible to please God, and in the work of regeneration we believe evangelical repentance the last thing felt. (See Ezekiel xxxvi, from the 24th to the 32d vs's inclusive.)

We are branded as Antimonians, with other epithets of reproach, but that cannot be the fact as we admit the law with all its force (the Antimonians deny the power of the law) We are strangers to a righteousness by the law, in Christ is our righteousness, and as we have not one spark of it ourselves, it is his righteousness imputed to us that enables us to stand justified before God.

It is said we are opposed to works; we are warm advocates for good works,—but before the creature is put to work we think some preparation is necessary. "Who can work and starve?" Therefore we would have him

enabled to work as Christ did when he said, "Children have ye any meat? They say no,—he says come and dine—he lifts up his hands and blesses them saying Lo! I am with you always even unto the end." Now the creature is filled with meat to make him strong: he is blessed to encourage him to press on, and soon we find him filled with the Holy Ghost, and a light to direct him how to work.

Again, we are told that God works by means, and we believe he does; but the means we judge, the allusion has reference to is, Missionary, Bible and Tract societies. We believe God has saved many that never saw a Missionary, or Tract; can it be possible they were saved without means? We believe it is possible for God to work either with or without means. But we believe that he does use means in the salvation of his people, for "by grace are ye saved through faith &c." Then his means necessarily must be, his rich, free, sovereign, irresistible, and unfrustrable grace. God's means, and man's inventions ever have been, and ever will be two different things,—and lastly Brethren.

There is a great cry amongst us with Lo! here is Christ and Lo there is Christ, but we are awfully afraid he is not found by such noisy seekers, for we read that he is "found of those that sought him not."

The difference of opinion with the Baptists in Va. is immensely great, but we feel a delicacy in saying much about it as we think the better way is if we cannot close the breach to make it no wider. Now brethren you have our opinions, you can call us Orthodox, Heterodox, Antinomeans, or Arminians, as you think we deserve.

Finally Brethren farewell, may the God of all grace guide and direct you in an unerring course through this world of commotion; support you through all your conflicts, and at last save you with an everlasting salvation is the prayer of your brethren.

ISAAC M'CORMICK,
JAMES H. SOWERS,
LEWIS A. SMITH,
WILLIAM SMITH.

The Baptist church of Jesus Christ, at New Valley, Loudoun Co. Va., to the Brethren of the Old School order, which by appointment are to meet at Pleasant Valley meeting house, Washington Co. Md. on Monday, the 20th May, 1833. Sendeth christian salutation.

VERY DEAR BROTHERS:—We have seen and read with peculiar satisfaction, your

address to the Baptists of the U. States, and do most cordially respond to all the sentiments and doctrines contained in that address—that the time has actually arrived, when the line of demarcation should be drawn between those that worship God, in spirit and in truth, and those that bow the knee to Baal, is abundantly evident. For while we profess to be of the same faith and order, there is such a manifest difference between us, in practice that it is impossible for us to harmonise; consequently we cannot fellowship each other, "For how can two walk together except they be agreed." Some of our Baptist Brethren, (and not a few) have grown so wise in their own esteem as to believe that the Lord of Hosts, is to be influenced by their new fangled schemes in religion, and that God, the Holy Ghost, is as manageable as their poor deluded followers. Hence the introduction of anxious seats, &c.; but we are told that the wisdom of this world is foolishness with God, and that he taketh the wise in their own craftiness; and again the Lord knoweth the thoughts of the wise, that they are vain. They are also very zealous, and so was the prophets of Baal, they cut themselves with knives, and lancets, until the blood gushed out, but all in vain; but our Brethren are not disposed to carry their zeal quite so far, at least in that way, as did Baal's prophets. They are not disposed to meet privations for the sake of the Cross of Christ, but their zeal runs in another channel; they are very zealous for the Lord's Treasury, as they call it, and if they can only persuade you to part with your money, that will answer all the purposes of divine grace. They listen not to the declaration of the Apostle, when he tells us that we are not redeemed with such corruptable things as silver and gold, but by the precious blood of Christ. But Brethren as we wish not to burden you with a lengthy epistle, we will close this imperfect address by saying that we are united with you in opposing all the abominations that are afloat in the world, under the garb of religion that we have not a thus saith the Lord Jesus for, And now Brethren as we are impressed with a belief that the Lord has been the moving cause of your assembling together in your present capacity. We therefore pray that he will make one in your midst to bless you, that all things may be done to the glory of his great name. We appoint our Brethren Britton Sanders, and David Orrison, to bear this token of our love to you. Done on Saturday the 11th of May, 1833, at a meeting specially called for that purpose.

BRITTON SANDERS, Clerk.

SIGNS OF THE TIMES.

NEW-VERNON, AUGUST 23, 1833.

THE ATONEMENT.

Perhaps among all the rich displays of the adorable Godhead, which shine forth with most refulgent brightness, in the works of creation, providence and grace, none can be found to outshine in splendor, or outweigh in importance that which develops the purpose and grace of God, in causing his sword to awake against the man that is his fellow, and which set forth the atonement made by our Lord Jesus Christ, for his people. No human talent can explore, nor human wisdom comprehend the fulness of this delightful doctrine; in the contemplation of which, the rich association of considerations spontaneously flowing into the mind of the saints, are such as to absorb the soul, in wonder & admiration. In their feeble efforts to declare what they have been taught by the word and Spirit of God on this subject; they know not where to begin, how to pursue, or where to leave off. The atonement has God for its author, Jesus Christ for its victim, or sacrifice, the salvation of the Elect of God for its subject, eternal truth for its security, and Almighty power for its execution. In the atonement, all the attributes of Deity are displayed glowing with inexpressible beauty and grandeur.

In the eleventh number of this Volume, we gave a summary view of the doctrine of the total depravity and just condemnation of fallen man, in which we have traced his history from his primeval rectitude and innocence, through his unhappy fall, and by an application of divine truth, showed that he in his fallen state is "*dead in trespasses and sin*," justly condemned by the righteous and inflexible law of God, and groaning under its tremendous curse, without an eye to pity, or an arm to administer relief; we left him, —promising that in the present article we would treat upon the only possible way of salvation, brought to light thro' the atonement of our Lord Jesus Christ, which we promised to prove by the scriptures to be *special and particular*.

Notwithstanding the frequent occurrence of the word atonement, in the Old, we find it used but once in the New Testament, viz: Romans v, Ch. where it is brought forward by the Apostle as the ground of the justification of the Church of God, and of their reconciliation to God. "But God commendeth his love toward us, in that while we were sinners, Christ died for us.—Much more then, being now justified by his blood, we shall be saved from wrath through him. For if while we were enemies, we were reconciled to God by the death of his Son; much more being reconciled, we shall be saved by his life.—And not only so, but we also joy in God thro' our Lord Jesus Christ, by whom we have now received the atonement." In the light of this scripture we clearly discover that the atonement of our Lord Jesus Christ, was definite. Definite first, in reference to the purpose of God. The specifick objects ascribed to God, by the Apostle are, the commendation of his love toward those who are with himself included in the pronoun *us*, and in connexion with this divine exhibition their justification by his blood, and ultimate salvation through him. Second, the charactors for whom the atonement was made are definitely pointed out, viz: they are those who do eventually rejoice in God, through Christ Jesus, and by him receive the atonement.

Third, the vicarious nature of the atonement is definitely expressed in the connection "Who was delivered for our offences, (agreeing with the prophet Daniel, that Messiah should be cut off, but not for himself,) and raised again for our justification. For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die—yet pre-adventure for a good man some would even dare to die. But God commended his love, &c. in that, while we were yet sinners, Christ died for us. Here we discover, that the people for whom Christ was made an offering, were sinners, without strength &c., and as sinners they were condemned and under the sentence of death by the law. "*The soul that sinneth shall die.*" The irrevocable decree

had passed! Heaven and earth should pass away, but not one jot or tittle of the law should fail until it should completely be fulfilled. But while this was our deplorable situation, "in due time Christ died for us." But how for us, most certainly in our room & stead; for if he had not borne the curse for us, we certainly must have borne it, and sunk down forever under its weight. We cannot conceive how this substitution can destroy the relation which Christ as a spiritual Head bears to his church; but rather in our view of the subject, it opens the way to make a fair display of that unity and oneness, which has ever existed between them in a spiritual sense. "And he is the head of the body, the church, &c.—and having made peace thro' the blood of his Cross, by him to reconcile all things unto himself; by him I say, whither they be things in earth or things in heaven." And you, that were sometime alienated, and enemies in your mind by wicked works, yet now hath he reconciled, Col. i, 18—21.

When in the contemplation of the atonement & redemption of our Lord Jesus Christ the "man in Christ," is caught up to the third heaven, and is there made acquainted with those divine mysteries which cannot be expressed by human tongues; and amidst the glorious scenery of that bright world, his eye is fixed on one who was as "A Lamb slain from the foundation of the world," he is led to enquire "Wherefore art thou red in thine apparel, and thy garments like him that treadeth the wine-fat?" "Surely he hath borne our griefs, and carried our sorrows:—he was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way: and the Lord hath laid on him the iniquity of us all. Isaiah Liii, Ch.

The design of the atonement was that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works," Titus ii, 14th.

The extent of the atonement, is to all the Elect. Who shall lay any thing to the charge

of God's Elect? It is God that justifieth—who is he that condemneth? It is Christ that died &c." Rom. viii, 33, and 34. I am the good Shepherd! the good Shepherd layeth down his life for the sheep. John x, 11th. *To all the seed of our Lord*, "When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand, he shall see of the travail of his soul, and shall be satisfied, by his knowledge shall my righteous servant justify many: for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death; and he was numbered with the transgressors, and he bear the sin of many and made intercession for the transgressors, Isa. liii, 10—12.

Husbands love your wives, even as Christ also loved the church and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself, &c. Eph. v, 24—27.

"Who his own self bear our sins in his own body on the tree, that we being dead to sins, should live unto righteousness." 1 Pet. ii, 24. This is my blood in the New Testament, which is shed for many, for the remissions of sins, Math. xxvi, 28, "I live by the faith of the Son of God, who loved me and gave himself for me." Gal. ii, 20. By the above together with many other portions of the word of God, it is evident that God had a specifick object in view in the pouring out of the soul of his Son unto death, which special object was the redemption, and ultimate salvation of his Elect.

The efficacy of the atonement, "By one offering he has for ever perfected them that were sanctified," Heb. x, 14. "Therefore the redeemed of the Lord shall ('not may') return, and come with singing unto Zion, & everlasting joy shall be upon their head; they shall obtain gladness and joy: and sorrow and mourning shall flee away," Isa. li, 11, also Chap. xxxv, 10. "And the ransomed

of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, & sorrow and sighing shall flee away." Hence the voice of the Father is heard in Zion proclaiming "As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water," Zach. ix, 11. For if when we were enemies, we were reconciled to God by the death of his Son, much more being reconciled we shall be saved by his life," Rom. v, 10. By his knowledge shall my righteous servant justify many, for he shall bear their iniquity, Isa. liii, 11. "By his own blood, he entered in once into the holy place, having obtained eternal redemption for us," Heb. ix, 12. "In whom we have redemption through his blood even the forgiveness of sins," Col. i, 14. "Feed the church of God, which he has purchased with his own blood," Acts xx, 28. "Thou wast slain and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation." Rev. v, 9.

We have not room here to meet and rebut the arguments generally adduced in favor of a general or universal atonement, we shall however resume the subject at our earliest leisure. We intend in our next number to present our views on the doctrine embraced in the sixth item of our Prospectus, to wit:—the sovereign irresistible and in all cases effectual work of the Holy Ghost, in quickening and regenerating the Elect of God.

To our Correspondents.

We have received three or four Communications from various quarters concerning the origin &c. of Satan. We are unwilling to open our columns for a controversy on this subject. All that is necessary to be known concerning his original state is plainly recorded in the good Book. We have abundant demonstration of his actual existence, and we are not ignorant of his devices, we are informed in the book of Job, that he beholdeth all high things, and is the King over all the children of pride.

The Letters of Elders A. Bennett, H. Louthan, and Br. James Williams. enclosing \$10 each, are duly received. The communications of A. B. have been received, but as our paper is pledged "*Exclusively to the Baptist Cause,*" and as we understand the matter of difference in dispute is to be settled in a legal way, we must decline publishing his communications for the present.

ANTI-CHRIST EXPOSED.

"*Ye have taken away my Gods which I made, and the Priest, and ye are gone away; and what have I more? And what is this that ye say unto me, what aileth thee?*"—Judges xviii, 24.

FROM THE WORLD,

Extracts of a Letter from Davis Dimock, Esq. one of the Vice-Presidents of the Baptist Missionary Association of Pennsylvania, dated.

MONTROSE, July 16th 1833.

"You requested me to give you all the information in my power, which I am willing to do. You ask, what are the churches able to do for missions, &c. I answer, more than they have done—but they need to be made acquainted more fully with the necessity and importance of giving. The churches, however, are poor, in comparison to those in older settlements. A paper called the "Signs of the Times," opposed to every benevolent exertion, or Christian effort, is circulating in some of our churches, greatly to their injury—a few only, however, are distracted by it—and I am happy to say that most of our churches are awaking to a sense of their duty to send the Gospel to the destitute. Taking the whole northern part of Pennsylvania, (with a few exceptions,) it may be compared to a wilderness before the new settlers—they must clear the ground, sow the seed, and wait patiently one year for a harvest; so must the Missionary Societies do in relation to pecuniary motions. But their missionaries have not been obliged to wait a year for a harvest of souls. They seem to resemble the tree that yields her fruit every month.

You ask, how many missionaries are wanted. If I were to answer according to my best judgment, I should say not less than eight for four counties—Luzerne, Bradford, Susquehanna, and Wayne. But one for each are much needed, in addition to those already in the field. There needs at least two in the Wyoming Valley—where Elders Morton & Brown are now laboring, under the direction

of the New York State Convention, for three months. Brother Morton can be continued at Wilkesbarre, if the two Boards of the New York State convention, and the Baptist Missionary Association of Pennsylvania, agree in his support, as a settled minister—and I am confident he is a suitable man for that station. I hope measures will be immediately taken to continue him there. I do not know but brother Brown could be persuaded to continue, but fear not. I spent two weeks in the Valley, assisting them, by an appointment from the New York Board, and find them excellent men, well qualified for the work."

* * * * *

"The missionary tide seems to roll from every quarter of our country, toward the Mississippi Valley—but I believe we are almost as destitute as that desolate region."

REMARKS.

It is remarkable to witness the frequent acknowledgments made by the advocates of the modern enterprises, for evangelizing the world, that their entire faith, & knowledge of religion, consists in, and is composed of these schemes of human inventions, exclusively.

The Editor of the Christian Secretary, in an article which we copied into the last No. of the Signs, speaking of the address of the Old School Brethren, say that "It is not within our immediate knowledge that any other christian community but our own is put to shame before the saints of all the world, by a combination of men bearing their own name, making war upon the *entire whole of their labors and sufferings, & sacrifices*" &c. Elder Dimock, in the above letter says "A paper called the Signs of the Times, opposed to every benevolent exertion, or Christian effort, is circulating in some of our churches greatly to their injury—a few only however are distracted by it." We feel no spirit of resentment excited by their unfriendly allusions to our humble sheet; but we do feel bound to pity the spiritual blindness of all such learned novices, (they must pardon the term, as our language affords none more suitable to convey our meaning) as can discover no other benevolence attached to the Gospel of a blessed Saviour than that which has been ushered into existence within these last thirty years—and if the Editor of the Secretary can point out to us any passage in either of the two addresses published in our 16th No. which can be righteously construed into an opposition to any system of benevolence, of an earlier date we shall feel

obliged, or if the Hon. Judge Dimock, of Pa. can prove his assertion, true we will confess our errors on the house-top.

We acknowledge ourselves not a little surprised with the unqualified assertion that the "Signs of the Times" "is opposed to every exertion, or Christian effort," from the pen of one on whose name concentrates, so many dignified titles. Having been duly appointed one of the Judges of a County in Pa. and having also been duly set apart by ordination to the ministry of *general atonement and offered salvation*, in the year A. D. 1803, by a community of united Br'n. who were subsequently formed into what is called the "Susquehanna Baptist Association," holding the doctrine that "Christ died for the sins of the whole world, and that the Holy Ghost moves irresistibly upon the mind of every man until they are convinced of sin, and brought to that liberty of choice which was lost in their head, by the, which they may repent of their sins, and believe on the Lord Jesus Christ and he made free indeed &c." See their Articles of Faith, Sec. 6 and 7th. We know not, but he is in good standing with that Association to this day—but we discover by the announcement of the receipt of his letter in the "World," he is dubbed Vice-President of the Baptist Mission Association, of Pa. We say, we were not prepared to receive from so distinguished an individual, a statement so utterly destitute of truth. Let it be understood distinctly,—we do most unequivocally deny the charge, and call on Elder Dimock, to prove that the Signs of the Times are opposed to every benevolent exertion, or to any christian effort. We readily admit our opposition to the present system of Bible Societies, as religious institutions for the conversion of the world—but we are so far from being opposed to the gratuitous circulation of the Bible (without note or comment) that in a preceding number we have offered to supply a whole county, at our own expense.—We are opposed to Tract Societies, and we are ready to give the reason of our opposition, but we are not opposed to the circulation of Bible truth, in Pamphlet, Tract, News papers or any other form, gratuitously or otherwise.

We are opposed to Mission Societies, independent of the church of God, which we hold to be the only divinely authorised religious Society upon earth. But we have thro' the columns of a former number of this paper offered to support the Lord's Ministers, or Missionaries to the utmost of our ability, even to the dividing of our last loaf with them who

go out without purse or scrip relying upon the sure mercies of David, without waiting to get the Lord's promises endorsed by a Mission Board. We feel disposed to let such as have hired themselves out to Missionary Boards stand or fall to their own Master,—knowing that "his servants they are, to whom they yield themselves servants to obey. We consider all that a kind providence has put into our possession belongs to the Lord, & as his stewards we are ready to deal it out to his servants, according to his word.

If it be Gospel benevolence to feed the hungry, cloth the naked, visit the widow and the Fatherless; and to preach the Gospel to the poor, without fee or reward, then let our accusers,—Messrs. Canfield and Dimock, point out the instances where we have been delinquent, or have opposed others in the pursuit of these christian duties. We would call on Elder Dimock once more to seriously reflect on the subject, examine all our back numbers of the Signs, and then say if there is no benevolent exertion, or christian effort, but what the Signs of the Times are opposed to, and if upon reflection he should find that he has been premature in making the assertion, he will act his own pleasure about acknowledging such conviction. If he can reconcile his conscience to his conduct, we envy him not.

With Mr. Canfield's "*Worldly saints, or Saints of all the world,*" we have but little more to do, than to expose them: they are not the Saints of God, for his "Kingdom is not of this world," John xviii, 36. Christ disowns them, consequently they must belong to some other Kingdom; and we read of but two Kingdoms on the earth, (as spiritual Kingdoms) the one has for its Monarch, "the wonderful Counsellor, Mighty God, and everlasting Father, the Prince of peace, the government is on his shoulder." But the other has "the Prince of the power of the air, the Spirit that now worketh in the children of disobedience." The former is distinguished as the Kingdom of God; the latter is the Kingdom of Satan, the one is of Heaven and owns none as its subjects but such as born of the Water and of the Spirit,—the other is of this world and embraces all those communities spoken of by Mr. C. as saints of all the world.

Our "war with the Mother Arminianism, and her brood of Institutions," is considered by Messrs Canfield and Dimock, as making war upon the entire whole of their labors, and suffering, and sacrifices, and opposing every benevolent exertion, and christian effort embraced in their system. Their language is

plain, and we shall only add in the words of Moses, Deut. xxxii, 31, "Their rock is not as our rock, even our enemies themselves being Judges."

CHURCH AND WORLD.

"But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them because they are spiritually discerned." 1 Cor. 2d Ch. 14.

In the last reports of Presbyteries to the General Assembly, we are informed that there were *forty-seven thousand, and thirty Infants Baptized* in the Presbyterian churches in the United States, the last year. But how many were baptised (or more properly sprinkled) in the Paido Baptist Societies in the United States, I have not been able to learn; but if that great question had been decided which has been pending in the General Assmblly for several years past, between the Roman Catholics and the Presbyterians,—it no doubt would have greatly augmented the number of Infant Baptisms. The question pending is, "*Whether baptism by a Popish Priest ought to be considered as valid?*" This question was committed to Doctors Alexander, Richards, Baxter, Beaman, and R. G. Wilson, to report to the next General Assembly. But for reasons best known to themselves they have not yet made their report. Have not these Doctors concluded, that if they say that Baptism administered by a Roman Priest is valid, that they must then admit them all to their fellowship and communion? And they dare not say that their Baptim is not valid, for the question would then be: where did the Presbyterians get theirs from? *Is it from Heaven or of men?* What an awful dilemma those Protestant Paido Baptist brethren are thrown into. On the one hand, they see the doors of their churches flung wide open, to Popes, Cardinals, Friars, Monks, & Nuns—and all are invited to a seat at their communion table. And on the other hand they see the whole of their *little Ishmaels* excluded from a participation in church privileges, and none admitted but those who are *born again*. History informs us that about the time the reformation commenced "and for several centuries before that, all the citizens of Germany, France, Spain, England, and indeed all the western Roman Empire, with the exception of a few Baptists were initiated into, what was then called, the church, as soon as the parents could have the rite performed." "In those days, and while those principles prevailed, the church was secularized, the Church and State completely amalgamated." If this be true, the question will then arise, why this anxiety to have all the children initiated or fetched within the pale of the church? This question is solved by the Rev. Dr. John Mason of Paido Baptist memory. He says "The mixed character of the church contributes directly to her prosperity." It does so;

By extending her resources:

By increasing her numbers:

By affording protection.

First, the resources of the church,—we mean her outward resources, are extended by her present constitution. These, in general are *pecuniary* aid and the aid of *talents*. It is evident, that all those means by which the Gospel is supported and propagated, are not furnished by real christians; and equally evident that the whole supply is very scanty.—If you should deduct the part which comes from the pockets of unconverted men, the balance would not preserve christianity from being starved out of the world. Indeed from the wretched provision which is commonly made for her maintenance, one might conclude, with little offence against charity, that the great majority of professed christians, are not willing to try how far this experiment of starving may prove successful. That is their sin, and it shall be their punishment. Let them think of it in those moments when they recollect that they are as accountable for the use of their property, as for the use of their liberty: and that there is to be a day of reckoning, in which no robbers shall appear to less advantage; or be treated with less indulgence, than those, who, in this life, have *robbed God*." Thus it appears says Mr. A. Campbell, that "The baptism of Infants affords much more revenue to the church than the baptism of believers. What comes from the pockets of those baptized Infidels, is what keeps christianity from being starved out of the world!" What hireling Priest would not contend for Infant Baptism as for his "heart's blood!" Indeed, all who do not contribute liberally of their money to the Infant sprinklers are "robbers of God!" Poor as the revenues of these doctors are, it is affirmed by this Doctor, it would be much poorer were it not for Infant Baptism. Honest confession! Few Priests would be as honest as the Doctor, to make so explicit an avowal of the grand motives for urging Infant Baptism. The Lord, he says, hears the prayers of the church for giving her silver and gold, and he sends it to the church by the silent efficacy of In-

fant Baptism. And indeed, "The absolute purification of the church," says he, (the rejection of Infant Baptism, one great & principle means of,) "would overthrow the plan which the wisdom of God has devised, a grand part of which is to have infants sprinkled] to cause his very foes [baptised infidels] to assess their own purses, in carrying on that dispensation of grace [to the Clergy] which at heart they do not love, and which if left to themselves, [without being honored with a place in the church] they would resist with all their might!" So, so, then; this modern scribe joins with the Jewish Scribes, in telling the Messiah, "Thou castest out Devils by Beelzebub the prince of the Devils." Thou bringest under tribute those possessed of an evil spirit, that by means of their agency,—thou mayest cast the evil spirit out of others! Infant sprinkling, what a powerful engine thou art! Thou enrichest the priest, preventest christianity, from being starved out of the world, and convertest the Sons of Belial into the true Sons of the church. Mute be the tongue, and palsied the arm, that would not unite exertion in support of the!" But to return to the report once mere. It likewise informs us that there were collected for charitable uses the last year preceding the meeting of the General Assembly, *One hundred and thirty thousand four hundred sixty-seven Dollars and Seventy-two Cents.* Oh what a blessed Saviour thou art, thou shining dast! How thou gladdenest the heart of thy people! Open Oh earth, give up thy hidden treasures, keep not back, lest the Lord in his anger role thee together like a scrawl! And thou Oh man who art providing so bountifully for thy household, forget not to give up thy little ones to the Lord, that his house may be made full, & the *Treasury of the Lord replenished!* Thus it is visible without further comment, why the Paido Baptist are so anxious to connect this progeny of Hager's with the children of promise.

LEBBEUS L. VAIL.

Goslen, Or. Co. N. Y.

FOR THE SIGNS OF THE TIMES.

BROTHER BEEBE:—I do rejoice in God my Saviour that there is still in this world, a remnant according to the election of grace who worship God in the spirit, rejoice in Christ Jesus, and put no confidence in the flesh,—yea, I do rejoice when I can find some of the jewels of my Master, who are scattered abroad in the earth, who had much rather suffer affliction with the children of God, than to deny the word of his patience

and dwell in the Anti-christian tents of wickedness. Do you enquire what I mean by Anti-christian Tents? My dear brother they are what pass among a majority of the professors of our day for churches of Christ! but when we look at the heaven drawn portrait of the true spouse of the blessed Emmanuel, and compare it with those of the present day who profess to be the Bride of Christ, and among the great body of professors, you will find but very few whose features and expressions, resemble or agree with those drawn by the pencil of divine inspiration; their very countenances bear witness against them, and their speech betrays them, & their works condemn them. They profess to know God, but in works they deny him, for the works of violence are in their hearts and hands. I will give you a sign by which you may know them in distinction from the bride the Lamb's Wife.

As you pass through our city of "Vanity Fair," you will find these *Tents of wickedness*, by the following description viz: your eyes, and ears will first be directed to their pulpit where you will generally find a man who has spent some years in a Theological Seminary for the purpose of getting polished over with the sciences, and fine arts of this world, and to learn to be eloquent in his movements, gestures, language, displays &c. his sermons are embellished with many a flower from Fuller, Hopkins, Clark, Dwight, Scott, Gill, and perhaps Holmer, and Chesterfield, with many other learned and great men of the earth; while from Peter, Paul, John, Jude and James, he borrows barely enough to give his orations the tone of sermonizing, his discourse is fraught with men's wisdom, and with men's power and ability to ingratiate themselves into the favor, of God. Instead of describing the lost and ruined state of man, and the only way of salvation through our Lord Jesus Christ. You may probably hear him exalting his own inventions, or those of his fellow men, such as Bible, Tract, Missionary, or Temperance Societies, Sunday school Unions, as an instituted means of salvation, and that without these contrivances many have, and many more will sink to eternal ruin, which by their use might be saved. He will tell you that this new method of salvation cannot be carried on like the old plan, without money and without price: but you must give your money, or for the want thereof poor sinners must perish forever, he will represent his God, as being very poor and helpless, having nothing of his own, but depending on the gifts and grace of men to

help him on with his work. You will find him a sceptic in regard to sovereign irresistible grace, but a firm believer in man's grace and man's free-will offerings will do more according to his views of the subject than his God is able to perform without them. Another sign by which to distinguish the tents of wickedness is, you will see and hear a multitude of little children, collected from all quarters to be instructed in the fundamentals of their most favorite system of Arminianism, in imitation of that venerable sect of olden times, the Pharisees.

One very prominent sign of a tent of wickedness is, their extravagant greediness for filthy Lucre, (money.) They will receive a members of their societies wordlings of any, or every description for money, without regard to their character; if their money be paid in true bills, or genuine coin, no matter how spurious their faith and practice is. This the Apostle calls running in the way of Cain, and running greedily after the error of Balaam, and if grace prevents not, they will all perish in the gainsayings of Core. Oh my Brother, my soul is pained within me when I look upon the high places of spiritual wickedness, and have a discovery of the cunning craftiness, and hypocrisy of those who lie in wait to deceive the simple, I have reason to believe that some of God's dear children are there who hardly know how to escape their fetters; they are dissatisfied with their situation, they feel poor, lean, and unhappy; the works of the flesh which are carried on there do not agree with their christian experience—they stand in jeopardy every moment: yet they go from time to time, to hear the Gospel of a risen Saviour, and a finished salvation preached, but poor souls, they get miserably mistaken; they find themselves seeking the living among the dead; they are greeted with a miserable compound of Fullerism, Arminianism, and Scepticism, with perhaps barely enough of the true Gospel, to disguise the most glaring absurdities.

To all such as love our Lord Jesus Christ, I would say, come out of these Tents of wickedness, and be not partakers of their sins, that ye be not receiver of their plagues,—“Come out of her [Babylon] my people,” saith the Lord. Come out from among these worldlings; be ye separate from them; touch not their unclean things, have no fellowship with the unfruitful works of darkness, and may the Lord restore unto you the joys of his salvation. O my Brother, I rejoice that I have met with some of my Father's children in this city, of whom I had no knowledge un-

til of late. My blessed Lord was pleased to direct my way to No. 63, Christie St. where my soul has been refreshed with the sound of the precious Gospel of eternal salvation, already finished and complete in Jesus Christ. May the Lord comfort and guide all his dear children in righteousness, and lead his flock into the green pastures beside the still waters of life. Amen.

I am still yours in Gospel Bonds.

G. WESTERVELT.

The Lexington Association will hold their next anniversary meeting at Lexington Green Co., N. Y. on the first Wednesday, & Thursday of October next, to commence at ten o'clock A. M.—to which we are requested to invite our Brethren of the Old School.

MARRIED.

At Deer Park, on Saturday evening last, by Elder G. Beebe, Mr. *Martin Van Inne- gen*, to Miss *Mary Decker*, both of Deer Park.

FOR THE SIGNS OF THE TIMES.

“Behold! God exalteth by his power: who teacheth like him?” Job xxxvi Ch. 22d vs.

- 1 While the benighted heathen praise
Their Gods of brass of wood or stone;
Zion, thy honor'd children raise
Their songs to their Jehovah's throne.
- 2 Their cov'nant, God's Almighty arm
Broke the Egyptians bonds, and brings
His ransom'd safe from every harm,
Beneath the shadow of his wings.
- 3 True to the promise that he swore
To Abra'm that his chosen seed
Should Canaan's fruitful region share:
His mercy reach'd their every need.
- 4 Their tribes, beneath his guiding hand,
Found, in the wilderness, a way
Which led them to that promis'd land;
Faint type of glory's future day.
- 5 When by his spirit taught to feel,
And oft a wand'ring heart bemoan
He heals the wounds that none can heal,
And makes them trust in Christ alone.
- 6 His ransom'd shall for ever find,
Tho' thorny paths their peace annoy,
A God unchanging still, and kind,
And Christ their heaven of endless joy.

Washington,

C. T. C.

SIGNS



TIMES.

VOL. I. No. 21,

\$1 PER ANNUM.

DEVOTED EXCLUSIVELY TO THE BAPTIST CAUSE.

PUBLISHED SEMI-MONTHLY, BY AN ASSOCIATION OF BRETHREN.

NEW-VERNON, N. Y., SEPTEMBER 11, 1833.

GILBERT BEEBE, EDITOR.

To whom all Communications must be addressed.

COMMUNICATIONS.

FOR THE SIGNS OF THE TIMES.

STRICTURES

On the first report of the Executive Committee, of Am. Baptist Home Mission Society.

No. 2.

BROTHER BEEBE:—I will now proceed to notice the great design of the Society and its plan of operation.

Art. 2d of Con. declares "The great object of the Society shall be to promote the preaching of the Gospel in North America." This object, they no doubt have in view; i.e. to promote what they call "the preaching of the Gospel." The committee have given us, in their report, a specimen of what they consider Gospel and religion; see P. 19—"In a word," say they, "the spirit of missions is the spirit of the Gospel; a *disposition to do good to others is piety*, and the "strength of that disposition is the measure of piety." The term *piety*, and *pious*, is repeatedly used by these writers to denote true religion &c.—They add to the above, "There is an obvious and gratifying improvement in liberality of sentiment and effort among our people, which promises much good to the cause of the Redeemer and the best interests of men. There is a waking up to some of the long neglected duties of religion; an assimilation to this distinguishing characteristic of religion—disinterestedness,—a living and laboring for the good of others, which indicates an approach to the millennial glory of the church." Here is Hopkinsianism in full. How does this tally, christian, with the religion which you have learned from the Gospel of Christ? Is your own *disinterested benevolence* the distinguishing characteristic of that religion, or is it *Christ formed in you the hope of glory*? The spirit of Missions then is the spirit of

the Gospel that is to be preached; and a disposition to do good to others,—manifested of course, by liberally contributing to the *benevolent enterprizes* of the day, is the experience of that Gospel, or the evidence of its reception.

We may form some idea of their notion of preaching the Gospel from the quotation, from one of a series of Essays on the condition of the American Baptists, published in the "Baptist Repository," the organ of this Society; and purporting to have been prepared by a committee for the Home Mission department. The quotation I am about to introduce, is from the Essay published in the "Baptist Repository," of Dec. 28th 1832. It is this, "The ministry of the Gospel is a divine appointment for the salvation of men, & is ordinarily necessary for the conversion of sinners and the edification of Saints. *It accomplishes these effects by presenting divine truth intelligibly and impressively before the mind.* Though the efficient agent in sanctifying the soul is in all cases the Holy Spirit, truth is the instrument of its accomplishment; and the christian minister has the unspeakable honor of adjusting this truth to the eye of the mind. In order to this effect, ministers must extensively understand the truth in its different relations and its various parts; as adapted to different classes of men, different traits of character, and different states of religious feeling. *They should be acquainted with the laws of mind and the phenomena of moral influence, so as to know the medium of address to the understanding, that truth may find admission and lodgement in it; and to the conscience, that truth may induce conviction of sin: and to the affections, that religious feelings may be produced, as repentance, love, reverence, zeal &c.* It must be obvious that to enable a man to be prepared for the due administration of the word of God, education is necessary."

I have given a quotation thus lengthily, to show the sophistry of these men. They pretend to acknowledge the agency of the Holy

Spirit, and yet the truth taking effect, depends on the ministers understanding the *laws of mind &c.* so that the truth may find admission to the understanding of the hearer; and conviction of sin, and repentance, love &c. are all ascribed to the art of address in the preacher. And for the due administration of the word of God not divine teaching and influence, but human education is the one thing necessary. Consequently the manner of preaching the Gospel must be the opposite to the Apostle's manner as described 1 Cor. 2d 1—4, and the *faith of the hearers must stand in the wisdom of the preachers.* If Paul had understood this art of procuring a *lodgement of truth in the understanding*, there could have been no necessity for the Lord's opening the heart of Lydia.

The executive committee have, (appended to their report,) given their *plan of operation* under four general heads, each illustrated by several minor divisions P. 25.

The first general head is this; "It is a *primary* object with the committee to *obtain and disseminate information* respecting the actual moral condition of the country; particularly as to that of the Valley of the Mississippi; and more especially within the Baptist denomination."

They name as means for effecting this, "Correspondence with men of intelligence and piety"—"*Public addresses by the Cor. Secretary, Agents and Missionaries of the Society.*"—"Frequent publications in the periodicals," &c. The "*Moral destitution*," of the west is to be the theme of the public addresses or preaching of the Agents and Missionaries, and to be published from *the press.* But why are the western States to be so particularly noticed? All who know any thing about those States, know that the Baptist cause has flourished as much there as in any other parts of the Union. Kentucky is the fourth on the list of States as to the number of Baptists. New York, Virginia & Georgia only exceeding it. Tennessee is higher than Massachusetts. Ohio and Indiana, each number more Baptists than Connecticut, New Hampshire or New Jersey, and Indiana even more than Vermont, or Pennsylvania. Compare this with the number of inhabitants in these several States. But the great moral destitution of the west consists in the estimation of these men, and of Mr. Peck, of Illinois, their informant, in the want of *constant pastoral labor*, i.e. weekly preaching by the same man to the same people, and in the fact that many of their preachers support themselves by some secular business. See P. 8 of

Rep. Some might be ready to ask, if the Lord has been pleased to bless the order of preaching and of the churches in the West, to a greater extent than he has the different order found in the East; why so much sympathy for the western churches, and so much exertion to change the order of things found there? The cause must be looked for somewhere else than in the increase of the churches—there are two manifest facts which may serve to throw some light on this subject.—One is that where the labors of a preacher are divided among several churches, his attention and time is of course divided, and therefore however much he may be disposed to Lord it over God's heritage, he has not the same opportunity to gain an undue influence over those churches, as he would have over one church he being constantly among them. Because in the latter case the frequency of his interviews with the members individually gives him the opportunity for drilling them in to his measures. Our Western Brethren could cite many instances, wherein the truth of this position has been verified. Hence the churches in the West and South, have generally manifested more of an independency of ministerial influence than have those to the East and North; even such of them as are filled with the converts of men, excepting in particular cases and under special excitements. And hence there has hitherto, been in the West a great deficiency in the estimation of the *Clergy*, of a regular and continued participation in the *monied* plans of the east for evangelizing the world.

The other fact alluded to above, is that, the trained preachers of the *New Schools*, for whom provision must be made, are not prepared for conforming to such a state of things as is found in the West. Their habits acquired at school has incapacitated them for beating about through the new settlements from place to place to find their congregations. They must settle down in a comfortable nest and where their congregations will from week to week, come to their own doors to be taught. It is no slander of these preachers, but rather considered by them an honorable commendation, to say that after taking years from the labor to which they profess to have been called and expended them in preparatory studies, they are now far less qualified to preach without much special study than those who when called have gone at once into the *field*. But what is worse than all, is that after all their study, these students, even such as appear the most like gracious persons, will not in a months preaching, bring

forth as much experimental Gospel food for the nourishment of the *sheep and lambs* of Christ's flock as one of those preachers who have depended on Christ's teaching, will in one sermon;—but they will please the wealthy, the learned and the polite of the congregation far better. And the bringing of these classes of persons into the Baptist churches is another important object aimed at by the Committee of the Home Mission society, as is evident from several remarks contained in the Essays already noticed, and published in conformity with this *plan of operations*, by a Committee of the Society. I will give one or two quotations on this point. In the same Essay from which I have already quoted or found in the Repository of Dec 28th 1832, is found the following.—“As the character of a denomination is involved in that of its public teachers, the Baptists have not sustained that reputation to which their principles and numbers entitle them. The want of qualification in their ministers has prevented men of intelligence from attending to their places of worship and from candidly examining their sentiments. It has disallowed them to participate in the useful, benevolent and truly honorable work of general improvement; as the education of youth and the operations of public institutions for its promotion; the diffusion of general knowledge and the management of literary and scientific bodies designed to encourage it; the melioration of humanity, and the control and direction of asylums, hospitals and other public charities; and the evangelization of the world by concentrating and guiding the energies of the church in the Bible, Tract and Sunday School efforts on a wide and national scale.”

Again in the Repository of Jan. 18th 1833, in one of the same series of Essays on the condition of the American Baptists is the following passage. “No one acquainted with the denomination” (i. e. the Baptist) “will deny that the churches and congregations are generally made up from the lower classes of the community. How has this happened? The reason is obvious. Our ministers have not usually possessed the talents and attainments which would bring to their places of worship and under their influence the more enlightened, cultivated and liberal, who are also generally the wealthy.” Again in reference to this fact that the wealthy and polished are not with the Baptists, this publishing committee say “every enlightened friend of the denomination knows this fact, at the same time that he must sincerely la-

ment it; and he cannot fail to ascribe it in a great measure, to the deficiency of qualification in the ministry.” Now Paul in 1 Cor. 2d 19—21, when he says “where is the wise” never thought of assigning as a reason for their not receiving the Gospel, the deficiency of the ministry but ascribes it to a different cause. So also James Chap. ii, 5—7. From the above and other remarks connected with them it is evident, that a favorite object with the Committee, is to have the churches furnished with stated pastors who instead of feeding the *poor of the flock*, will so preach as to attract the attention and gain the attachment of those who are *wise in this world*.—They are engaged in a plan of no less magnitude than to overturn the purpose which God hath purposed to *destroy the wisdom of the wise and bring to nothing the understanding of the prudent*. Instead of those who *seem to be wise in this world becoming fools that they may be wise*, every thing must be conformed to the wisdom of the world, and the preaching must be with *enticing words of man's wisdom*. Alas for the *poor, foolish things of the world*, and the *weak things*, and the *base things*, which God hath chosen, what is to become of them? It is true the committee in connexion with the remarks last quoted, say, or rather admit, that *the offence of the Cross has not ceased*—but add, “We cannot perceive that any special share of it attaches to Baptists as such.” They of course cannot perceive that any special share of Gospel truth or Gospel order, as they say *attaches to the Baptists as such*. Why then are they assuming the Baptist name and Baptist distinction? It cannot be because they have any rational ground of preference for Baptist principles, according as they *perceive things*. We may therefore conclude, that as in accomplishing the great work of *evangelizing the world*, i. e. bringing it into the profession and practice of the popular religion of the day, they are assigned to the Baptist field, they in imitation of the Apostle are merely *becoming all things to all men*; and that the design is, to bring the Baptists over to a liberal communion with other denominations. In proof that I am not judging harshly I will give a quotation of two or three sentences immediately following the one last made. “We witness among Baptists certain illiberal, narrow prejudices which are always found in company with ignorance, and no where else; and these, also, are in a great measure to be ascribed to the indirect influence of a deficient ministry. With a tenacity and zeal worthy of all praise, Bap-

tists to have maintained the great doctrine & ordinances of the Gospel; but they have deformed their fair character by a certain punctiliousness about trifling things, which has had a repulsive effect on the surrounding community, and tended to prevent a candid examination of their principles. This narrow policy fetters their energies, excites petty jealousies and feuds and constitutes the most unlovely feature in their character." Home Mission Department, Bapt. Repository Jan'y. 18th 1833. If this does not support the supposition I made I know not what assertions would be necessary. Every person who knows any thing on the subject, knows that there is nothing attached to the Baptists, which the *surrounding community* consider more repulsive than close communion.

I cannot pass without making a few remarks relative to what is contained in the quotation given above from the Repository of Dec. 28.

First, the committee in their report lament over the state of things in the Valley of the Mississippi, in that many of the preachers have to attend to some secular business for support; and again in speaking of the beneficial effects of the society on the ministry, in releasing them from other concerns &c.; they say "their sermons will have more unction" &c. But they would have the ministry engaged in the *management of scientific and literary bodies, in the control of Asylums, Hospitals &c.* and have them confined down to the *education of youth*. Now I am so ignorant that I cannot conceive that an attention to the business of a farm has any greater tendency to divert a preacher's mind from the great object of preaching the Gospel, than an attention to these other things named; nor can I believe that the unction of the Holy Ghost will not be as fully manifested in the preaching of a minister who goes forth depending on the divine assistance of the Holy Spirit, as in the sermon of him who goes depending on the Notes he carries in his hat or pocket.

Again, when it suits the convenience of these and other Missionary Gentlemen, they represent Bible, Tract, and Sunday school efforts to be distinct from the churches; but here they speak of them as the *energies of the church* put forth for evangelizing the world.—Here I have again to confess the ignorance of us, poor Anti-mission Baptists; we have never learned in our *Old School* that the church possessed energies to accomplish the conversion of a single individual, excepting what reside alone in her head, Christ, and

which are applied only by the Holy Spirit. What wonderful things they learn at this day, of the power of men to convert the world! even the wise, the learned, the polite and the rich of this world, are to be drawn to admire the elegance of the *preaching of the Cross*; or rather the preaching of the Cross must give way to a something that will please persons whose tastes have been formed by novel reading, and the enmity of whose hearts have not been slain. I will here close this No.

S. TROTT.

Fairfax Court-House, Va., Aug. 12th, 1833.

BRADFORD'S LETTERS.

Law of Faith opposed to the Law of Works.

My dear Friend:—In compliance with you request I send you my freest thoughts of the sentiments contained in a Circular Letter, published by the ministers of several churches, at their request.

I trust that from the errors maintained and avowed in the Letter you will see the necessity of opposing that particular term or phrase "The law a rule of life or conduct to a believer," as I doubt not but I shall be able to make it appear to your fullest satisfaction that the arguments by which they attempt to prove the law to be a rule to a believer, are contrary not only to Scripture but to the doctrines avowed in the title page of the letter, such as "eternal and personal election, original sin, particular redemption, free justification by the righteousness of Christ imputed." To me it seems impossible to reconcile man's free agency with eternal and personal election & particular redemption, or man's capacity to obey and keep the law with original sin, or man's personal righteousness with free justification by the righteousness of Christ imputed. It is positively and expressly affirmed in the letter that man has a capacity of being governed by, & obeying the law as being a rational creature, a free agent, and as having free will: for, say they, "If man was not a free agent, but acted upon from invincible foreign agency 'against his will,' certainly there would be neither sin nor holiness in his actions."

These are the grounds upon which the law is to be established as a rule, rationality, free-agency, free-will, and man's capacity to obey the law. "To cite passages of scripture to prove assertions, say they, is to upbraid their readers with egregious ignorance of the New Testament." Therefore, without bringing one single text of scripture to prove such important points of doctrine, the

believer is laid "under an obligation to fulfil the law." Surely they must have drunk deep of the golden cup full of abominations, who can say that fallen man can obey and keep, yea, fulfil the law; these are the drunkards of Ephraim, who are spoken of by the prophet (Isa. Chap. 28,) who are swallowed up of wine, who are out of the way through strong drink, who err in vision and stumble in judgment; to whom the Lord says, this is the rest wherewith ye may cause the weary to rest and this is the refreshing, yet they would not hear. But the word of the Lord was unto them precept upon precept, line upon line, here a little and there a little, that they might go and fall backward and be broken and snared and taken.

For by their own words such must stand condemned who can adopt this language,— "By our own righteousness we personally honor our maker; we experience the exalted pleasures found in the practice of holiness; we enjoy communion with God, the testimony of a good conscience and a delightful sense of the approbation of Jehovah. Do we, by the righteousness of Christ personally honor our maker? Do we by that righteousness experience the exalted pleasures found in the practice of holiness? Doth the righteousness of the Redeemer capacitate for communion with God? Is it by that we enjoy the testimony of a good conscience and the delightful sense of the approbation of Jehovah? Surely not; the righteousness of Christ not answering these important purposes, can never supply the place of our own personal obedience to the moral law, by which alone these ends can be answered."

May the Lord ever keep me faithful to oppose such blasphemous sentiments as these, and to detect such damnable heresies which have a tendency to destroy the very foundation of our faith. I am happy therefore that you have given me an opportunity of stating my objections to that particular phrase so much insisted on, "the law a rule of life or conduct to a believer;" which I propose to do in the following manner:

First, I would endeavor to prove that the law was not given upon the supposition that man could keep it.

Second, I would endeavor to show that the believer is absolutely and entirely delivered from the law.

Third, I would answer the leading objections generally made to that doctrine; which holds that the believer is absolutely and entirely delivered from the law.

Fourth, I would show what it is to be un-

der the law, and what it is to be delivered from the law.

First, I am to prove that the law was not given upon the supposition that man could keep it.

It is admitted by these people, that it would be absurd to say that the law was a rule, if man had not a capacity of keeping it: they say man has this capacity, and it lies upon me to prove that man has not this capacity. The whole dispute seems to turn upon this very point, I am thankful therefore that the scriptures speak so positively to it, it is said "The carnal mind is enmity against God; it is not subject to the law of God, neither indeed can it be". Again St. Paul, says; I consent to the law that it is good, but how to perform that which is good I find not.† In another place he says, the law is spiritual, but I am carnal, sold under sin‡. If man is not subject to the law of God, what becomes of his capacity of being governed by it?

If the law is spiritual reaching the inmost thoughts and intentions of the heart, how can it be fulfilled by one the imaginations of whose heart are only evil and that continually?

In answer to this, it is generally asked why was the law given if man could not keep it? I bless God that this question too has been answered by an inspired apostle. Wherefore then serveth the law? It was added because of transgressions: i. e. to shew man that he is really a transgressor. Many passages might be brought to prove that the law was not given upon supposition that man could keep it; by the law is the knowledge of sin; it discovers the exceeding sinfulness of sin, concludes all under sin that every mouth must be stopped and the whole world might become guilty before God.

Are we children of transgression? Are we conceived in sin and shapen in iniquity? Are we by nature children of wrath? If we are, then nothing can be conceived more absurd than to suppose that man should be possessed of a power of keeping that law under which he lies a condemned criminal, waiting the execution of the sentence already passed upon him; for by the offence of one, judgment came upon all men to condemnation; and our Lord says, he that believeth not is condemned already. As condemned criminals then we are bound to suffer the punishment which the law requires.

It is certain that God knew the weakness and frailty of fallen man, and the extent and

*Rom. viii, 7; †Rom. vii, 16; ‡Rom. vii, 14.

spirituality of his law, when he gave it upon Mount Sinai; therefore to say that God gave the law upon mount Sinai upon supposition that man could keep it is to charge him with the greatest folly and contradict the end and design of the law's being given.

That man had a capacity of being governed by, and power to keep the law so long as he remained in a state of innocency is readily admitted; but now as transgressors, all are equally concluded under sin and shut up under the law: as a schoolmaster to bring us unto Christ.

That display of the covenant of works which God made upon mount Sinai was clearly intended to shew, that under that covenant he was a consuming fire and could not be approached. We read that the mount burned with fire, with blackness of darkness and tempest, and the voice of words; which voice they that heard entreated that the word should not be spoken to them any more for they could not endure that which was commanded, and if so much as a beast touch the mountain it was to be stoned or thrust through with a dart: and so terrible was the sight that Moses said, I exceedingly fear & quake*.

By the word law given upon mount Sinai, contained in ten commandments, and written upon two tables of stone, I understand the covenant of works. The manner in which Moses broke the tables sufficiently proves, that it was a broken covenant. It is certain that the law given upon mount Sinai was in substance the same as that given to Adam in the Garden, for though it was contained in one prohibition, viz: "not to eat of the fruit of the tree of knowledge of good and evil;" and the law given upon mount Sinai was divided into ten distinct heads: yet nothing was thereby superadded to the law given to Adam in the garden; because that which was sin after the giving of the law upon Mount Sinai was sin before that law was given; this St. Paul already proves, "until the law sin was in the world but sin is not imputed where there is no law†," this is certain because death reigned from Adam to Moses; now where no law is there is no transgression. I must observe too that the conditions were the same, do and live transgress and die.

In answer to this a distinction is generally made between the law as a covenant and the law as a rule: so that though the believer is delivered from it as a covenant; nevertheless he is still under it as a rule. That the law is an eternal standard of holiness and a

rule of judgment, so that all who are found under it will be condemned by it, is readily granted; but to say that the believer is under the law, is unscriptural.

It must certainly discover the grossest ignorance of the nature, extent and spirituality of the law to affirm that any of the fallen sons and daughters of Adam (except the God man) could possibly fulfill the law. To affirm this is truly Antinomianism, for who is against the law so much as he who affirms that fallen man can personally keep it, yea, fulfill it? The psalmist says, thy commandment is exceeding broad‡; but if frail fallen man can personally keep and fulfill it, it is exceeding narrow; besides if man could personally keep it, then Christ has died in vain. No man I am sure who has ever been killed by the law, unto whom the righteousness of Christ has been revealed can presume to say that man can personally fulfill the law. I would judge no man in that sense of which St. Paul speaks yet every man will be judged according to his obedience or disobedience to the Gospel, he that believeth and is baptized shall be saved; but he who believeth not shall be damned.

The greatest confusion arises from not clearly distinguishing between obedience to the word law and obedience to the gospel. If obedience is spoken of in the Scripture, the natural man immediately supposes that it means personal obedience to the moral law. If the commandments are spoken of, he supposes that the ten commands are meant. If the law is spoken of, he knows of no law but the law of works under which he lives; but St. Paul speaks of obedience to the Gospel.--- There are two commandment given by our Lord to believe and love, as well as ten commandments given by Moses; there is the law of faith as well as the law of works, the law proceeding from Mount Zion as well as the law given upon Mount Sinai.

From not making this distinction many passages, which speak of obedience to the Gospel are understood as if speaking of man's personal obedience to the moral law; to obey the Gospel is to believe in the Lord Jesus Christ and submit to his righteousness. He who thus obeys the Gospel and submits to the righteousness of Christ, in the eye of the law is one who doeth righteousness and is righteous even as Christ is righteous; for his righteousness is unto all them that believe, which of course must exclude all other righteousness.

*Heb. xii, 19; †Romans vi, 14;

‡Psalms cxix, 96.

I have thus proved my first assertion that the law was not given upon supposition that man could keep it ; because God knew, at the time when he gave the law that man could not keep it ; and so far from giving it upon the supposition that man could keep it, the true design, for which the law was given was to shew that he could not keep it ; since it proves that to be disobedience, which man supposes to be obedience.

I am now to prove in the second place, that the believer is absolutely and entirely delivered from the law. The end being answered for which it was given ; the relationship is dissolved, and the authority abrogated: Christ being the end of the law for righteousness to every one that believeth, by whom transgression was finished and an end made of sin ; for sin being the transgression of the law, it cannot be imputed where there is no law, for where there is no law there is no transgression*.

Now Christ in the flesh abolished the law; for by one offering of himself, once offered, he hath forever perfected them that are sanctified, having put away sin by the sacrifice of himself.

Hence the Apostle in the 4th of Romans, says, Now we are delivered from the law, that being dead wherein we were held, that we should serve in newness of spirit, and not in the oldness of the letter. The law has dominion over a man as long as he liveth, the same as a woman who hath a husband is bound by the law to her husband so long as he liveth, but if the husband is dead she is loosed from the law of her husband. Wherefore, my brethren, ye also are become dead to the law by the body of Christ. It appears from the manner in which the Apostle expresses himself, that the believer has no more to do with the law, than a woman has to do with a former husband who is dead and buried, she being married to another man. Again St. Paul in his epistle to the Galatians makes use of another comparison, equally just and striking, to describe the believers deliverance from the law when he compares it to a schoolmaster; the law (says he) is our schoolmaster to bring us unto Christ ; but when faith is come we are no more under the schoolmaster†. And in another place he says the heir differs nothing from a servant, though he be Lord of all, but is under tutors and guardians till the time appointed of the father ; but when that time is come he is no more under tutors and guardians ; therefore says the a-

postle, until faith come, we were kept under the law, shut up unto the faith which should afterwards be revealed. We find the nature, end, and issue of a law work, clearly described in the 12th Chap. of Heb. for the chastisement there spoken of means conviction or that distress which the soul goes thro' under the law as its schoolmaster ; we there see the nature of conviction, that it is an education, as our Lord says, he that has heard & learned of the father, cometh unto me. The end or design of conviction, that it is to beat the soul off from any conceit of its own holiness. The end or issue of conviction is peace of conscience, for it brings forth the peaceable fruits of righteousness to them who are exercised by it. The man who is brought to see, by the law that he is accursed and unclean can't rest till he is brought to see that he has every thing in Christ, who of God is made unto us wisdom, righteousness, sanctification, and redemption ; so that being wholly unclean by nature, by the washing of regeneration and renewing of the Holy Ghost he is made perfectly clean, being washed, sanctified & justified in the name of our Lord Jesus and by the Spirit of our God*.

That the believer is thus made perfectly righteous and faultless before God, is a glorious truth ; for that end Christ was made sin, that we might be the righteousness of God in him : if the believer is thus righteous, then it follows that the law has nothing to do with him, for it was not made for a righteous man ; for what things the law saith, it saith to them that are under the law ; but ye are not under the law but under grace.

From hence it appears that a believer is as much delivered from that law, as a woman is delivered from her husband when he is dead and buried ; or as an heir is delivered from his guardian when being of full age he has taken the management of his affairs into his own hands ; or as much as a boy when taken from school is delivered from his schoolmaster.

I come now to answer the leading objections generally made to that doctrine which holds that the believer is absolutely and entirely delivered from the law.

1. The first objection is this, that if the believer is absolutely and entirely delivered from the law, then he has nothing to restrain him from giving loose to his passions & vicious inclinations.

This objection must suppose the law to be

*Rom. iv. 15; †Heb. x. 14; ‡Gal. iii. xx;

*2 Cor. vi. 11.

a restraint from sin, which is so far from being true, that by reason of the corruptions of our hearts, it provokes to sin; for tho' there is nothing sinful in the law itself; on the contrary the law is holy, just and good, yet sin, says the Apostles, taking occasion by the commandment wrought in me all manner of concupiscence, for the motives of sin which were by the law wrought in me to bring forth fruit unto death*. For such is the force and bent of our corrupt nature, that the more strictly any thing is forbidden the more eagerly it is coveted. A man; fretful under the law, may be compared to an unruly horse, the more he is curbed the more headstrong he grows: for the law working wrath and terrifying the conscience thereby stirs up the enmity which there is in every man's heart naturally against God, for the carnal mind is enmity against God: this enmity lies dormant till conscience is terrified, and the soul distressed; then the enmity appears and the poor soul is brought with Job to curse the day he was born, the womb that bare him, and the paps which gave him suck, crying out in the bitterness of soul, because the terrors of the Lord stick fast in him, & his hand presseth him sore, 'why died I not from the womb? Why did I not give up the ghost when I came out from the belly? Why did the knees prevent me? And why the breast that I should suck?' I must suppose that those who are so fond of the law never heard the voice of the law speaking in their conscience, otherwise they would cry with the Israelites we would hear this voice no more; and God answered, they have well spoken†, in desiring to hear this voice no more; I therefore will send them a prophet from among their brethren they shall hear him.

He who knows any thing experimentally of the law, knows that it cannot make the soul hate sin: the greatest horror and distress imaginable cannot make the soul hate sin; the torments of the damned cannot make the soul hate sin, but hate God; nothing can make the soul hate sin but the love of God shed abroad in the heart by the Holy Ghost. So that not the law, but grace teacheth us to deny ungodliness and worldly lusts, and to live godly, righteously and soberly in the world not fear, but love, constraineth us not to sin.

The next objections is this; if the law is not a rule, the believer has nothing whereby he may regulate his conduct.

This objection supposes the law to be a

perfect and the only proper rule of conduct. if perfect it must needs teach us the whole of our duty but this it does not, for the law makes nothing perfect, neither does it have any room for repentance and faith, much less does it teach us to depend upon the righteousness and blood of Christ for salvation.

It is generally supposed that the law is a perfect copy or transcript of the moral perfection of Deity. This cannot be if mercy is a perfection of Deity; for though the law discovers this justice and holiness of God, yet there is not the least trace of mercy to be found in the law itself only in subserviency to the Gospel where alone mercy and truth meet together, righteousness and peace kiss each other. There is not a commandment in the law which is not more clearly exposed in the precepts of the gospel. Whilst the law says an eye for an eye and a tooth for a tooth; the Gospel says, if thy brother trespass against thee seventy times seven, forgive him.—Which shall we make our rule?

As this objection seems to arise from a concern for morality and good manners; that we are enemies to morality in attempting to set the law aside as a rule; and indeed, it is commonly insinuated that we wish to be delivered from the law, that we might continue in sin. But, says the Apostle, shall we continue in sin that grace may abound? God forbid! How shall we who are dead to sin, live any longer therein? Sin shall not have dominion over you, for you are not under the law, but under grace.

The real truth of the matter lies here; the believer has the law written on the fleshy table of his heart, whereby he serves not in the oldness of the letter but in the newness of the spirit,* not going back to the covenant of works as contained in ten commandments and written upon two tables of stone, which is the oldness of the letter, but with good will doing service as unto the Lord; for seeing the law fulfilled by Christ, he can say, I delight in the law of God after the inner man; and can cry out, Oh, how I love thy holy law! but it is impossible for an unbeliever, whatever he may say, to love or delight in the law by which he sees himself condemned. Let hell and the curse be removed from the believers sight, and from his conscience, nevertheless the earnest desire of his soul is to live more and more in conformity to the divine will, more and more devoted to his God and Saviour; therefore it is a great mistake to suppose that we are against the morality of

* Gal. 3—12.

the law because that we say the believer is absolutely and enterly delivered from it; it is not because we disapprove of the morality of the law, or that we would refuse to be tried by the law in respect of our conduct in life before men, that we object to the phrase, the law a rule of life; but it appears to me not only an insult to common sense, but the highest indignity offered to the eternal majesty of heaven to say, that we observe the law as a rule, when at the same time, we live in the wilful and allowed violation of the fourth commandment, which says, the seventh day is the sabbath; how then can the law be observed as a rule, when the first day is observed, instead of the seventh:

The great objection to the phrase is this—the covenant of works being fulfilled by Christ, no longer exists to the believer, under the form of a law, for there can be no law without a sanction—the sanction of the moral law is the curse. There is no curse, no condemnation to them that are in Christ Jesus.

Therefore the sanction being taken away, the covenant of works as to a believer exists no longer under the form of a law. It is impossible to understand the scriptures, unless the second covenant be kept in its proper place; the law is good if a man use it lawfully; but the law is not of faith.

As to that distinction which is generally made between the law as a covenant, and the law as a rule, I can only say that it has been adopted by some able writers, for whose memory I still retain a sincere veneration; but I cannot suppose that the elders and messengers, who approbate the phrase, were honest in their distinction, because they say, "it is a glorious truth which we readily allow, and in which we greatly rejoice, that believers are delivered from the law, as a covenant of life;" yet they say "Let us now take some notice of the rewards which the law proposes; by the reward of the law, we mean that happiness which springs from obedience to its authority or in consequence of obedience."—Is not this the covenant of works? Is not here great encouragement to work? Not only that happiness which naturally arises from a performance of what the law requires; but there is something which looks like over wages 'which the divine being promises to bestow on the obedient of his sovereign good-will and pleasure.' How nearly does this resemble the popish doctrine of Supererogation?

To be continued

SIGNS OF THE TIMES.

NEW-VERNON, SEPTEMBER 11, 1833.

To our Subscribers.

There has been some misunderstanding we are informed in some few instances, in regard to the rates of postage by law required on the "Signs of the Times." Some have supposed that because for the convenience of printing (our sheet is cut in two, that the rate of postage should be doubled) For the information of all whom it may concern we would say, that the postage established by law, is for every sheet of Newspaper, to any distance not exceeding one hundred miles, the postage (of our paper) is one cent for each No. and over one hundred miles, and out of the State (New York) one and a half cent.

In our 18th number we gave notice, that as we were making arrangements for the ensuing year; all such as wished to avail themselves of the advance price of the paper must make their remittances within one month from the date of that number (31st July.)—This notice was intended exclusively for those who had not paid for the first Volume. We shall be able to give seasonable notice to our subscribers, of our arrangements for the second Volume.

In our last No. we gave notice of the approaching anniversary of the Lexington association, on the first Wednesday of next month, and of their friendly invitation to the Brethren of the "Old School." The following extract was received from one of the Elders of that body.

EXTRACT.

"We anticipate with a great deal of pleasure the meeting of our Association. Don't fail to attend. Bring with you all the *Old Fashioned Baptists* you can. Tell them we have house room and heart room enough: inform our brethren from the South, I mean Pennsylvania and Virginia, and wherever they are, by the publishing this or any other way you may think proper, I greatly desire to see them and for their encouragement inform them that Eld. Streeter, and myself have agreed if the [Lord will] to attend their meeting next May, near Baltimore. We wish

not only for a correspondence but a most hearty and soul satisfactory acquaintance with them: and that a similar meeting might be held in these Northern Churches, for the strengthening of those things which are ready to perish and that God in all things may be glorified. Yours in the best of Bonds.

HEZEKIAH PETTIT.

REGENERATION.

Except a man be born again he cannot see the Kingdom of God, John iii, 3.—It is the Spirit that quickeneth, the flesh profiteth nothing. John vi, 36.

Having in our preceeding numbers briefly touched upon those subjects which are calculated to show the necessity of a radical change being wrought in those *totally* depraved beings, who are; and were "ordained to eternal life," in order to prepare them for the knowledge, love, and enjoyment of spiritual things; we have now to treat upon, "the Sovereign, Irresistible and (in all cases) effectual work of the Holy Ghost, in quickning and regenerating the Elect of God."

The absolute necessity of regeneration is established by the declaration of our Lord Jesus Christ, which we have placed at the head of this article. "Except a man be born again he cannot see the Kingdom of God." Marvel not (said the Master) that I said unto thee, ye must be born again." The very laws of our existence, as well as the analogy of the figure of a birth employed to shew the nature of this radical change, forbids the idea of its being wrought by the agent on whom it is wrought. There is nothing in nature that possesses power of itself, to produce any radical change in itself—hence although man is a changeable being in many respects, yet he remains *man* still. The thoughts of his heart are evil, and that continually; hence he is not subject to the law of God, neither indeed can be; but even, if this were not the case universally in nature yet, it must be admitted that if the Elect were their own agents in becoming regenerate; then this work could not possibly bear the least analogy to the natural birth from which the figure is taken, and in which the child which is born, has not the least agency—but is every way

passive. But could the analogy of our Lord's figure (birth) be preserved, and yet the sinner an active agent in his own regeneration, we say, could the sinner be the agent of his own regeneration, this would be no radical change, nor would it give to him a place among the Sons of God. It would constitute him his own Son, and of course an heir to the vast inheritance of his corrupt, degenerate nature, with all his vast Estate of sin and misery. It would constitute him his own father and give him a place in the generation next issuing; but being begotten by himself he must of necessity be begotten in his own image, and likeness, &c." But we find all these Arminian absurdities concerning the agency of the creature in regeneration put to silence by the word and testimony of God—"It is the spirit that quickeneth, the flesh profiteth nothing."

On this divine authority we ground our evidence that the quickening and regeneration of the Elect of God, is the work of the Holy Ghost. We will now consider that in the work of Regenerating the Elect of God,

The Holy Ghost is Sovereign.

The sovereignty of the Holy Ghost in the regeneration of the Elect—is abundantly demouse by our Lord in these words "The wind bloweth where it listeth and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." By the figure here employed the subject is reduced to the capacity of the weakest child of God. Where does the wind blow? Where it listeth, and it is even so with the spirit.—If the Holy Ghost has (as many pretend to believe, and say) listed or engaged in the quickening, conversion, or regeneration of all mankind, it follows by the immutable truth of God, that there it will blow; i.e. be effectual and then it follows all mankind will assuredly be saved; the Atonement of our Lord Jesus Christ would then be nullified, inasmuch as sinners uninterested in that atonement can, and will be quickened by the Holy Ghost, and the word of God falsified which

declares that the wicked shall be turned into hell, with all the nations that forget God.—How shocking would be the consequence, yea, what a terrible tornado would be the result, should the mighty rushing wind list and blow, at the same time, from every point of compass; yet not so shocking as that chaotic situation into which the Scriptures of truth would be thrown if it could be proved that the Holy Ghost was otherwise than sovereign in its operation on the heart in regeneration, or by proving that he had undertaken the regeneration of all mankind.—When the fierce north wind blowing all before it, bends its course onward to the south, what human means may be employed to change the direction of its course, and cause it to blow from South to North? Surely no rational intelligence can be so stupid as to undertake the unequal task. “The wind bloweth where it listeth in spite of all the exertions of a *means using* generation—it is sovereign in its course—none can stop it—none can change it, none can effectually resist it. Who will dare to say that the natural wind is more powerful or more Sovereign than the Holy Ghost? The Holy Ghost has listed in the work of the regeneration of all the Elect of God. It is the spirit that quickeneth &c.” Not all the powers that be, can alter the course of the divine spirit from the Elect of God to the reprobate part of mankind, as it has listed so it does, and so it will continue to quicken every one that is born of the spirit, even as many as the Lord our God shall call.

Again the spirit in this work is Sovereign as it relates to the individual on whom it operates. He speaks the word and it stands fast—he commands, and it is done. Not as some would blasphemously represent the spirit in the attitude of a beggar, of a suppliant, before the sinners heart, wooing, beseeching, and striving to get the sinners consent, and in many, or any cases getting discouraged, and abandoning the undertaking. Would this be blowing where it listed? Surely not. They can possess no adequate ideas of the spirit, or of the work, who suppose that the number

of the regenerate shall be in proportion to amount of means employed by mankind, or that protracted meetings, anxious benches, submission chairs, Corset Boards*, benevolent religious Societies (so called) or any other human invention, can change the Sovereign course of the Eternal Spirit from any of those on whom it has listed, or engaged to apply the atoning blood of Jesus experimentally, or add one to the number of those originally “Ordained to Eternal Life.” Predestinated to the adoption as children by Jesus Christ unto himself, according to the good pleasure of his will.” If then we admit the sovereignty of the work of the Holy Ghost in the regeneration of the soul. Why talk about the *use of means*, to produce regeneration? If regeneration depends on the performance of conditions, or the use of means, on our part, then the Holy Ghost, ceases to be a Sovereign in the work, and all must turn at last upon the pivot of works, and our Bible must be forced to read. *It is of him that willeth, and of him that runneth and not of God that sheweth mercy, And if it be of grace then it is more of works, otherwise grace is no more grace*, could any thing be more absurd? Away then with these Katy did, and Katy didnt systems of the present day, which like the Bap. Repository, will on one page tell us that regeneration is the sovereign work of the Omnipotent God, and anon, insert upon the other, that souls may be rescued from a burning hell by the efforts of men, and the use of money, but

The Holy Ghost is Irresistable.

Can any thing be more preposterous to say that the Holy Ghost is God, Omnipotent &c. and yet, that it may be resisted or opposed so in its works, as to fail in the accomplishment of its designs? If so the term Omnipotent has lost its meaning.

By the spirits irresistible work we would not be understood to say, or mean, that it

* A practice has been introduced in Oneida County, N. Y. of compelling children to give up their hearts to God, by whipping them with *Corset-boards*.—See Philadelphia.

works in unison with the feelings and disposition of the human heart ; no, the natural mind is enmity against God &c. says the Apostle—hence all the powers of human nature are arrayed in opposition to the spirit's work, in vain attempts to resist the Holy Ghost. "The strong man armed keeps the palace until a stranger comes, he becomes then subdued and his goods are spoiled. Saul's last breath was slaughter against the saints, and persecution against Christ. Paul's first breath was prayer, and submission to the irresistible power by which at mid-day he was brought to the ground. But by the term we mean that it shall accomplish all that it has undertaken, and that there is no power in Heaven Earth or Hell, that can effectually resist the Holy Ghost, for example—while Arminians, Deists and Devils, by all their united efforts stand in opposition, to the methods of God's saving grace, and the work of the adorable Spirit. He that sitteth in the Heavens shall laugh, God will have them in diversion. He will still move on his undisturbed purpose and grace, none shall let, none shall hinder, "the wrath of man shall praise him, and the remainder of that wrath he will restrain." That the Spirit is irresistible in this work, we call to witness the experience of (not those "*mushroom converts*," of human means) but all such as have passed from death unto life, and know the Lord Jesus, and the power of his resurrection.—The child of God will tell us, I was in love with sin, an enemy to holiness, there was no fear of God before mine eyes. In short I was dead in trespasses and sin ; but about noon-day Oh King ! a light shewn around me and I heard a voice saying unto me, Saul, Saul ! why persecutest thou me ? Or in a similar language. Yes says the poor soul I was suddenly arrested, an awful trembling shook my frame, I felt myself undone, my sins in all their damning colours rushed in order before my frightened eyes, Loud peals of thunder from Mount Sinia's brow caused me to tremble exceedingly & quake, while vivid flashes of divine wrath, taught me the dreadful reality, I am a sinner. There is a Hell, a burning Lake I feel it this moment in my very soul. Whither, Oh whither shall I flee from the wrath of God ; it up to Heaven. I

bend my course God is there. I dread to meet him. Oh ye rocks and mountains, shew pity, and fall upon me, hide Oh ! hide me, from the face of him that sitteth upon the Throne, and from the wrath of the Lamb. In this condition the poor wretch, will not require knives nor lancets, anxious benches, nor Arminian task masters to persuade him to "*agonize*." We risk nothing when we say that such a soul will testify that the Spirit's work upon the heart is irresistible. The Spirit having thus quickened the soul, the vital principle implanted is manifested by the struggle of the soul as described above, a struggle for deliverance, for light, for freedom—but all in vain, he prays, the Heavens are as brass, the Earth is as dust, &c. his prayers are shut out, he flies to the law, but

"Justice cries with frowning face,
This mountain is no hiding place
"He reads, the promise meets his eye,
But cannot reach his case."

Thus burdened with guilt, and pressed down with woe, he sinks, dispairs and dies.

Here let us leave him one moment, for we cannot help him, his case is desperate, no eye can pity, no arm can relieve him, while we enquire. Dear reader, if the quickened sinner be thus helpless, thus destitute of power, if he that is made alive by the quickning power of the Holy Ghost, and slain by the law, can do nothing ; what canst thou do ? What can that poor soul do who has never been quickened, nor made to feel one spark of any thing more than totally depraved human nature ? Now let us go back and enquire what has become of the poor soul we left in the valley of death. Behold he is raised from the dead, the same irresistible spirit which brought Jesus, again from the dead has raised him up, he is a new creature, old things are done away he is no longer an Arminian, no longer a work-monger, he is stripped of his filthy rags, he is clothed, and in his right mind, Lo, he sits at Jesus feet, his feet are placed on a rock, his goings are established, and a new song is in his mouth, he no longer, sings do, do, do, but he sings it is done, it is finished. "The Lord has taken me out of an horrible pit &c." But whence this glorious chance ? He that bro't to the birth, gave strength to bring forth,—hence the soul was, and is delivered, the spirit applied the cleansing blood of the Lamb, his soul was washed and made clean ; the spirit gave him eyes, and he saw Jesus, the spirit gave him faith and he embraced him, as his Saviour, his Lord and his God, but,

The work of the spirit is, in all cases effectual.

If this position be not correct, there must be some case or cases, where the work of the Spirit has proved ineffectual; we call for such a case to be produced. Where has the Spirit ever wrought ineffectually in any case? Such an example we bless God, cannot be found, and if there could, it would make all Heaven shudder for the very instant that the Holy Ghost fails to accomplish any thing which it has undertaken to do, that moment he ceases to be God—ceases to be Omnipotent, Immutable, and perfect. If there is any thing which the Holy Ghost cannot effectually perform, we speak with reverence—he cannot be Omnipotent and if not Omnipotent now, he was once, when he spake the world into existence,—Hence there is a charge, then he is no longer Immutable, and that change must be for the better or for the worse, if for the better, he was once imperfect; for nothing can be perfect if it can admit of improvement, and hence—if by an improvement he is proved once to have been imperfect, then his truth falls prostrate at once for he has declared that he is the Lord that changeth not &c. But if the change be for the worse, [since for the better it cannot be,] then it amounts to the same thing. Hence we say that if one single instance can be produced in which it can be established that the Holy Ghost has worked ineffectually in attempting the regeneration of a soul, i.e. failed to effect its design, this would make all heaven shudder.

Again, let us admit what has been proved, and what we cannot deny, viz: that it is the Spirit that quickeneth, the flesh profiteth nothing, and then if we prove that the Spirit's work has been ineffectual in any one case, the same arguments will also prove the spirit's work ineffectual in every case, for human nature is in all cases precisely the same, all one on a level as to moral holiness, or unholiness, all are alike depraved and sold under sin, all are alike without strength in themselves, and the spirit's work in quickening and regenerating the Elect of God; the unavoidable consequences then is if the spirit's operations fail in one case, it fails in all, for the same cause under the same circumstances must invariably produce the same effects. How dreadful then would be the reflection that one poor soul for whom Christ died, and in whose heart the Eternal Spirit had wrought a work of grace, had failed to realize those blessings which was by the spirit intended, seeing by this awful catas-

trophe the whole plan of Salvation must inevitably fall through, and not a soul be saved. But once more; if it can be established that the work of the Spirit has been effectual in the case of Paul, Peter, James, or John, or any other individual, the point is forever established, and we fearlessly bid defiance to all earth and hell, to controvert or gainsay our position.

But laying aside all our arguments, and reasoning on the subject we will be able to establish this point by the positive declaration of the word of God, "For as the Father raiseth up the dead and quickeneth them; even so the Son quickeneth whom he will," John v, 21. But we enquire whom *will* the Son quicken by his spirit? He has left his will on record in these words, viz: Father I will that they also, whom thou hast given me, be with me where I am &c. xvii, 24. And in regard to the efficacy of this quickening power, the Apostle was confident, and so are we, of this very thing that he who began the good work will carry it on to the day of Jesus Christ. And the Blessed Master has said all that the Father giveth to me shall come unto me and he that cometh to me I will in no wise cast out.

COMMUNICATIONS.

*South Branch, near Romney Hampshire Co.
Va. July 5th, 1833.*

DEAR BROTHER BEEBE:—I send you the names of seven more subscribers for the Signs and as you request that the Agents would send their remittances on in as large notes as possible. I have thought that I would wait until I got more subscribers before I send you any more money, which I trust will be very soon; these last subscribers except Mr. K——u, wishes you to send them from the first No. if you have them. Mr. K. wants them sent from the time of our last meeting. I am much pleased with the remarks made on Mr. Perry's address to the Methodist female Mission Society, published in the 8th No. and I regret with you that such men should call themselves Baptist for I can truly say that I never have esteemed them as such, since my first connection with that body I have always looked upon them as deceivers; and could have had more fellowship for them, had they have been open and avowed Methodist. For then they would have been unmasked and instead of having our skirt about them for a covering, they would have been more exposed to the light of truth which adorns every real Gospel Minister; but the standard is now raised and

I rejoice that there are many who have not defiled their garments by following after strange Gods, and I hope that the enquiry will be made, once more by all those who have an evidence that they have been redeemed from amongst men, after the good old paths that they may walk therein, altho' it may be beset with many thorns, yet it is a good old way, and I know that the righteous rejoice therein. I am pleased with the mild manner in which you conduct your paper for the example of Christ is worthy of our imitation and we are told that he drove the money changers out of a certain place with *small* cords. I trust that you will be influenced by the same spirit, and I have no doubt of your success, for as you have said "Truth must, and will triumph most gloriously," The weapons of the christian are not carnal but mighty through God to the pulling down of strong holds &c. I will not trouble you with a lengthy Epistle, but praying that truth may reign and be glorified. I subscribe myself your companion in tribulation for Christ's sake.

HENRY LAUTHEN.

A VOICE FROM NORTH CAROLINA.

Williamston, N. C. 12th August, 1833.

DEAR B'R. BEEBE:—Having recently got in possession of the 16th No. of the 'Signs of the Times,' and having perused it, and finding it to correspond so well with the principles of the Kehukee Baptist Association, of which I am an humble member, and contend so strenuously for the Faith, we think which was once delivered to the Saints, but in these latter times are spoken so much against. I am induced to forward you for the subscription of the Signs of the Times, for one year to each of the following Brethren at this place.

I hope from what I have discovered in this No. that you may continue to shew the old paths, and the good old way, and that you and us may be enabled by God's Holy Spirit to walk in them; I may perhaps have it in my power to forward you more subscribers, and if the work meets my expectation, I shall endeavor to do so. Farewell, may love and peace dwell with you forever.

J. D. BIGGS.

Corresponding Letters to the regular Baptists of the Old School.

The Church of Christ at New Vernon, Or. Co. New York, To the Elders and Brethren about to assemble with the Church of Pleasant Valley, Md. Sendeth christian salutation.

DEARLY BELOVED IN THE LORD:—We

bless the God and Father of our Lord Jesus Christ, that he has not left himself without witnesses, in this day of *rebruke and blasphemy*, but has according to his abundant mercy reserved so godly a number of his dear servants, from departing from the faith once delivered to the Saints. We cannot express to you our joy, when we read the proceedings of your meeting in May, at the Black Rock, and particularly your address to the churches of the "Old School," in the United States. We do most cordially agree with you in the sentiments therein set forth, and as a witness of our unreserved fellowship with the sentiments to which you have had the confidence to set your hands, notwithstanding the tumult, and opposition of the enemy; we appoint our beloved Pastor Elder Gilbert Beebe, as our Messenger to you, and have caused this our epistle of love, and fellowship, to be written.

Dear Br'n. in this part of the land, there is a great *falling away* from the primitive order of the church of Christ. Many whom we once hailed as the unbending champions of the truth, those with whom we took sweet counsel together, and in whose company we have walked to the house of God, and under whose ministry we verily thought we could live and die, have gone out from us, and are now to be numbered with the most zealous advocates of the new systems current in our land. The precious doctrine which once seemed to fall from their lips upon us like dew, is heard from them no more. Instead of the thrilling sound of "Salvation by grace, the sound of hammers, axes, &c. are heard around the building. In short, iniquity abounds, and the love of many waxeth cold, perilous times have come, many have departed from the faith, giving heed to seducing spirits and doctrines of Devils.

But Brethren, while our hearts have been pained with the aspect of things among us, while we concluded that we only were left alone and our lives were sought, while our enemies, declared that there were but three Baptist ministers on the earth, who were opposed to the Missionary enterprises of the day, and that they all held their membership in one church—[meaning with us, and alluding to Elders Beebe, Harding and Conklin, who all were members with us at that time] and we were hardly able to contradict their report, for sure enough, the world wandered after the Beast. But under these very trying circumstances, judge of our consolation when we received your Address, and in it a full and luminous development of those very

sentiments we had been trying to express for years. Dear Brethren, we bid you God's speed, go on, contending for the faith once delivered, and have no fellowship with the unfruitful works of darkness. The present appearance of things among us, gives us reason still to hope in the God of our salvation. The greater part of the churches of the Warwick Association, still remain on their old ground—zealous efforts have been made, and are now making to draw them over to the popular operations of the day. The preachers in this Association are about equally divided. But as yet the Association as a body has not engaged in any of the popular movements around us. As a church we are united, and altho' surrounded with tempest and war, we are in peace among ourselves. May the Lord be with you, and preside over your deliberations and order all things for his glory, and the good of Zion. We would most affectionately invite our Brethren of the Old School, and especially those of them who labor in word and doctrine to visit us.

Written by order of, and read and approved by the church, at our regular church meeting, April 26th.

JONATHAN SMITH, *Clerk.*

The Church at Waterlick, Shenandoah Co., Va., to the Brethren and Messengers of the meeting of the Old School Baptists, to meet with the church at Pleasant Valley, Washington Co. Md. on Monday, after the 3d Lord's day, in May, 1833.

VERY DEAR BRETHREN IN THE LORD:—We have examined the Address, and Resolutions of your meeting at Black Rock meeting-house, held in September 1832, and find therein contained so much of our own feelings, and such a oneness of sentiment relative to the times, and the manifest departure of the Baptists from the simplicity of the gospel, that we are not willing to deny ourselves the pleasure of embracing your invitation; and expressing hereby our hearty concurrence with you, and our disapprobation of all the popular schemes of worldly invention and the benevolent institutions of the day, all called *means of grace*. We have no confidence in all, nor any, of those worldly wise designs, to collect money and become popular with the world; we believe they are of man and not of God, and we cannot unite with those who hold and practise them. We would rather separate from all who profess to hold salvation by grace, and preach and practise that it is by works, and if we can, to be united only with those who hold salvation

by grace, and preach salvation is of the Lord and practice according to the rule of the gospel. We know that we must suffer, if we live godly in Christ Jesus. We know that if Jesus our King hath chosen us out of the world, the world will hate us. But the world will love its own. We feel willing to bear reproach for the truths sake, and the love of God, and Dear Brethren, we are willing to be numbered among you, to be mutual bearers of the cross with you, so that we may be mutual sharers in your joy that springs from the presence, and sweet communion of our blessed Lord. We have many things to say but are not willing to weary you in a letter of this character. We have appointed our beloved Br. Samuel Buck to bear this our token of love for you, and fellowship with the truth you hold, and with you for the truths sake, and he has said he will bear it if nothing prevents. And dear Brethren, our prayer to God for you and us, is that we may be zealous in every good word and work, to promote his cause, that we may love the truth and walk in the truth.

Read at our church meeting the 20th of April 1833, and approved, and signed by order of the church.

JOHN BUCK, *Clerk.*

THE YANKEE PRIEST.

IGNATUS, born somewhere, no matter where;
Train'd up in school, and taught to to say his pray'r;
Tir'd with his task at the academy,
Jump'd over all to university.
The books he read, read them, laid them down
But little wiser when his task was done;
But college pedantry bore such a sway,
That soon he gain'd a soaring diploma.
Daub'd like a knight on the *commencement* day,
Gladly he quit his task, and went his way.*

*In some parts of New England, the country being so thickly settled, if a man has from thirty to sixty acres of land, it is considered a good farm and there not being a sufficiency for a division among the sons, the most steady and laborious takes care of the old people, & heirs the property.—The ingenious learn a trade, but the lazy one has the education—and when he comes from his studies, the old gentleman says, "Well son, what do you choose to be, a doctor, a lawyer, or a minister? Those of good intellectual powers generally choose the former—but the weak and effeminate ones the latter."

He thot' of doctors, lawyers, prince, & priest;
And made remarks in earnest, or in jest.
Should I be doctor, I must stem the cold,
And break my rest to gain the shining gold,
Must make my patients think their lives and blood

Are in my hands, or I can do no good.
Where men believe in witches, witches are;
But where they don't believe there is none there;

Where men believe in doctors, doctors heal,
At sight of whom the patients easy feel;
This way of getting money is a risk,
I judge 'tis better to become a priest.
Should I be lawyer, I must lie and cheat,
For honest lawyers have no bread to eat.
'Tis rogues and villians fee the lawyers high,
And fee the men who gold and silver buy.
Should I be statesman, I must use disguise;
And if a prince, hear nothing else but lies;
State tricks, intrigues, and art, would me surround,

And truth and honesty would ne'er be found.
All things considered, 'tis no airy jest;
I am resolv'd to be a sacred priest.

Preaching is now a science and a trade.
And by it many grand estates are made;
The money which I spent at grammar schools
I'll treble now, by teaching sacred rules:
My pray'rs I'll stretch out long, my sermons short;

The last write down, the first get all by rote;
Whilst others labor six days, I but one,
And for that day's work get a pretty sum;
For fifty-two day's labor in a year,
The sum of two hundred pounds my heart will cheer.

IGNATUS thus resolv'd to raise by rule,
Unto a grave divine he went to school;
The science of divinity he did engage,
And read the sacred volume, page by page;
The bible was so dark, the style so poor,
He gain'd but little from that sacred store.
Pool, Whitby, Henry, York and Gill,
He read to find what was Jehovah's will;
Gravity, rhetoric, oratory, and pulpit airs
He studied well, and how to form his pray'rs.
At length his master gave him commendation
That he was qualified to preach salvation;
And with the commendation, gave him more
Than twenty notes, which he had preach'd before

These for his model, and his learned guides,
Help him to form his work with equal sides.
In composition he did pretty well,
And what he could not read he'd softly spell.
A day appointed for him to perform.
Notice was giv'n and many took th' alarm;

At the distinguish'd hour the people came,
To hear the will of God reveal'd to men.
At length Ignatus came, all dress'd in black!
With sacerdotal band and three shap'd hat;
Under his arm the holy book appear'd;
In it was fix'd the notes he had prepar'd.
He bow'd and bow'd, then to the pulpit steer'd
Went up the stairs, and in the desk appear'd.
First he address'd the throne of God supreme,
His Master's pray'r new-modell'd did for him;
Fifty-nine long minutes prays and repeats;
He clos'd, and all the people took their seats.
The sacred volume next he gravely spread
Before his eyes upon his elbow bed;
And so it happen'd, that Ignatus hit
The very place, where all the notes were writ.

His text he told, and then began to read,
What he had written with a school-boy's head;

If he presum'd to look upon the folks,
His thumbs stood centinels upon his notes;
Short were the visits which his eyes could pay;

He watch'n his notes, lest he should miss his way,

At the conclusion, with an angry tone,
He said his gospel came from God alone.
From this the preacher travell'd all around,
To see where glebes and salaries were found;
Many loud calls he had where land was poor,
Where men were indigent and had no store.
The calls he heard but gravely answer'd no
To other places God calls me to go!
At length a vacant place Ignatus found,
Where land was good, and wealth did much abound,

A call was giv'n him, which he did embrace;
"Vox populi vox Dei," was the case.

A handsome settlemeet they gave him for a farm,

Two hundred pound a year and wood to keep him warm.

All things made ready for his consecration,
A rev'rend counsel came for ordination.

The candidate was first examin'd well,
To see if he in knowledge did excell.

The first of John he humm'd and hammer'd through,

Somethings forgot—but most he never knew.
But as he'd spent his time and money both,

To fit himself to wear the sacred cloth—
All things consider'd 'twas believed that he

Was a proficient in divinity.

Lineal succession-rites were then perform'd,
Their hands impos'd, Ignatus greatly warn'd

The sacred care of all the flock to take,
In love, but not for filthy lucre's sake.

SIGNS



TIMES.

Vol. I. No. 23,

\$1 PER ANNUM.

DEVOTED EXCLUSIVELY TO THE BAPTIST CAUSE.

PUBLISHED SEMI-MONTHLY, BY AN ASSOCIATION OF BRETHREN.

NEW-VERNON, N. Y., OCTOBER 9, 1833.

GILBERT BEEBE, EDITOR.

To whom all Communications must be addressed.

NEW TRANSLATION.

CHPTER I.

For as much as the world is making rapid progress in arts and sciences, and the Old fashioned doctrine of the Cross, is left so far in the back ground, and as the style, & more particularly the principles of the Old and New Testaments, are so poor and vague, and so illy suited to the refined taste, and feelings of this enlightened generation, and as there is nothing recorded in that Book, in support of the doctrine and practices peculiar to the present day, and as the ambitious and learned of our age, are put to great inconvenience from time to time to prove that they are of God, or employed in his service, and as we cannot reasonably expect that the learned, wealthy, and great men of this world will be willing to embrace the religion of him who was meek and lowly in its present form.— Therefore we have been led to suggest a few alterations, and perversions of that holy book which would in our opinion greatly subserve the cause of those who lie in wait to deceive. Book of perversions, Chapter i.

1. Be ye conformed to the world, and be not ye transformed.

2. If the light that be in you come from Theological Seminaries, how great is that light!

3. Go ye into all the world and beg money; he that believeth on you and giveth liberally shall have his charity sounded far abroad in the News-papers.

4. Say ye to him that giveth current money

it shall be well with him. But woe to him that giveth not, call him an Antinomian, a covetous fellow, a publican and a sinner.

5. Go ye into all the world and establish Sunday Schools, and in them mould the minds of the children to your views, and so prepare them for the Polls of your country that succeeding generations may be provided with rulers, from the President down to the path master, whose religious characters have been formed in your Sunday Schools, and then verily you shall have your reward.

6. Go ye into all the world and circulate Tracts, and take up collections for the support of Tract Societies, and so enable the officers and agents of that institution to fare sumptuously every day.

7. Go ye into all the world and plead for the Missionary cause. But when ye go take with you purse and scrip, and many coats, with splendid out-fits, with men servants, and maid servants, and horses, and chariots and plenty of money.

8. Say ye unto the people. The race is unto the swift, & the battle is unto the strong.

9. Tell them that the Lord's temple must be built by might and by strength, and by the use of means, and not by the Spirit of the Lord.

10. Tell them that the want of money is the root of all evil, and that the heathens may be evangelized and saved, for \$3 each.

11. Say unto them ye are redeemed with such corruptable things as silver and gold.

12. It is of him that willesh and of him that runneth. For the Missionary Society have willed, and their hierlings have run, and it is not of him that sheweth mercy.

13. Receive ye honor one of another; be ye called Rabbi, Dr. of Divinity, Master of arts, Reverends, Presidents, Vice Presidents, Secretaries, Treasurers, Agents, and many flattering titles, for the laborer is worthy of his hire.

14. And when there cometh into your assemblies one who is rich with costly apparel say unto him come up hither, peradventure he will give you of his abundance. But if a poor man come in tell him to sit down there on thy footstool.

15. Be ye active forming all manner of Societies in the name of religion, and sell ye birthrights, for money, and for price.

16. Tell the people, (and make them believe it if you can,) that you have charge of the Lord's Treasury, and that he has sent you to collect funds for him, and that he is at present greatly straightened for want of cash to carry on his purposes, &c.

17. And when you get the people's money in the Lord's name, be ye mindful and divide it among yourselves, for ye must have your reward.

18. True religion and undefiled before men like yourselves, is to visit the widow and the fatherless, and extort from them the last farthing they possess, and then make your boast of it in the public prints, so shall ye glory in your shame.—*Ed Signs.*

COMMUNICATIONS.

FOR THE SIGNS OF THE TIMES.

Virginia, August 24th, 1833.

DEAR SIR:—Your periodical reached me on the 23d inst. I had but a day or two before read in the "Religious Herald," published in the City of Richmond, by Wm. Sands, his strictures on the address of the Meeting at black rock, I felt extremely anxious to see that Address: as I knew this *time serving tool*, and *tool* of the times was in the habit of perverting, misrepresenting, nay, slandering all those who touched his *Idols*. I do feel an anxiety to give the public a short history of the origin of the popular systems among the Baptist of the present day, in Virginia. They were brought from the North, where you can see, and possibly feel more of their baneful influence on the Christian Religion, than we can hear in the South.

Some eighteen or twenty years past, before the Baptist of Virginia had been visited by the frogs of Egypt; two Presbyterians who had set out for Burmah as Missionaries, were converted on the Ocean, according to tradition of Baptist principles, and were immersed on their arrival in India, consequently they could be no longer recognised by the Presbyterian Board of Missions, as *their Missionaries*. One of these men returned to the United States, and gave an account of *their conversion*, and zeal in the cause of the *Heathens*:—went through a part of the U. States, stirring up all who desired the conversion of the world. I for one, was caught in the net, with many others. On the one hand every thing was said to awaken a spirit of sympathy for the Hindoos,—on the other, it was said no man could be alive to the great principles of the christian religion, who could not fall into their ranks. Thus the charm was laid, and many were attracted; next came on the Columbian College, and every scheme was adopted to extort money from the pockets of men, woman, and children to raise this *Benevolent Institution*. Then sprang up the "Tract Societies, to carry the glad tid-ing of great joy to all people. Next followed, the Sunday School Societies, which were opposed by many of the Baptist, as *Paido traditions*. Then the Temperance Society, and after that, the colonization society, with many others. Some of the most intelligent and pious of the Baptist, opposed these schemes of *Paido tradition* now; but to accomplish their object was a matter of deep consideration.

Some few Baptist Yankees, in Richmond, being at full speed, after popularity, & not being able to accomplish their hearts desire, in those matters withdrew with a few others, and formed a church called the "Second church in Richmond." About this time troubles began to spring up in the North.—Dr. Halcomb and his church dissented from this worldly combination, the consequence was, he and his church were excluded from the Association. After his death, the members of his congregation commenced a dispute about Mammon.* They split, and both parties were excluded from the Baptist order. The minority of that church called Wm. T. Brantly to take charge of them. By this time the mover of all this machinery began to be unpopular, in consequence of a derangement of his accounts, and their "*Star*," was transferred to Brantly (the Pastor of the excluded church) in Philadelphia.

Thus the excluded church, with Brantly

at their head, became the *mouth piece* to the Baptist Denomination, throughout the United States. The second church at Richmond, not being in fellowship with the old church, purchased a Press, &c. and brought on Mr. Sands, from the North, to trumpet their institutions, as being essential to the spread of the Gospel, and salvation of the world. It was soon discovered by the lovers of Mammon, that the most effectual way to get a portion of the *pap* themselves, was to encourage the people to liberal contributions, and by this means gain an influence over the people, and so become leaders in all these *Paid* traditions. Thus the place of Presidents, Vice Presidents, Directors, Corresponding Secretaries, &c. &c. &c., were sought for.—He that displayed the greatest zeal in supporting these institutions, was sure to get a seat of honor. Thus the whole paraphernalia are now trumpeted as *christian benevolence*, supported however, by a majority of Infidels. To oppose these men of worldly schemes, is, *in their estimation to oppose the Gospel of Jesus Christ*. The great evil resulting from this state of things is, it throws the Gospel of Jesus Christ in the rear, as a mere secondary means, and leads wicked men who neither fear God, nor keep his commandments, to believe they are doing God service. I have looked with astonishment at those men, who were once the humble and obedient Disciples of Christ, who after 40 years of labor in the Gospel, have quit that, and are now in full speed pursuing this combination of wicked men. They have their *vanity fairs*, to raise funds for Theological purposes. Would you believe that Eld. Andrew Broadbenders, a professed Baptist Preacher, supports by his presence & aid, these *vanity fairs*, that

*Either Barnabas or ourselves have been misinformed in regard to some particulars respecting this church. We had understood that this church withdrew themselves from the Philadelphia Association; and subsequently a difficulty arose among them concerning the sentiments of the Doctor, as published in his Lectures on "Primitive Theology," which after the decease of the Dr. resulted in the exclusion of a very respectable minority (including seven Deacons.) This minority however were recognised by a council, and by the Philadelphia Association, as the church, while the majority of course were disowned, for departing from the faith and order of the Baptist Denomination.—Between these parties there has been great disputations about Mammon.—*Ed. Signs*

old Bunyan once saw in the City of destruction? Whatever is popular in, or among the worldly sects, is more regarded than the New Testament. None of them can now preach the good old Gospel, which was preached by Peter, Paul, James, John and Jude, as handed down to us in the New Testament. I wish you would review the production of this ignorant Editor, of the "Religious Herald," of the 16th inst. I say *ignorant*, for ignorance evidently shows itself upon the very face of his production; he must either believe we are fools, or that we are bound to say *amen*, to whatever he says—hear him, "By whom have they been persecuted? In what instance have the friends of Benevolent Institutions, excluded from their churches, those who were opposed to such institutions?" This same sycophant has labored with his little Brother Yankee, to prejudice the mind of the public, against a vast number of their Brethren who were aiming to restore the simplicity and purity of the Gospel. He has often brought up their opposition to these institutions as evidence that they ought not be held in fellowship so long as they were opposed to them. Ministers of the Gospel for not following them in all their windings, are misrepresented, slandered, and abused, one charge was, "They were opposed to the benevolent institutions." This very man with *his masters*, in the church of which they were members, did try to make the *Temperance Society*, a test of fellowship, and finally was the cause of the most intelligent and pious part of the church withdrawing, and now has the assurance to ask the above questions! and further says, "*We have never thought for a moment of using force to constrain them to embrace our views. We wish to use no other compulsion than the exhibition of facts and the force of arguments.*" This is as big a "*white lie*," as any man professing the christian religion ever told. If he contradicts this assertion, I will, by your permission, prove it from his own pen, and the pen of Andrew Broadbenders, by what appears upon the face of his paper. He talks about the Gospel being preached to every creature, because Jesus Christ, gave the commission to the Apostles, therefore he infers that wicked men and women must take the children of *believing parents*, and bring them up in the nurture and admonition of the Lord." Like Balaam while his heart was after the gold and silver of Balak, he seemed to be conscious of his error, and therefore like Balaam condemns himself, and his Brethren upon his own principles, by making you an *anti*

do no good Society. Of course his must be an anti-do good society. Surely some Ass has reproved this prophet for his mad career against the friends and advocates of the word of God as recorded in the sacred pages.

BARNABS.

FOR THE SIGNS OF THE TIMES.

Extract of a Letter from Br. C. Stowers, Blackwell's Mills, Va. Aug. 26, 1833.

"I am surrounded with enemies to your papers: the preachers near me are using all the influence with their members they can, to put them down. You are aware of their influence where they are popular with a majority of the Baptist and with all of the world. I have observed for a considerable time past, that where Christ Jesus is preached, as the only way of Life and Salvation, whoever preaches this doctrine in its purity must necessarily stand very unpopular with the world, and with many of the Baptist, for they cannot bear the truth. Ever since I received your papers I have been much engaged in giving them a circulation, several persons after reading a few numbers of them have acknowledged that they had been prejudiced against them, and have now become subscribers. For my own part I have never met with any religious paper that I would give one cent for, until I received yours. The Signs of the Times speaks my sentiments precisely. I hope they may prosper; one of our popular preachers to wit: Wm. Broadus, has been rejected from a seat in the Ketchikan, and also from the Columbian Associations, by a majority of two to one. Yours in christian bonds-

COLEMAN STOWERS.

FOR THE SIGNS OF THE TIMES.

Extract of a Letter from Br. Sacket, dated Westfield Mass. 2d Sept. 1833.

DEAR BROTHER:—I write to inform you that there are several more copies of the Signs of the Times wanted in this place.—Please direct as follows &c. * * * *

I rejoice in the truth contained in your paper, and the light which is spreading in this section of our country, many are beginning to discover the error they have been in, & some churches have taken a stand against the popular Societies of the day, amidst floods of opposition, but "The name of the Lord is a strong tower, to which the righteous flee and are safe." Yours &c.

GEORGE SACKET.

STRICTURES

On the first report of the Executive Committee, of Am. Baptist Home Mission Society. No. 2.

A little observation will convince any candid person that in the religious, no less than in the commercial, and in the fashionable world, what may, perhaps with propriety, be termed the *imitative passion* of man, has the principle sway. When any new fashion in dress is introduced, every body must have it. So soon as any new field for commercial enterprise is opened, it is overrun. So in the religious enterprises of the age; so soon as the Baptist Mission in India began to make any noise, the mania for giving to that establishment, spread throughout England and this country; till Carey, Wood and Marshman, in their joint relation, became possessed of princely funds. And with the flow of money to the East commenced the rage to send Missionaries thither. The fact having been thus proved that the multitude, even in this age, are in their religious zeal, as much influenced by this *imitative passion*, as were the nations in the age of *Crusades*; the leaders in any new scheme, find it only necessary to give a certain *eclat* to the enterprise, to awaken the zeal of the multitude toward it; and all that is necessary for keeping up this zeal, is to present the enterprise from time to time in some new light. Thus when the Presbyterians would regain their influence in the Western States, their early planted churches in that region, together with their preachers, having in the great New-light stir, mostly gone of into Newlightism, and thence many of them into Shakerism,—they started the project of establishing Sunday schools throughout the western country, and with the Sunday school Agents sent out, to send their Missionaries to locate themselves in every place where a congregation could be gathered. To excite the attention of their denomination and of the public to this scheme they found it only necessary to christen the country west of the Alleghany by the name of the *Great Valley of the Mississippi*. The splendour of this new name, raised them Eighty Thousand Dollars for their S. school project in a very short time.

So whilst the committee of the A. B. H. M. S. wish to change the order of things among the Baptists of the West, and to measure numbers in that region with the Presbyterians and others, they evidently design accomplishing much in the Atlantic States by the charm of that new name the Valley of Mississippi, or Valley of the West. To

these western operations therefore the attention of the public is particularly directed.

In No. 2 of my *Strictures* I noticed the *plan of operation* drawn by the Committee, and offered some remarks relative to the first General Head of that plan; passing the 2d for the present, I will in the first place call the attention of your readers to the 3d head. It stands thus: "The grand purpose of our organization will be steadily regarded,—the *preaching of the Gospel to every creature in our country.*" They add;—"Of the regular ministration of the Gospel of life and salvation a large portion of the people in the U. States are destitute. other denominations of christians are making noble and successful efforts; and we rejoice in their success, as far as they publish the great truths of the gospel. But the field is not less wide than it is ripe, already to harvest, the reapers are few and there is no reason to fear collision in so large a space of *unevangelized territory.*—Many churches in the Atlantic States are without Pastors and there are in that region promising fields of labor, as yet wanting alike churches and pastors. But the chief attention at the present period, should undoubtedly be directed to the Valley of the West."

Thus they tell us the grand purpose in view is the *preaching the Gospel to every creature in the country*; but primarily in the *Valley of the West.* What they understand by the Gospel I have showed in a preceding No. What they mean by *preaching the gospel to every creature.* is our present enquiry. In reference to their present operations upon this Head, I think it manifest, and my reference to the Reports will prove it so, that it is not sending out Missionaries to travel and preach the Gospel in every section of the country and to be guided in locating themselves in any place by the Lord's there giving efficacy to the *word of his grace.* Neither is it simply a providing pastors for the churches which are or may be planted. So far from this being the case, they are in many instances calling the pastors from their churches, and employing them upon their plan. As proof of this I will now give, Sect. 1st under this 3d Head of plan &c. In reference to the Valley of the West they say "Provision may be made. First, by employing ministers of suitable qualifications who may be found now resident there, but who from the necessity of pursuing some secular avocation, do not as yet give themselves wholly to the work of the Ministry." Now allowing these ministers do not give themselves wholly to the ministry, that instead of attending to the educa-

tion of youth &c, as the Committee would have their ministers do, they work a part of their time on their farms, still are they not the Pastors of their churches; and for feeding their flocks do they not stately administer unto them the word and ordinances? And if they are employed as Missionaries will not those churches be left destitute? What then is intended by this *preaching the Gospel to every creature?*

The Committee say, "Of the *regular ministration* of the Gospel—a large portion of the people in the U. States are destitute."—Again, they speak of "Meliorating the *moral condition* of the country" and one of the Resolutions at the Anniversary, contemplates *promoting Home Missions, to supply the wide moral destitution existing*; further the committee speak of a large space of *unevangelized territory*; and in one of the Essays of the publishing Committee, as quoted from the Baptist Repository, in the 2d No. of these *Strictures*, they talk of "Evangelizing the world by concentrating and guiding the *energies of the church* in Bible, Tract and Sunday School efforts on a wide and national scale." From these several observations, may we not infer that by the *moral destitution*, they mean a destitution of Sunday Schools, Bible, Tract and Missionary Societies? And that *Territories are to be evangelized*, by means of establishing S. Schools, and Bible, and Tract Societies &c. in every neighborhood, & thro' the instrumentality of these forming the people into distinct parishes or congregations, & establishing stated preachers among them. Thus the people, not the churches, will have the *stated ministration* of what they call the Gospel, and the Territories I presume will be *evangelized.* What then? Why if their preachers can by means of protracted meeting excitements, with the other schemes, bring the people at large into church relations, well; if not, at any rate they will be trained to the giving system, and to consider themselves regular parishioners, of their respective parishes. If this is not a plan for *marking every one in their right hands or in their foreheads*, I know not what could be considered such. This plan is to be pursued, that is, as the committee obtain a supply of funds & preachers, until the *Gospel is preached*, (statedly) *to every creature in our country.*

At present the committee can only act partially upon this grand plan. But as far as their means will allow them, they seem disposed wisely—that is according to the wisdom of this world, to select the most desirable situations, they can find for locating their

preachers, not in reference to the supply of churches, but in a worldly point of view.— Their preachers are of two classes, the one they in their Report call *ministers*, the other they denominate *Missionaries*. The *Missionaries* again seem to be of two kinds, the one are employed in reference to the second Head of plan &c. which we shall notice, that is for *drilling the churches into measures*,— the other seem to be located as preachers, but having one or more counties for their field, where they are to labor, to establish the cause of the committee. Of this class the Report says, p. 16, "Some of them have re-connoitred considerably extensive regions, & have recently determined on their location." And we have an extent of the report of one of them, given in the 19th No. of the "Signs of the Times," p. 300 and 301, to which I refer my readers. Of the other class, viz: *ministers*, the committee say Sec. 2d under 3d Head of plan. "By fixing from among our younger ministers, men of piety and talents, and who have engaged the advantages of education, in the cities and villages of the West, having a regard to the influence which each position may exercise, from its local advantages, *commercial or literary*, over the cause of *religion and education* in the surrounding country." Thus it is manifest, that not in reference to the supply of churches, but to other desirable objects, they are to be located.

In reference to these learned young ministers, they are to be men of *piety*. But it is necessary, at these times, to bear in mind the sense in which words are used. I have once given their definition of this word, but I will repeat it. "The spirit of missions, is the spirit of the Gospel; a disposition to do good to others is piety, and the strength of that disposition is the measure of piety." This disposition to do good is what is termed *benevolence*; the various enterprizes of the day such as Sunday Schools &c. are from their supposed superior tendency, over the institutions of the Gospel, to benefit mankind, termed *Benevolent Institutions*. A disposition to engage in these, then being what the term *piety*, constitutes the religious qualification of their preachers.

The Committee consider themselves, as having "entered on a campaign of at least one hundred years, and in which hundreds of thousands of dollars must be expended." p. 20, *But for the Elect's sake these days shall be shortened*. I will venture the prophecy that their campaign will have closed and every vestige of their schemes erased from the

churches before fifty years have gone by.— How many *hundreds of thousands of dollars* they may collect, and how many, they may expend, I know not.

In addition to the orders of preachers which we have already noticed, as established by this Committee, I find another and higher order contemplated, & several appointments already made. This order is brought to view in Sec. 4 under this 3d General Head of the plan of operation. It reads thus: "4. By establishing as soon as may be, an agency, or agencies in each State and Territory.— These alike, in diffusing and gathering intelligence, in their influence upon the churches, ministers and missionaries of their several States and Territories, and in the collection of funds, would if wisely selected, prove the most efficient and economical *instrumentality* that could be employed." That, under the 4th General Head, which relates to the collection of funds, agencies should be contemplated, would be nothing surprising.— Such we find appointed, and denominated collecting agents, of which Eld. Murphy is an instance. Or that such appointments should be made in reference to the 1st and 2d Heads which relate to obtaining information, and to *exciting the churches to action*, would not be remarkable. But when, in reference to the 3d Head which particularly contemplates the ultimate object in view, the *preaching of the Gospel to every creature &c.* that State and Territorial agents should be appointed, whose influence is to be alike, felt by the churches, ministers and missionaries, of their respective stations, however much the thing is wrapped up it certainly looks very much like the establishing of a certain higher order of *Clergy*. Whilst the Committee say, p. 12. They *would oppose a consolidation of the churches which might trench upon their independency*, they seem disposed in their attempts to *obtain more concentration of effort*, to invest some of their instruments with pretty large horns. These, whatever *Episcopal* power they may exercise over the churches and inferior *clergy* of their charge, are distinguished by the humble name of Agents, to remind them that in the *influence they exert*, they are but the *instruments of*, and are to act in subordination to— not the *congregation of eighteen at Rome*,— but the committee of *thirteen of their quorum of five*, at New York.

Among the appointments already made, I find Thomas G. Jones the quondam President of the noted *German Bank at Worcester*, is Agent for the State of Ohio. In his letter

to the Cor. Sec. acknowledging his acceptance of the appointment, as published in the Baptist Repository of March 8th, 1833, he has given full proof of his capacity for the agency, in showing how far his zeal outstretched even the limits of his dioceses; in a most scurrilous slur he passed upon the Welch Tract Baptist church in the State of Delaware, in reference to the known, steadfast adherence of that church, to the distinguishing doctrines of Sovereign Grace.

Mr. Peck is appointed Agent of Correspondence for the State of Illinois. His exploits as *Co-missionary* with Mr. Welch, at St. Louis, are well known, in running the establishment several thousand dollars in debt to build a splendid Mission Edifice. In Kentucky they have two Agents and twenty Missionaries and ministers. Which of the two Agents, Dr. S. M. Noel, or Eld. G. Waller takes the precedency in dignity, I know not. Mr. Waller, it would seem from his report, is quite industrious. Dr. Noel, some of the readers of the 'Signs' know is not going to engage in much travelling or preaching labor; he may from his seat at Oakly, or perchance, from Frankfort, occasionally, issue his *Pastoral Epistles*.

But I will now go back to the consideration of the 2d General Head of the plan of operation. It reads thus: "Measures will be pursued to excite the entire Baptist community to systematic, liberal and vigorous action, in efforts to meliorate the moral condition of the country, and to advance the spiritual prosperity of our denomination."—None of our churches then are to escape being pursued with these exciting measures. From the course pursued in the West, by the class of missionaries acting in reference to the object contemplated in this branch of the plan of operation, it is manifested that the measures to be pursued in reference to all those churches which are opposed to the modern schemes in religion, are to break them up if possible; if not to draw off their congregations, by means of Protracted meeting excitements got up in their neighborhoods; whether those churches be "Old School," or as they call them Anti-mission, Baptist, churches, or whether they be Campbellite or Parkerite churches. One or two extracts from the Report of their missionaries now in the field will demonstrate this.

I commence with an extract from Agent Waller's letter as appended to the committee's Report. After giving an account of several Protracted meetings he had held, he says: "Leaving Danville, I crossed the Kentucky

River into Woodford county, where I met with sharp opposition from Brother ———, who goes with great violence against us.— We had, however, a Protracted meeting in reach of many of his members who flocked out to hear your Agent; and upon that occasion I took time and pains to explain the objects of the societies more fully than usual, and I flatter myself that such was the effect produced, that he will find it necessary to decline his opposition. Great excitement now exists in that region, on that subject; but I hope that the current will turn in our favor."

I presume from the County mentioned; the Brother, this Agent referred to, was a Campbellite.

A Missionary, his name not given, in a letter to the Co. Sec., as published in the Baptist Repository, of April 5th 1833, says, "we have had the greatest revival ever known in this country,"—and then adds: "Great events are transpiring in the West. The change in public feeling since you were here in Illinois and Missouri, is very great.— Good principles are rapidly gaining ground. The Parkerites are clearing out for Arkansas and Texas. The Anti-missionites have given up the field concluding that the missionaries will have the occupancy. The Campbellites and Christians are driving ahead in Green and Morgan Counties Baptizing to pardon sin." After giving an account of the wonders of the Temperance cause, He goes on to say, "It is really a wonderful time at the West, the elements are all in motion; it is no time for slow plodding labour; every thing depends now upon giving a right direction to the current—a few months of vigorous well directed efforts, now will be of more use than many years will by and by."

"The revival under Brother Verdeman, I learn still continues, and he is wholly devoted to the work of preaching. He goes the whole now in favor of Missions, Temperance, Sunday schools, and when he is awake, is a most powerful man. The Antis, Campbellites &c. vanish under the eloquence and fervour of his preaching. He can do more God helping him than any other man in Missouri. The prospect before us, is all animating."

Verdeman is one of the missionaries as appears from the list of appointments.

Can any person read the above extract, & not be convinced of the design of breaking up the churches of all who do not go with them.

As however the Missionaries complain of opposition from the Anti-missionites, I will

give one specimen of the severity they meet with. A missionary in Illinois, whose letter is published in the same paper with the above, after stating that he had been riding all summer, fall, and winter, giving an account of the times he had preached, the many Tracts he had distributed &c. says, "Opposition from Anti-mission folks, and Campbellites, is fierce and severe. Here is a resolution adopted by a church which I have served for four years. A motion was brought in by Br. S. R. to know whether this church will hold Br. B. as their pastor under existing circumstances, he being appointed a travelling Missionary. This church declare they will dismiss him as their Pastor." He adds, "Once more also. The Morgan Association passed the following order. That we will have nothing to do directly or indirectly with the Foreign Board of modern Missions or any of its branches: such as Bible Society, Sunday school Union or Temperance Societies, so called, believing them to be the inventions of men."—"These, Sir," he says, "are the men among whom I live and with whom I am called to labor." It is awful persecution indeed for those *Anti-mission folks*, to declare non-fellowship with what they believe, and that upon grounds too, to be the inventions of men; and for that church not to retain this man as their Pastor, whilst he was travelling through the country in the employ of the Mission Society and under their direction and pay is very uncharitable.

The coincidence in the connexion, the church of Christ in this day of light & liberty is placed in, by those who appose her simplicity, with the connexion she was placed in, in former ages by her persecutors is remarkable. In former ages, the followers of Jesus, called Anabaptists, were placed upon the same footing, with the Arians, and treated with the same severity. Now the Baptists who will not depart from the word of God in things of religion, therefore called Anti-missionites, however sound they are in doctrine, upright in deportment and deeply experienced in heart, are by professed Baptists, placed upon the same footing with Campbellites; and the privileges of the churches of both, are invaded with the same ferocious determination to break them up, and deprive them of the liberty of sitting under their own vines.

What we see now doing in reference to the Anti-mission Baptists of the West, we 'Old School' Baptists of the Atlantic States, must expect shortly to experience, in relation to our churches. The committee say, "mea-

asures will be pursued to excite the entire baptist community &c."

It would be well for some of our Western Brethren, in the several States, to write occasionally an account, for publication in the 'Signs,' of the state of things produced in their several regions, by those *exciting Missionaries*.

Brother Beebe will excuse the length of this number: I wished for particular reasons to have this all included in one. Yours,
S. TROTT.

Fairfax Court-House. Va., Sept. 12th, 1833.

Fairfax Co. H. Va. Sept. 18th, 1833.

DEAR BROTHER BEEBE:—As in the No. of my Strictures, just sent on to you for publication there is an extract from the Report of one of the Missionaries in Illinois, giving a very unfavorable account of the state of the Old School, or as they term it, the Anti-mission, Baptist cause in that State, I hasten to send it on to you for publication, if convenient in the same paper; a letter I this morning received from a much esteemed Br., Elder Thomas Threlkeld, who is living in the State of Illinois. Yours,
S. TROTT.

Coles Co., Illinois, Aug. 25th, 1833.

DEAR B'R. TROTT:—Your letter of the 28th of May came to hand about six weeks since. It gave me great satisfaction to hear from you, and that you and your family were all well. I should be truly glad to see you and Sister Trott, and to hear you preach again. I have still in remembrance some of your preaching and arguments in relation to the doctrine of Grace, when I sat under your preaching in Kentucky.

Please to accept my thanks for your letters, relating to the *Image of the Beast*. I feel so much interest in them, that I have read them again and again.

All the No's. of the 'Signs of the Times,' have come to hand up to the 18th No. excepting the 12th, which has miscarried.—There have some things appeared in that work, which I cannot say I am pleased with. But your pieces have again corrected what appeared to us exceptionable, and greatly to the satisfaction of the Brethren in this quarter.—We cannot throw away our Confessions of Faith. If there is weakness in them we will correct them, and keep them. Christ came into the world, in conformity to the provisions of the Covenant of Grace, to redeem his people from under the law, as the Shepherd he laid down his life for the sheep to deliver them from the curse of the law; as

the head of the church, he suffered for the trespasses of his body; in a word he loved the church and gave himself for it, & ought not the church as his Bride, to distinguish herself, by a full manifestation of her faith in him, and an unequivocal declaration of what she understands and believes concerning his word?

I should have made some exertions to procure subscribers to the 'Signs,' but I knew not whether, Brother Beebe, would allow the money to be sent by mail at his own risk; and it appears to me from what is said in the 18th No. the opportunity for obtaining the Paper by paying one dollar in advance, will cease by the 1st of Sept.—[Note—this arose from a mistaken view of the article, the remarks there made had only reference to those who had already subscribed for the 1st Volume, but however had not paid at the time of Subscribing *Ed.*] We wish the paper however continued to us. It would be pleasing to us in this section of country if Br. Charles S. Morton, could be appointed Agent. One in this section would be sufficient. There are many Old School Baptists in this country, who have no fellowship with the new schemes of the day. There are ten Associations of Old School, or Old Fashioned Regular Baptists, in one union of correspondence, to my knowledge, that have declared non-fellowship with Mission, Bible, Tract, Sunday school, and Temperance Societies &c., as being unauthorised by the Bible, of worldly policy and at war with the religion of the Saviour. The Associations referred to, are these: Kashaskia, Sangamon, Little Wabash, Okaw, Wabash district, Vermillion, Sugar Creek, Blue River, Eel River and Salem Associations. These have generally in their constitutions an item against the Missionary schemes. The Illinois and Morgan Associations, also, I am credibly informed, have declared against the Missionary plans. The Union and Little Pigeon Associations in Indiana, and probably Last River, are engaged in Missionary projects; yet in each of these there is a respectable minority of sound Old Fashioned Baptists, who are burdened with the Missionary system. An effort is making as I am informed, between the Illinois and Mississippi Rivers to establish a Missionary Association, but the success is doubtful as there are so many Antimission Baptists among them. We seldom hear of Missionaries here, excepting what we see in the Papers concerning them. The Paido Baptists have made some attempts to keep up Sunday schools, but as the Baptist

interest is abundantly the strongest there, and as they put their *veto* upon these things, the others cannot do much.

There is a pleasing prospect among us at this time. The power of the Lord is manifested in bringing sinners to repentance. And the churches have been and still are increasing in numbers. The children, that is, the Heaven-born, seem to be born *predestinarians*. I remain your affectionate tho' unworthy Brother in Christ.

THOS. THRELKELD.

From this statement before your readers, Brother Beebe, they will learn what confidence is to be put in the Reports of the Missionaries, and what credit is due to their statements. Should any say, we may as well believe the one side as the other, I answer this letter speaks for itself; it carries on the face of it, the stamp of candor.

S. T.

FOR THE SIGNS OF THE TIMES.

BROTHER BEEBE.—Being myself a particular Baptist, and I trust sincerely interested in the cause of Zion, it was with much regret I read in your 18th No. the letter of Brother, G. Van Duzer, in which he classed the maintenance of Gospel Ministers, among the human inventions of the present day;—when it is so plainly declared in God's word that he hath ordained that they who preach the Gospel should live of the Gospel, 1 Cor. ix, 14. The Apostle Paul is often cited as one who labored with his own hands to supply his temporal wants, but has he left it on record, that he did it because God has so ordained? By no means; for he says most clearly, indeed asks the Corinthian church, if he has not power to lead about a wife or a sister as other Apostles verse 5, who goeth a warfare at his own charges &c., and in the 8th verse he says, Say I these things as a man, or saith not the law the same also? For it is written in the law of Moses, Thou shalt not muzzle the Ox that treadeth out the corn. Doth God take care for Oxen? Or saith he it altogether for our sakes? For our sakes no doubt this is written: that he that plougheth should plough in hope; and that he that thresheth in hope, should be partaker of his hope, and gain. If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things, 11th vs. As if the Apostle had said I will resign all that is near and dear in social life submit to all privations, to all hardships in my temporal existence, 'for it were better for me to die, than that any man should make my glorying void.' So

the Apostle resigned *his right* lest there should be any pernicious person among them who would say he loved the Gospel because he could live of the Gospel.

The wisdom of God, as in every thing else shows itself in this ordination, for, he sent his servants to preach his Gospel, to be instant in season, and out of season, to care not about earthly things, that he would provide for them, therefore the Holy Ghost says, let the Elders that rule well, be counted worthy of double honor, especially they who labor in word and doctrine, for the Scripture saith, Thou shalt not muzzle the Ox, &c., and the laborer is worthy of his reward; which is a plain declaration that if they rule according to the word, we are to honor them as our spiritual guides, & give them of our carnal substance. True it is though we may be found faithless, yet God will be true to his promise, and if we reject his plain command, his servants will be supported though it be by miracle. But where is the serious Bible reader, who would be willing to cast the minister of the Lord on his miraculous power? Brother Van Duzer says, "The ravens fed Elijah," but would he have the church to follow in the steps of Ahab and Jezebel, who were destroying or rather endeavoring to destroy all the Prophets of the Lord? Would he encourage them in any degree to go on to their awful end? Or would he not rather say look at the gracious Obadiah, who though he was fully convinced, the Lord by his spirit could snatch any of his servants from the power of Ahab in a moment of time, yet supported a hundred of the Lord's Prophets by fifty in a cave, at the peril of his life: which was indeed a strong evidence, that he had (as he declared to Elijah) feared the Lord from his youth.

John the Baptist fulfilled a prophecy, in the manner of his coming when superstitions & vain traditions covered the whole of national Israel; when those who waited in faith for the advent of the Messiah, were few in number and depressed in spirit. He was the harbinger of him who was to form his church and leave them rules by which they were to be guided, while Jerusalem was to be destroyed from the earth. In touching on the barrel of meal and cruse of oil, suppose the woman had been disobedient, and not fed Elijah,—what would have become of her and her son in the event? But she believed and consequently obeyed. As to ways and means, which the Brother speaks of, I do not exactly know how he would have arrangements made—we know that every thing is to be done

decently and in order, according to the command of the spirit to prevent confusion, and the Apostle, even in the gathering for the poor, requested them to have it ready against he came, so that I should suppose in our regular church meetings, when we are or ought to be assembled, it might most scripturally be taken into consideration, in what manner we could best fulfil the command of the Holy Ghost, in relation to our Pastor. I would not be understood to mean, that we should pretend to the immense salaries given to ministers of worldly churches, for that might make it indeed, matter of speculation, particularly at this time, when such an abundance of Locusts are sent out from those hives, termed theological seminaries, who would preach Orthodoxy, or Hetrodoxy, just as it suited the minds of the people over whom they might place themselves for filthy Lucre's sake—but let us be guarded, that while we reject their error, we do not fall into a worse one, even in despising that which the Spirit hath commanded, but show our faith to be indeed that of God's Elect, by obeying his requirements. We cannot better test ourselves to know whether we have a spirit of covetousness than by applying to the word of God, and if we refuse our mite when he demands it, we may fear we are looking to the Golden Wedge, whose rust (if the Lord prevent not in his mercy) will eat our souls as it were fire. In closing I must tell you Brother, that I am not a minister, nor am I related directly or indirectly to any minister of our denomination, that I am but a private member, and therefore cannot be supposed to write from any sinister views, but I have seen so much suffering from the pernicious conduct of some of the *professed* followers of Christ, who have refused to give any thing in support of that ministry which he hath ordained, that I was not a little excited when I read and thought of the letter of Br Van Duzer. I hope you will give this letter a place in your most excellent paper, which I rejoice has been established exclusively for the Baptist cause, and I hope through its medium we may be able to exhort one another, and remove all error from each others minds in the spirit of christian affection, by freely applying the law and the testimony.

A PARTICULAR BAPTIST.

FOR THE SIGNS OF THE TIMES.

BROTHER BEEBE:—I observed in your 19th No. an article copied from a paper called the 'Christian Secretary,' containing some animadversions on the Address of the Br'n.

of the "Old School," which were published in your 16th No. I am totally unacquainted with the Editor of that paper. But I am confident he has mistaken the object of the Br'n. who published that Address.

It was not their object to *attack*, but to defend. Those Br'n. (from conscientious motives) had stood aloof from the modern order of things, as introduced into many of our churches; in consequence of which, their characters had been traduced, and their motives impugned through the medium of religious periodicals. As for instance, the slander which was published in the Herald, on the Baltimore Association, and reiterated by the 'Index,' in this latter paper the Delaware Association were pronounced "*Lamentably inert*, and under the influence of *Anti-effort* principles."

How Mr. B. the Editor, could feel himself authorized to make the assertion, is mysterious to me, as I knew that he has had very little if any acquaintance with that body.— Before he ventures the like again, I would advise him to consult Exodus xx, 16. "*Thou shalt not bear false witness against thy neighbor.*"

These Br'n. of the Old School, being arranged before the bar of public opinion, by the foregoing with many other false accusation; felt it to be a duty which they owed to themselves, but more especially to the cause they espoused; to make a candid avowal of the reasons why they pursued the course which they did.

Again the Editor of the Secretary, has mistaken the view of these Br'n. in supposing that they designed to arrest the progress of Tract, Sunday schools &c. I am well aware that the old Fashioned Baptist, have no idea of arresting the progress of these (humanly contrived institutions. They are well convinced from the word of God, that these things must progress until they reach their Zenith, i. e. until the Image of the Beast, be completed, and the Witness slain, See Rev. xi, 7 and xiii, 15. But it will not be long, after the fulfilment of these scriptures, before their entire system will sink like the millstone into the sea.

But as they have no idea of arresting the progress of these things; it may be asked why do they oppose them? I answer, for the honor of their Master. They cannot bear to see his power and wisdom called in question—for he must be very deficient in both, if he has become dependent on the inventive genius, of that poor, ignorant creature, *Man*

for the accomplishment of his purpose of grace.

Another object which they have to induce them to oppose the schemes of the day, is, the benefit of God's children; they wish to warn them of the snare of the *fowler*, and in this they have reason to believe they have not been altogether unsuccessful.

Mr. Canfield has been very unhappy in his reference to Isa. xxx, & 10. He is the first who has to my knowledge charged the Old School Baptist, with prophecying *smooth things*, or the address with inculcating such a course; but the opposite of this, has been the general cry, such terms as the following have been employed by their enemies, viz: *Iron-sides, tight-laced, hickory, hard-mouthed, uncharitable, &c. &c.* While our *charitable Brethren*, have seemed determined to exhaust the vocabulary of slander upon us. Well—perhaps they think themselves doing God service, and I for one, do not envy them the happiness they enjoy in so doing.

Mr. Canfield seems to feel mortified, at being nominally connected with these odious creatures, (the old School Baptist.) But we may rest assured that this feeling is reciprocal. The Old Fashioned Baptist, are as greatly mortified to see their *professed Brethren*, intoxicated with the *wine of the Whore of Babylon*, as their popular Br'n. can be to witness our earnest contention for the faith, once delivered to the Saints. I would however advise him to seek relief by abandoning the name, and to unite with his new order of Saints.

We read in the good old Book, of the saints of the Most High; but in no instance, of '*the Saints of all the World.*' This appears to be quite a *new name*; yet altho' new, it is by no means inappropriate; they are no doubt of the world, and it is no marvel that they should hate the truth, and feel ashamed of them who defend it.

Mr. C seems to think it the easiest thing in the world, to refute the positions assumed in the address. It is really a desirable thing, that he should undertake it, and certainly he ought not to decline the task, as he might do so much good, with so little expense, I have no hesitancy in saying that it would add much to his character as a man of *talents*, as well as to the *funds*, so necessary in the estimation of himself and his *worldly saints*, to carry on the work of the Lord.

But he must produce better arguments, than those superannuated, and often exposed *Paido Baptist* quibbles employed by *Phlegon* and others. These Old Fashioned Baptists

are very stiff, nothing less than a "Thus saith the Lord," in support of these new plans will convince them that they are divinely authorised, or pleasing to the Lord, and when Mr. Canfield or any of his *very numerous* Br'n. will produce such testimony in their favour, he shall have the sincere acknowledgment of

T. B.—N.

P. S.—I ought to add that while he will secure the grateful acknowledgments of all the *Old Fashioned Baptist*, he will be equally entitled to the thanks of the *new*, as none of them have ever yet produced any such testimony in their favor.

T. B.

Southold, Suffolk Co., N. Y. Sept. 5th,

BROTHER BEEBE:—When your prospectus was first handed to me, (said I) "I wonder they are not discouraged sending their *News-paper religion* to me." I had frequently received Baptist papers with solicitations to obtain subscribers, but I had uniformly found in them the mark of the Beast. I threw yours aside, under the impression that it was like all others I had seen, not worth the attention of those who are called with an holy calling. But a few days after as I was passing through my house, as one of my family was reading the paper audibly, my attention was drawn to the sentiments advanced, which struck a string that vibrated to my heart, and created a disposition once more to read a religious News-paper, by which I found that which I had long desired to see, viz: that the visible church of Jesus Christ would resume her new Jerusalem platform—set up her banners in the name of the Lord and stand fast in the liberty of the Gospel against all the *religious* inventions of men.

While viewing the dreadful declension of the Baptist church in general, I have often wondered why those who had not gone after the error of Balaam for reward [if there were any] did not openly withdraw their fellowship from all who had. I had no doubt however but that there were some who stood on the ground of truth, for God never left himself without a witness. But I did not think they were so numerous as I find by the "Signs of the Times," there are. I can assure you Brother Beebe, that your paper came to us in an accepted time, and the communications from Br'n. in different places, thro' that medium have been from time to time like the coming of Titus. We have waded through fiery trials, for five or six years past, and all caused by baptist ministers, who have proved to be Wolves in Sheep's clothing.

About 18 months ago (the Lord having delivered the church from the influence of society religion, and set our feet in a large place where we could act independently. The church unanimously resolved not to receive and fellowship any minister to preach for us, nor any one into the church who should hold fellowship with any religious Society except the church of Christ, and consequently we have had no preaching since, except by Br. A. B. Goldsmith, when on a visit here. Excuse the freedom I have used, altho' we are not precisely acquainted, I trust we are no more strangers and foreigners, but fellow citizens &c.

As a misrepresentation of our difficulties has gone out to all the churches in the New York Association I propose, if the Lord will, to publish the facts and with your consent, through "*The Signs of the Times*."

Yours in the bonds of Brotherly love,
ASA MAPES.

We cordially welcome our Brother Mapes, to our columns, any communication of general interest to Zion, either setting forth Christ, or exposing Anti-Christ, will be cheerfully inserted.—*Ed. Signs.*

Trenton, Butler Co., Ohio, Aug. 16, 1833.

BROTHER BEEBE:—I believe all those that have received the 'Signs of the Times', are well pleased with them, and those that come under the Banner of Old School Baptist, that have not subscribed for them or many of them, is because they are not made acquainted with them. Brother Beebe, there was one idea dropped in the communication between B'r. Trott, and S. Little, which I could wish were corrected that is, 'Parkerism of the west,' which presents the idea that the whole west has embraced Parkers two seed doctrine, which is not correct, when the eastern Brethren look for this "Parkerism of the west," they must look further west than the State of Ohio. Although some individuals of Ohio, has embraced the error, it has made no inroads to disturb the peace of churches in my knowledge, the States of Indiana, and Illinois, is much infested with it; but the Baptist in the Miami Association, with some few exceptions, are of the *Old School, Old Fashioned Baptist*, and are of the old *Bible stamp*; the exceptions already made are under the *blind guides of Societyism, Fullerism &c.*, but a large majority stands on the old platform, "Jesus Christ himself being the chief corner stone," under his banner they are warring against, and contending for, the same thing with yourselves—may the Lord

give us grace and wisdom to contend righteously and never leave the field of warfare until we are honorably discharged by the Captain of our Salvation.

STEPHEN GARD.

SIGNS OF THE TIMES.
NEW-VERNON, OCTOBER 9, 1833.

To our Patrons.

An apology is due to our subscribers for the unavoidable delay of our last No. and also for any seeming lack of editorial attention in the present No.

Although it has been our design to spare neither labor nor reasonable expense to render this paper a profitable vehicle of information, correspondence and edification to our readers, yet we are well aware, that there is room for considerable improvement both in the editorial and mechanical execution. Our increasingly numerous subscribers have been kind enough to overlook those typographical and other defects, and still to continue to strengthen our hands for the work; for all which we hereby tender them our sincere gratitude.

Owing to severe sickness in the family of the Editor, [having four of his family laying at the same time, very low with Scarlet Fever] he has not been able to pay his usual attention to this or the last number of the paper.

We cannot here refrain from acknowledging the kind hand of our Covenant God, which in the midst of our affliction, has been stretched forth for our support and comfort. Truly "God is a refuge in distress and a very present hope in trouble."

Ordination.

Brother Abiah Worden, was set apart to the work of the Gospel ministry by imposition of hands and prayer, on Wednesday the 25th inst.

A discourse was preached on the occasion by Elder G. Beebe, Prayer with the laying on of hands, by Elder Amost Harding.—Charge by Elder Henry Hoyt. Right hand of fellowship by Elder Harding.

Brother Worden was ordained in connection with the church at Liberty, Sullivan Co.

N. Y. May the Lord make him an able minister of the New Testament.

We are requested to once more state our terms for this paper, they are as follows:—\$1 per annum if paid [either to the Editor or to any of his agents,] within one month after subscribing, \$1 50, if not paid until the end of the year.

N. B.—Those of our subscribers who have not paid in advance, by sending on \$2 immediately shall be entitled to the paper two years from the time of their subscribing.

No subscriptions will be received for less than one year.

\$10 sent to the Editor in advance will pay for eleven copies for one year.

No paper is to be discontinued until arrears are paid, unless at our discretion.

DIALOGUE

Between the *Pope of Rome*, and the *Prince of Darkness*. By I. Bunce.

Pope, Solus.—A Room in the Vatican, at Rome.

POPE.—Curse these Bible Societies! they are scattering their bibles all over the world, and the light over creation; every where making inroads on my dominion, and my temporal power.

Enter, the Devil.

DEVIL.—Good morrow, Mr. Pope, to your Holiness. I overheard you grumbling against one of my favorite institutions. You must know, Sir, that I too was a little frightened at these Institutions, when they first began. But however they began in the true spirit of religion by many, or are still supported with good intent by some, they have now become the very thing I want.

POPE.—What should I care about what you want? I am looking out for my own temporal power, and the bible societies are going to shake the whole to its centre. They will let in a flood of light where darkness now prevails, and become ruinous to me. I'll fight them—I'll wage new war, and battle them.

DEVIL.—But your Holiness must allow that I am an *impartial* judge between you and the Protestants in this business. I am entirely *neutral*. I care not whose bones I pick. I would as quick have you as them, or them as you, to grace my triumph. I am

therefore entirely impartial to this question : and I tell you these bible and missionary societies will not lessen your temporal power or influence. And they will serve in the end in the way I have got them a going, greatly to people my regions.

POPE.—Yes you will get enough no doubt, with or without them, but pray tell me how such a host of bibles can be sent over the world in all languages, and not affect my power?

DEVIL.—Well, Mr. Pontiff, you are so cross and head strong about it, you will perhaps see nothing as you should. You will not reason from what has been to what may be, nor judge of the future, by the evidence of the past. Has not this society been in full operation in my favorite cities London, Dublin, &c. near thirty years? Yes, even in your catholic Ireland no less a period, and America; but a little less time? In both hemispheres have they not for near thirty years had a general sweep, and is there now a catholic less in India, Europe, or America than there was when they began? Have they made more proselytes from heathens in India, than you have from protestants there? Do you not know that at no period since the Holy See undertook the pardoning sins &c. that popery increased so fast as since these societies began; or been rivetted on so many millions by the chain of choice, as in the last two or three years of these institutions.

POPE.—True, Spain, Portugal, Brazil, South America, New-Spain or Mexico, lately left to their choice, have adopted my holy Catholic religion.

DEVIL.—And the new governments of Colombia and Guatemala, or 'Central America,' tho' choosing the form of government of protestant United States in their political constitutions, have made your religion the law of the land by the same constitution.

POPE.—I know that, but still my temporal power is diminishing.

DEVIL.—Why do you lie? You know better. About the commencement of these institutions, Buonaparte had the pope neek and heels; not a place to lay his head—fled from Rome, not so much power then as a monk in the woods of the Pyrennees has now. Your inquisition in Spain and Goa, was suppressed; and how long after these societies got well under way, was it before all your temporal power was restored? Alex'r. of Russia becoming your patron, and the Prince Regent, now George the IV. both heads of bible societies, sent you a regiment of soldiers to be at your command. These

powers restoring all the estates, riches, and revenues that had been enjoyed by the Holy See for centuries? You know that for several hundred years before, kings had ceased to kiss the toe of his holiness, or hold his stirrups. It was several hundred years since the Emperor of Germany had remained bare foot three nights in the snow, doing penance, while the pope was closeted with the ***** Princess Matilda. All this sort of your temporal power had long passed away before these institutions began. Kings had long before began to make the same use of popes, for their own political purposes, that popes had before of kings for theirs. Yes, about the time of the commencement of these, the pope was down. he is now caressed & courted by all the potentates of Europe, and particularly by these two princely heads of bible societies.

POPE.—I don't care, I don't like them; I'll stop them if I can.

DEVIL.—No doubt of that, but I have got them too well agoing for you to stop them. Too many making money by them; too many getting high salaries and rich livings; too many wheels within wheels, too many palms itching for this sort of fruit of missions, for you to stop them. And beside all the rest, I have a fine brood of clergy to become popes and cardinals of themselves, or receive temporal power & aggrandizement by the funds, if the thing goes on. No, old Pont. you cannot stop one of the wheels. I can do any thing with money.

POPE.—But you have betrayed yourself. You said they would not lessen my temporal power; and now you say they will make popes and cardinals of protestant clergymen, by the whole sale.

DEVIL.—Here again you show your ignorance. If they did not set up popery for themselves, would they come again under your banners? They are making no proselytes from your Catholics. They have not, during this whole time, made as many proselytes from the whole of the heathen India. Ceylon and the Pacific Isles, as your church has increased in the same time within four hundred rods of their bible palaces in New York, & what they have proselyted in India, &c. are ten fold more my children than they were before. And where with all their noise and money, have they in the least lessened your temporal power, or that of the grand Lama, or shortened the horns of the Mahomedan crescent.

POPE.—How can that potentate of Russia be engaged in printing and scattering biblos,

and that not affect my power, and the good Catholic religion?

DEVIL.—Ho! the Cossacks of the Don, and the Ukrain, the wandering tribes of Thibet, Tartary and Siberia, would indeed have been civilized by this time, but for Alexander's Bibles: so would the subjects of the Grand Lama, and the Mahomedans, but for the British and American Bible societies. But irony apart. This Alexander has been a child of mine for many years—first a member of the Peace society; then head of the bible society of Russia; then head of my "Holy Alliance" of Europe; and now head of a Holy alliance with the Turks, to put down liberty in Greece. Just as the missionary papers in England and America, began to laud and praise his piety, and his efforts in the cause, he silenced their missionaries, just as he had before, your Jesuits; so that if you have gained nothing, neither have they, but they got wofully duped by my pious Emperor, magnanimous champion of bible societies. Such a fellow 'a nursing father to the church militant!' King George, and my drunken dukes and profligate lords of England; the high purse-proud honorables of America, excellent "nursing fathers" at the head of these institutions for poplarity. Think ye that Immanuel has chosen such men to spread the gospel? No Sir, they are the very men, and these are the measures I have chosen to spread my religion, and if you will read the Bible you will find it so.

And here also, let me remind you, that before the Bible societies, &c. began, your society of Jesuits were expelled to every corner of the world. They are now every where restored, except in Russia. Even in that free protestant country, the United States, the purest because the youngest, they are making good progress.

POPE.—And how can this be in that enlightened country?

DEVIL.—Ah, Pontiff, PRIDE has there kept full pace with LIGHT, and these societies have increased *religious pride* in the U. States, a hundred fold. To confess the truth, I played the same pranks in these institutions, that I did in the garden of Eden, only there I addressed your good mother Eve, in person; here I set certain clergymen to work at her daughters. In London I began, and you must know these missionaries of New England love to follow the fashions of London. "Tell them that you will publish their charities," whispered I to the clergy; they did so, and they took the bait as readily as Eve did take the apple, relished it as well,

and like her, invited their husbands & sweet-hearts to eat; it was pleasant to their taste also. Each loved to see their names, and their good deeds published to the world, but it was especially grateful to the females—the clergy saw this, and at my suggestion pushed them first in every effort for cash. The whole machinery was instantly in motion. The press teemed with praises of gifts, and the giver, over hill, dale and vale—in city and hamlet their praises were sounded. The left hand soon knew more than the right. Benevolence, christian benevolence was praised, and coaxed, and wheedled, went screaming and yelling and begging more money for God. Then dollars rolled in, and their proud pharisaical prayers ascended. I could not but laugh in my sleeve. The "Man of Sin," & his kingdom was to be crushed, the millennium was at hand. Mahomet's empire would soon be tumbled in pieces, and the heathen must soon surrender at discretion, to the power of their cash and their prayers.

During all this noise and show among them, your still, sly and cunning disciples were in their stillness at work; churches were established and built; colleges and schools founded and continued to increase, and without noise or boasting, success is crowning their efforts.

Say, good Pontiff, you have heard of my shearing the hog?

POPE.—Yes.

DEVIL.—Well it is just so with these bible societies, except as to the cash-getting part: but so far as the gospel is concerned, depend on it, it is great cry and little wool with them; and to use a vulgar proverb, as to your Jesuits and disciples, "the still pig drinks the swill." Many of my missionary clergy are following the footsteps of the pope, in offering rewards in heaven for cash. In all sly tricks at deception, they are practising after your Jesuits. I furnished you with some funds, or you could not have lately sent over \$5,000 dollars to aid in proselyting the protestants in the United States. But my newspaper machinery furnishes them the fastest. Ah! and they need it. Two thousand dollar salaries a year, and hundreds of palms itching for more.

Say good pope, wa'nt that a good plan of mine to set these bible and missionary societies to opening their doors for members, to all, to 'any one,' for cash, cash only! Members for life, at a stipulated price in dollars. But Mr. Pontiff, is this the way pointed out in scripture, for them to evangelize the world? or conquer you, or Mahomet? No, unless

they raise money enough to cut your heads off; and depend on't too much will stick to their own fingers for that. At their anniversary meeting in New York, I set Dr. Griffin, one of my captains, to propose raising several hundred thousand ministers!! I tell you, dear pontiff, I have fine sport with these Yankee Divines. I have got half a dozen of them so vain and proud, that I have made them believe that they are blowing the bellows of heaven, and turning the organ of Gabriel; and almost to believe that they themselves are to have the heathen for their own inheritance.

POPE.—Pray what do you think of my late 'Circular,' forbidding my people to suffer bibles to be brought among them.

DEVIL.—I think you was a fool for issuing it. It will not help you, but will us; we shall make it a new pretext to get more money; we shall get at least 100,000 dollars by that. Money, funds, rich funds, is all I want to work with. But I must be off; this is about the time that the Education society shaves notes to Charity Scholars, at my shaving mill in Boston. The board of foreign Missions are in a little stew just now; are about to take a new tack. My "Missionary Rooms," and my bible palace need a visit. Good day Mr. Pope.

POPE.—Stay, good Devil, one word more.

DEVIL.—I can't be plagued any longer now: some Presses and some Pamphleteers in the United States, are sticking up their noses against this funding religion; and accumulating clerical funds; inviting inquiry into them, which we know they will not bear.

There is a little impudent Hotspur* rose up in the very heart of my church missionary territory, that impudently talks about taking the very pillars of my money church by the beard, and hanging them upon the truth hooks. I must be off. I'll call again when you get the hypo, good pontiff.

JOHN LEELEND.

Mr. Leeland was born in Grafton Worcester Co. Massachusetts, 1754; at the age of twenty he was Baptized by Mr. Noah Alden, joined the church in Bellingham, and not long after began to preach. In 1776, he went to Virginia, where he remained about fourteen years. In 1791, he returned to New-England and settled in Cheshire. Mr. Leeland has made great and successful exertions for liberty of conscience, both in Va. and New-England. For the vindication of

this important subjects he published in his *Va. Chronicle, Jack Naps, Blow at the Root, Stroke at the Branches, Yankee Spy, &c.*

Cheshire is famous for its excellent cheese, and in 1801, a number of farmers united their efforts, and made one of the astonishing weight of *Thirteen hundred pounds*. This was called the *Mammoth Cheese*; it was designed as a present to Mr. Jefferson, the president of the United States, and Mr. Leeland was commissioned to conduct it to Washington. In the journey he was gone 4 months, in which time he preached seventy-four times, and multitudes every where flocked to hear the *Mammoth Priest*. Mr. Leeland is remarkable for his singularities, and also for his success in the ministry. In 1810, he had baptised eleven hundred and sixty-three persons, about seven hundred of them in Va. (*Benedict's history of the Baptists*.)

BANK OF PIETY.

The following is the substance of a document which has been during some years posted up in the church at Madrid. The *sacred and royal Bank of piety* has since its foundation in 1721, to Nov. 1826, delivered from purgatory 1,030,696 souls and 11,402 souls from Nov. 1826 to Nov. 1827. "The entire sum expended for this object, amounts to more than forty three millions of francs. The number of masses said for to accomplish this work of piety has been 558,921. Consequently each soul has cost between eight and nine tenths of a Mass and from thirty to thirty-five francs."

DIED.

On Friday, the 27th ultimo, *Sally Jane*, daughter of Lebbeus L. Vail, aged 1 year and 2 months. To which we add the following lines, composed by Miss Hannah M. Tucker, on the death of her infant brother.

Dear little babe, thy months were few,
And suffering was thy lot below:
But Jesus call'd---thou hast obeyed,
And left a world of pain and wo.

Down in the dark and silent grave,
Thy friends have placed thee free from care,
And many tears of sorrow shed;
Then bade farewell---and left thee there.

Yet tho' thy body turn to dust,
And worms consume thy tender frame,
I know thy spirit is at rest,
And gone to Him from whence it came.

But in that great and dreadful day,
When all the slumbering dead shall rise,
The trump shall wake thy mould'ring dust,
To dwell with angels in the skies.

* Signs of the Times.



DEVOTED EXCLUSIVELY TO THE BAPTIST CAUSE.

PUBLISHED SEMI-MONTHLY, BY AN ASSOCIATION OF BRETHREN.

NEW-VERNON, N. Y., OCTOBER 23, 1833.

GILBERT BEEBE, EDITOR.

To whom all Communications must be addressed.

ANTINOMIANISM EXPLAINED—OR AN ANSWER TO A QUERY ON THE SAME.

No. 1.

The question on Antinomianism I believe to be of considerable importance not only to the Querist, but to a large proportion of the community, very few of whom appear to understand the true meaning of this word, which is in such common use amongst every denomination of professed christians. It is also a matter very much to be lamented, that many persons who possess general scientific knowledge, thro' ignorance, or something worse, grossly pervert the meaning of this term, by stigmatizing those with it, unto whom it has no application.

To correct this error, and for the information of our querist and all others who have no better means of information. I shall show what is the proper signification of Antinomian, and to what class of professors it will apply. The word is composed of two Greek words, *anti* which in composition signifies against, and *nomos*, which means the law.—It will very readily be understood then, that to be *antinomos*, or an Antinomian, is to be against, or opposed to the law. In a religious sense, whosoever holds to a system contrary to, or detracts from the perfection and purity of the law, may very properly be denounced an Antinomian. As the word *nomos* or law is very indefinite, it is necessary to state that sometimes in the New Testament it signifies the Jewish sacrifices, and other rites instituted by Moses. In this sense Stephen was charged by the enemies of the gospel, see Acts vi, 12—14, with being an Antinomian, and put to death as such. They said he speaketh blasphemous words *against* this holy place & the law; for we have heard him say, that Jesus of Nazareth shall destroy this place, and change the customs which

Moses delivered us! But Stephen indignantly repelled the insinuation, and charged it on his adversaries. Ye have, says he, received the law and have not kept it. The same charge was preferred against Paul by the Jews, who said, this is the man that teacheth all men every where *against* the people, & the law, and this place, Acts xxi, 28. But here the Apostle denied the imputation of being an Antinomian. He declares that he had not offended *against* the law, or the temple, or Cesar, xxv, 8. From these references & many others that might be made, it is very evident that it was an old trick of the enemies of the Gospel, and Gospel ministers, who were contending against the corruptions of the times to libel them with being Antinomians. It was the principal instrument, and is yet, with which the Pharisees and self-righteous keep themselves in countenance, while they reject the Saviour or detract from his mediation.

Again in the New Testament, *sin* is sometimes called a law; and in this application of the word, Paul and every other christian is an Antinomian, and will continue such, until he has fully overcome the law of *sin* and death. See Rom. vii, 18—25, and viii, 2.

The principles of reason and conscience are called the law written in men's hearts.—Rom. ii, 14, 15. A man therefore may be called an Antinomian, who sins against his own conscience and judgement.

Sometimes by the law we are to understand the Gospel, as in Isa. ii, 3. Rom. iii, 27. And thus every opposer of the doctrine and duties inculcated in the Gospel, and all who reject the salvation revealed therein, may very properly be denominated *Antinomians*, and *Antichristians*.

But notwithstanding these different and occasional applications of the word *nomos*, or law, we are generally, and more properly, both in the scriptures and common conversation to understand the ten commandments. And here it is that we are more particularly

to consider the subject under review. As therefore the scriptures hath declared, 'that all men have sinned;' and sin is defined by the Apostle to be the transgression of the law — John iii, 4, "for where no law is, there is no transgression;" Rom. iv, 15, consequently all men in an unregenerate state are properly antinomians: and must remain under the imputation until they "believe in him, who is the end of the law for righteousness, to every one that believeth."

With this view of the subject, nothing is more evident, than that all those who hold the doctrine of Justification by faith in the Lord Jesus; and maintain their own obedience as the ground of their justification before God; neither as the Socinians who reject the mediation of our Lord Jesus Christ; or as the Arminians who unite their own works with the obedience and death of Christ, may be considered as justly entitled to the appellation of Antinomians. Who can be considered as more opposed to the law which is holy and the command which is holy just and good, than they, who tho' included in the number of them who are carnal and sold under sin, nevertheless go about to establish their own righteousness; and expect to be acquitted in the judgment, and receive the crown of glory, as the reward of their own merits? If the righteousness of men is defective, and short of that law which requires love to God with all the heart, and our neighbor as ourselves; then that scheme of doctrine which supports and encourages men in the belief of final happiness by virtue of any internal, or external holiness, must suppose the law the very reverse of what it is; that it is not very strict in its requirements; or is a law not worth supporting?

Here then we have discovered a sect of Antinomians in the very persons who are most zealous and loud in exclaiming against Calvinists as Antinomian heretics. This class of professors are Antinomians in a double sense: for they are not only opposed to the law in theory, but they act in direct opposition to its prohibition, which says, thou shalt not bear false witness against thy neighbor! Such should learn to profit by the rebuke of the apostle; Rom. ii, 23, which we adopt as our motto; "they who make their boast of the law, and break the law, dishonor God."

Supposing Mr. Editor, that I have occupied as much of your paper as would be lawful in one week, I would request your readers cautiously to examine these statements as an explanation of the term Antinomian; and I engage to communicate next week, some

further information of the doctrines and people, who have been denominated Antinomians in different ages of the church. In the mean-time, I am and always hope to be, while the truth needs a friend,

Yours affectionately,

MEPHIBOSHETH.

No. 2.

According to my promise, I shall now give some further explanation of the term Antinomian, as it has been applied to men and doctrines in different periods of the church. Every one who is acquainted with religious controversy, knows, that this epithet has been employed by every class of writers, to the discredit of their opponents, and for the purposes of party interest. In the present day, all who believe in the doctrine of justification by faith are called, by one sect or another Antinomians. Thus the Socinians call Arminians; the Arminians would call moderate calvinists, who in their turn apply it to superlapsarians: and every one of them consider it as designed to reproach them, by those who have no better arguments than malice and slander.

According to ecclesiastical history, the denomination of Antinomian was given to a faction which arose in the times of the reformation, and during the ministry of Luther. While Luther was preaching the doctrine of justification by faith, and free grace, in opposition to the Papist doctrine of freewill and good works, a man of considerable note for learning, John Agricola, a doctor of the Lutheran church, departed from the doctrines of the reformation and maintained that the law of Moses (that is, the ten commandments) was designed as the rule of life to the Jews only, until the gospel should be recalled. But that since Christ had established the new dispensation, the law was not to be proposed as the way of justification; nor as a guide to christian obedience. This doctrine, Agricola and his followers supposed was revealed in the writings of the Apostle; more especially in such passages as "ye are not under the law but under grace." The law was our schoolmaster to bring us to Christ; that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster." In consequence of their maintaining this opinion, Luther and his followers called them Antinomians. The definition of the term is plain as given in my last communication; it is easy to understand in what sense the appellation of Antinomian was

used amongst Protestant reformers.—But Agricola and his party did not escape with the name of Antinomian; for the enemies of Agricola charged him and his followers with the most odious sentiments as teaching doctrines subversive of morality: as that a believer was allowed to follow the impulse of every passion; and to transgress with impunity every precept taught in the law. However erroneous in sentiment, it is but justice to say, they were not guilty of the enormity laid to their charge; either in doctrine or practice. They were unjustly charged, says Dr. Mosheim, (who was sufficiently censorious against every thing that differed from Luther) with this impious doctrine; for tho' they denied that the law was intended to regulate the christian in his conduct towards God and man, they at the same time maintained, that the christian was under every obligation to live a life of strict piety and holiness. They believed that the gospel contained the spirit of the law: and required more than the letter of the law ever inculcated. Hence they taught that the gospel was the only rule of christian obedience; and they enforced with zeal, the duties and precepts of Jesus Christ and his Apostles. As such were the sentiments of the first Antinomians, without apologizing for them, or their doctrines; the candid reader may judge who are entitled to the appellation of Antinomians.

It is also necessary to observe, that a party in England in the time of Oliver Cromwell received the denomination of Antinomians; and it is asserted, that they carried their sentiments much farther than those of the same name in Germany. It is asserted that they maintained, that a christian could not sin: no doubt some of them preached that the wicked actions of a believer in Christ, and his violations of the divine precepts were not chargeable on himself, being cancelled by his surety: consequently they have no cause to confess their sins; or to break them off by repentance. It is supposed, that they viewed the exhortations of the inspired apostles to live a life of holiness, not as disproving their interest in the grace of God, but as calculated to stop the mouth of gainsayers; and recommend the gospel to others. What ever therefore they did, they considered not as offensive to God; though it might be ever so enormous in the sight of men. But it must be confessed, that very few who have been called Antinomians, ever supported these absurd, and licentious notions. A great portion of Antinomians have been men of correct morality: and many, zealous and spiritual chris-

tians. Such appears to have been the character of Dr. Crisp, the great champion of Antinomianism, as he is called. The writings of Saltmarsh, Hussey, and Richardson, are supposed to favor heresy: but nothing I believe of the licentiousness attributed to the Antinomians is to be found in their works, or has been charged on their lives.

It would fill a volume to enumerate and make remarks on all who have been called Antinomians. Newton, Hervey, Toplady, McLean, and Dr. Gill, have all been charged with Antinomianism by a host of people who were not worthy to be named with them.—Almost all the early Baptist preachers in America were branded as Antinomians: and all those who now maintain the "faith" propagated by them, are held up as licentious & dangerous Antinomians. From the foregoing explanations we have abundant reason to conclude, that many sincere and pious christians are suffering in their name and feelings by the improper conduct and indiscretion of their brethren, as well as from the enemies of the truth, in stigmatizing them as Antinomians. It is high time this conduct was laid aside: it ought to be branded with infamy; and all who practise it should be considered as ignorant of what they affirm; or as maliciously imposing on the credulous & unwary, to ruin the character and injure the usefulness of honest and pious christians: for no other purpose but to build up their own name or party on the destruction of innocent men. That the enemies of christianity and all who deny the doctrine of justification by faith should denominate those, who reject their own imperfect obedience as the ground of their acceptance with God, fanatics and Antinomians, is not surprising.

It is very common for those who believe in [what is called] the general atonement doctrine, to impute Antinomianism to such as maintain [what is called] particular atonement. Now cannot a man suppose that the atonement was limited, without being an enemy to the law of God, or Antinomians? With just as much truth, might a man who holds the atonement to be particular, call him who believes it general, a Pharisee, or a self-righteous hypocrite; while believing it general or particular constitutes a man neither one nor the other.

There are also some men, who cannot conscientiously exhort others to repent. Now however erroneous they may be and however it may retard their usefulness; they are not on that account entitled to the name of Antinomians. Notwithstanding they are

called by this name by those who believe it their duty to warn the impenitent to flee from the wrath to come; they may be as free from the imputation as those who take pleasure in slandering them. Indeed the term is used as an instrument by Socinians, Arminians & what are called moderate Calvinists, to answer such base purposes and to accomplish such unfair and ungodly ends; that no prudent honest christian, who has the fear of God before his eyes, can give the least countenance to such motives and conduct, or apply the name to a fellow christian without the greatest caution, and be guiltless.

I think that the community only need to know and understand the subject, and their good sense will soon frown such unchristian and uncharitable conduct out of countenance. Let them be informed that an Antinomian signifies an enemy to the law; and that no man can be stilled so, who cordially believes the law to be holy just and good; and aims to conform his life according to its heavenly precepts. The evil complained of, is pregnant with incalculable mischief. It has done more than any thing I know of to separate brethren in their affections from one another? And to cause an irreconcilable jealousy in our own denomination and others. We may render a much more important service to the cause of piety in ourselves and others, by offering to God the ejaculation in Thompson's Winter, with which I would close.

—“Thou God Supreme!

Save me from folly, vanity, and vice.

From every low pursuit! and feed my soul

With faith, with conscious peace and virtue pure;

Sacred substantial never fading bliss.”

MEPHIESHETH.

COMMUNICATIONS.

FOR THE SIGNS OF THE TIMES.

The following Communication is from our aged and Beloved Brother, Elder John Leland, to Elder Hezekiah Pettet.

IN an age like the present, when there are so many *Lo-heres* and *Lo-theres*, it is difficult for a man of small talents, daily contracting by age, to know which way to steer his course.—It is now 60 years since I became a *Religionist*; at which time I knew not that there were many dissensions in the christian world.

To repent and forsake, believe and obey.

The Bible assur'd me was the *good old way*.

When I began to preach, it was from an

honest belief that God influenced me thereto. The thoughts of getting an easy living, or making preaching an article of merchandise were not in view. To escape guilt of conscience and tell others that Jesus was the only Saviour urged me on; and I have [very imperfectly] followed the work more than 59 years, without ever engaging to preach a limited term for a stipulated sum. I never knew how much to ask for preaching. If I preach *Jesus*, the gold of Ophir cannot equal it: it is more precious than rubies: but if I preach Leland it is good for nothing—I have never yet found how much John the Baptist, Peter or Paul had by the month or year. I have had many presents from the people as a sweet odour, for which I thank God and the donors. In this mode I have traveled in my mission, distances that would girdle the globe more than four times; and am not weary of it yet. I am not afraid to trust God without legal or stipulating bondsmen.

Christianity, by some, is treated of as a mathematical question, thus—the world contains 100000000 inhabitants. One preacher is necessary for every thousand souls; of course one million of preachers is needed. At present there is but three hundred thousand and among all christian sects, seven hundred thousand are now wanted. Colleges must produce these preachers. The world must be divided into one million of districts; each one of which must have a preacher, and then the world will be christianized and the millennium take place. Mr. Campbell, however in restoring the *ancient order of things*, takes a different rout, and condemns most of the measures that these christian mathematicians pursue.

Not a few, of different denominations, apply religious mechanism to manufacture christians; part of the materials are initiated at Sunday schools; who with others are addressed as follows: “It does not take one quarter as long to convert a Sunday school pupil as it does to convert another. I could convert you in half an hour, but I will not; you must do it yourselves. God has done all he can for you and will do no more; it is now for you to do the work. You can now, this minute, give your heart to God, and if you do not you will seal your own damnation. Professors of religion, get out of the way of sinners or they will be damned on your account. Rise up now; do your duty and a reformation will commence; and keep on and the reformation will become universal. 'Tis in vain to preach to sinners while professors are

slumbering. Parents, do your duty and your children will be saved; neglect your duty & they will be damned: How will you feel to see them in Hell when you might have prevented it? &c.

Whether these declaimers soberly believe what they preach, or whether they do it in a proseliting phrenzy to draw away Disciples after themselves and make a gain of them I cannot tell; but one thing is certain, when souls make their boast in the Lord, the *humble* hear it and rejoice; but when they hear of self-boasting they mourn.

Now my Brother, what shall I do? There are so many *isms, iles, ans, and tions* among religious sects and creeds; to which shall I adhere? Each sect says, 'The temple of the Lord are we.'

The great and wise cannot agree;
Good God! what will become of me?

It seems rational to believe that Christ the Lord has appointed the best *means* for the restoration of fallen men. Repentance towards God and faith in the Lord Jesus, in all their bearings, seems to comprize the work of the preacher; holiness of life, meekness of spirit, love to souls and heavenly zeal are essentials in his character.

I join none of the Societies that are formed in high pretence of moralizing and christianizing the world. They appear to be all links of the same chain. If *money* had no charms, and the names President and Vice President were not flattering sounds, I question whether so many would be formed.

The missionary exertion, including education, printing, agencies, &c is a mammoth establishment: vast sums have been raised to support it, and continual applications made for more—among the soliciting preachers, where I hear of Christ and conversion once, I hear of mission and contribution many times.

Could I discern any *likeness* between the missionary spirit and practice of the Apotles and those of the present day, it would remove my scruples; but this I cannot discover. It looks more to me like going over the ground of the second and third centuries; when they had their teachers and catechumens—christianity taught as a human science—a christian college set up at Alexandria, to make christianity popular and honorable; all of which brought on a religious establishment of christianity by the laws of man; at which the old preachers trembled, but the young ones rejoiced. It hardly need be mentioned, that the world has born the curses of such establishments from that day to this.

In the tenth century a principle prevailed over all christendom, that the world would be burnt up at the close of that century; this belief the Priests worked to their own interest—near the close of the century, many gave first their money and then their land to the Priest for their prayers. At length the century closed, but the world continued; but a great part of it was in the hands of the Priest. The crusade, led on by Peter the Hermet, had for its object the deliverance of Jerusalem and the holy land [where Christ preached, wrought miracles and died] out of the hand, of infidels: but after a long war, & the loss of two millions of lives, it effected nothing. It will look to me that the *TENDENCY* of the whole missionary system, is to fill the ministerial rank with manufactured preachers—make christians like those which the papal missionaries have made in the northern regions of the world—form a ministerial aristocracy—and finally to establish Hierrachy. But I may be wrong. The veil is yet on my mind. Many men whom I esteem better than myself, are firm in the belief that Sunday schools and the present missionary exertions are the means that God is using to bring on the *latter day glory*, & altho' I am forbidden to call them father or Master, yet I would pay a deference to their views.—The case is now at issue. Time will produce a just result, while Jesus the Incarnate Jehováh guides the ship we need not fear. My every day prayer for myself is "Lord, make me right." Farewell.

J esus, must I for ever grope
O n darkness doubts and fear?
H ow weak my faith, how faint my hope,
N ow in my eightieth year.
L ook down! look down from heaven
above

E ternal God, on me;
L et me be fill'd with heav'nly love
A nd thy salvation see.
N ow I am old forsake me not,
D ear Saviour bear my spirit up.

ELD HEZEKIAH PETTIT.
Cheshire, Sept. 21, 1833.

FOR THE SIGNS OF THE TIMES.
Extract of a letter from Elder S. Gard, dated Trenton, Butler Co., Ohio, Sept. 18.

DEAR BROTHER BEEBE—The Miami Association closed their Session last Saturday, a week ago, the Circular Address included the society subject, which was debated at large and a signal victory obtained over them, (the society friends) so that there were only four votes to sustain its sinking

cause in the Association,—the fogs that has arisen from those stagnated pools is vanishing in this part of the Mississippi valley, without the aid of the eastern Theological Missionaries. I will send you a copy of our Minutes when they come to hand, and if you think the Circular worth publishing in your paper, you can do so if you think it will do any thing to forward the good cause of truth—I have obtained three more subscribers & there were three before, I shall transmit \$5 herein inclosed, they have all paid in advance then there will be one dollar in my hands which I shall forward when I obtain four more subscribers which I think will not be long, for there is an increasing desire for the Signs of the Times, in this part of Ohio, amongst the old fashion Baptist, but they are much detested by the society makers.

The good old cause is firmly supported. There is only two or three churches that is favorable to those new measures of 'converting their fellow sinners, and those churches are not of one mind whither they will try to go with us or withdraw, is yet uncertain, certain it is they do not see with us if they try to retain the name of Regular Baptist. The Lord's fire in Zion and his furnace in Jerusalem is in operation, and will purify his churches.—From yours in Gospel Bonds.

STEPHEN GARD.

CIRCULAR LETTER.

DEAR BRETHREN :

According to custom, we present to you our annual epistle, in which we would call your attention to a few plain thoughts on the work of the Holy Spirit. But before we enter on this work, we would suggest a few remarks on his character. In reading the Scripture, we learn that, "there are three that bear record in Heaven." The Father, the Word and the Holy Ghost, and these three are one, 1st John, v. 7. To each of these we find personal divinity attributed in the same infallible book. Absolute Sovereignty is an indispensable attribute of God; but the Holy Ghost is God, therefore the Holy Ghost is an absolute sovereign. His sovereignty is beautifully illustrated in John iii, 8. "The wind bloweth where it listeth" &c. The wind as to any influence we have over it is absolutely sovereign; we can neither command nor check its influence; it blows when and where it pleases. This sentiment is fully confirmed in James i, 18. Of his own will begat he us, by the word of truth. The Holy Ghost must here be intended, as the work of begetting or regenerating is his work

and this work is performed, according to his own will. So then it is not of him that willeth, nor of him that runneth; but of God that sheweth mercy.

How preposterous; yea, how blasphemous, then is that doctrine (so common at this day) that would rob him of his sovereignty; and render him a mere machine, perfectly subordinate to the will of man, and bound to sanction every invention that may be employed under the name of means of grace. If any one should question the existence of such a doctrine, we would refer him to such declarations as the following: "You complain, (says the preacher in his address to a church, of not enjoying a revival) of your deadness, but 'tis your own fault, other churches have revivals, and you could have it as well as they, only pray for it and use the means of grace as they are called, such as Sunday schools, &c.: but particularly protracted meetings, and you may have a revival as well as others; but as long as you have that old fashioned dry, doctrinal preaching, refuse to adopt the revival plans of the day, you never will have an ingathering," &c.

If these and the like expressions do not place the power of revivals entirely in the hands of the church, and consequently render the Holy Ghost, a subordinate agent, then language is without meaning, and the conveying any fixed idea through that medium is at an end.

We not only find personal divinity attributed to the three persons in the God Head: but in the economy of Grace, distinct offices are sustained by them. The Apostle Peter presents those offices to view in the 1st Cap. 1st Epistle and second vs. Elect according to the fore knowledge of God the Father, through sanctification of the Spirit, unto obedience, and the sprinkling of the blood of Jesus Christ. Here the work of sanctification is attributed to the Spirit; and we presume the term sanctification in this connection embraces all the office work of the Spirit, from the first ray of divine light let into the soul, till the consummation of the salvation of all the elect at the day of Jesus Christ, Phil. i, 6. This will lead us to a few remarks on the work of this Holy Agent.

And first, we would observe, of the subjects of this work, that they are sinners; dead in trespasses and sins, Eph. ii, 1. Under the influence of a carnal mind, which is enmity to God; not subject to the law of God, neither indeed can be, Rom. viii, 7. Again—the Spirit acts as an independent Sovereign in the salvation of the subjects of his graci-

ous influence. We have no more claims on his saving influence than we had in an interest in the privilege of election; neither have we any more agency in commanding those influences than we had in directing the Eternal Jehovah in inserting our name in the Lamb's book of life. 'Tis all of Grace, free matchless and sovereign Grace. But while we maintain the independent sovereignty of the Holy Ghost, we would not be understood to believe, that, he acts irrespective of; or without reference to the office work of the Father or the Son; but to the contrary, the scripture abundantly warrants the belief, that there is not only a oneness in nature, but in operation in the Trinity; and that the work of sanctification will be co-extensive in point of limit with that of election and redemption. For the ransomed of the Lord shall return and come to Zion, as in Isaiah, xxxv, 10. All that the Father giveth me shall come unto me, John vi, 37. Thus the complete salvation of the church, as contemplated in the great plan of Redemption will not be consummated till the last hoof of the elect is brought home to glory.

The order pursued by the Holy Spirit is in part mentioned in John xvi, 8. : And when he is come he will reprove the world of, sin, of righteousness and of judgment. This reproving or conviction does not relate so much to outward transgression, as to heart sin. There is a certain knowledge of outward sin, that may exist without the work of the Spirit. There are few, but will admit, that swearing, lying, stealing, &c. &c. are sinful acts, and many avoid such things from a common sense of propriety. But the most extensive knowledge that the natural man has of sin goes on farther than to outward transgression, and to talk of heart to such, is going beyond their depth. But the spirit when he begins designs making a thorough work of it, and thus he commences at the fountain head. He breaks up the great deep of sin, and brings the hidden iniquity of the heart to view. Thus of Lydia, 'tis said, the Lord had opened her heart; and when the heart is opened the sinner views it in its true character, and will soon find that in it dwells no good thing, but that it fully answereth the description given it in Jerem, xvii, 9.—The heart is deceitful above all things and desperately wicked—and we shall find him no longer disposed to buoy up himself under the fallacious pretence, that though his outward actions will not all bear the test; yet his heart is good, and he designs no harm in what he does; but he now finds that his out-

ward actions are only streams flowing from the fountain of corruption within, and so far from pleading heart goodness, he begins to think himself the worst of beings, and wonders why God has not cut him off e'er this and consigned him to the dungeon of despair. But to proceed to the second stage in the order above mentioned, which is, a conviction of righteousness. *First*, of his want of righteousness, for though he might for a while cleave to his own doings—he soon finds that all his righteousness is as filthy rags, and is forced to abandon them altogether, and he is experimentally convinced of the fallacy of the popular doctrine of the day, which is, that in the economy of salvation there is a necessary connection between certain things [said to be] fully in the power of the natural man to perform, and the salvation of the soul; such as reading the scriptures, attending to meeting, repenting, praying, believing, giving his heart to God, &c. That these things are effects resulting from the work of the Holy Ghost on his heart, will be admitted by every enlightened sinner. But that it is in his power naturally, to do them acceptably, and that his salvation is connected with them as an effect resulting from it as the cause; he finds to be as false as the doctrine preached by the devil, to Eve,—ye shall not surely die.

Second. He is convinced of the nature of that righteousness that is requisite to deliver him from the curse of the law. Of all laws that exist the natural man has the most contemptible opinion of the law of God, he views it as the most flexible of all laws, and the easiest satisfied. Every man according to the common notion is left to prescribe for himself the nature and extent of obedience required; and if he comes up to his own standard, God is bound to accept of him at last.—But the awakened sinner finds he has not such a God to deal with; he sees the God before whom he must stand is a God of inflexible justice, and that the law to which he as a creature is accountable, is inflexible in all its requirements and will be satisfied with nothing short of a perfect and perpetual obedience to all of its demands: He finds with the Psalmist that the commandment is exceeding broad, extending to the thoughts of the heart; and that every secret thing must be brought into judgment. Yea, more, could he now commence rendering a perfect obedience to all its requirements, there would still remain an awful balance standing open against him, to meet which would be utterly out of his power. Thus convinced of the nature of that

righteousness required by the law of God, & his utter inability to produce it, he dies to all legal hope and is prepared to contemplate with awful sensations the third idea in the order mentioned i. e. judgment to come. We suppose a person under the charge of a capital offence, and laboring under conscious guilt must dread the tho' of judgment above all things else. Such is the case with the person in view. He is convinced of a judgment to come, though he might once have flattered himself with the hope that there was no reality in what he heard and read of a judgment to come; he can no longer take shelter in that refuge of lies; he is conscious of guilt; he knows that he has violated the law of God, and that God would be just in his condemnation; indeed he is in a sense brought to judgment already; the Book of the law is opened to his view, and in every line he now sees death and destruction staring him in the face; conscience now performs its office, and confirms every charge preferred against him; the scenes of Sinai are acted before his terrified mind, its thunder and lightnings play awfully around him, while despair sits brooding over its trembling heart. No longer does he question the justice of God in his condemnation; but he is disposed to question the possibility of his salvation on the ground of justice; the question put by Job will now present itself to view in all its force; 'but how shall man be just with God?' So far is he now from extenuating his faults or diminishing the magnitude of his guilt that he becomes his own accuser; and if the question were put Have you any reason why sentence should not be pronounced? He would answer no. And no other plea is now heard but that of the Publican, God be merciful to me a sinner. Now to preach a conditional salvation to such a poor, self-condemned and helpless sinner is like hanging a man in gibbets with a loaf of bread in view, which can only aggravate, but not relieve. Could he have Heaven with all its glory for one work, he has it not to plead; & is now prepared to receive Christ on gospel grounds, i. e. as the free and sovereign gift to God, independent of any merit in himself. To this point we believe the Spirit brings all the subjects of his influence. 'Tis true there is a circumstantial difference in the experience of Christians; some have more pungent convictions than others, and are more rapidly brought to this point, but tho' we admit this difference, yet in substance all are brought to the same point. Indeed we see the wisdom and goodness of the Spirit in this; for such is the pride

of the heart that we should never receive Christ on gospel grounds until pride is subdued, and our real condition is experimentally brought to view. But we rejoice that the office work of the Spirit does not stop here; to convict is not all that is assigned him in the economy of grace; but the character of Comforter belongs to him. He shall take, saith Christ, of the things of mine and shew them unto you. Paul saith, eye hath not seen, nor ear heard, neither have entered into the heart of man the things that God hath prepared for them that love him; but he hath revealed them unto us by his Spirit. And what hath God prepared for his people? We answer—*Jesus Christ*, and in him all blessings of salvation; and to illustrate the excellence of the salvation of Christ, various figures are employed, such as, A strong tower in the day of trial. A strong hold. A Covert from the tempest. The bread and water of life, &c. &c. Yet tho' the poor, trembling sinner may have that degree of faith which gives full credit to these truths; tho' he may believe Christ to be an able and indeed the only Saviour; but until the Spirit is pleased to reveal Christ in him as his Saviour he only sees him afar off; in vain he attempts to lay hold of the precious promises of the Gospel; they are not for me, but for others, is his language. But the Spirit in his own time is pleased to reveal Christ in him and to give him that faith by which he lays hold of him as his deliverer; to run unto him as his refuge; to feed upon him as the bread of life, and with the astonished Thomas to say, my Lord and my God.—Then is he enabled to receive him as Wisdom, Righteousness, Sanctification and Redemption. He views him as the medium of his acceptance with God; and through whom pardon flows freely to him tho' a guilty and Hell-deserving sinner.

The question that has long agitated the sinner's mind: How shall man be just with God, is now answered to his complete satisfaction; he now sees, that broad as is the commandment, the righteousness of Christ is equally broad; and that although his sins were of the deepest dye, the blood of Jesus Christ cleanseth from all sin—yea, from all sin. Oh! how delightful is this sentiment to him! 'Tis music to his ear; 'tis food to his soul. His dark forebodings cease; despair gives place to hope, sorrow to joy; in a word, he is a new creature, old things are done away, and all things become new: new prospects, new joys and new desires now fill his enraptured soul. But the work of the Spirit does not close here, for should he now

take his departure and leave the subject to finish the work alone, all that has been done will soon be undone; for he will soon find that in connection with a host of external enemies he has a law in his members warring against the law of his mind, bringing him into captivity to the law of sin and death;—when he would do good evil is present with him. The existence of this fact leads him to contemplate with peculiar thankfulness, that order in the economy of grace, by which the Spirit becomes an abiding comforter: John xiv, 16—And, I will pray the Father and he shall give you another Comforter, that he may abide with you forever. Compared with 1st Cor. vi, 19. What, know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God; and ye are not your own. Of this temple he keeps possession, defending it from the assaults of its manifold enemies. Again, the character of leader is given to him, John xvi, 13; Rom. viii, 14. 'Tis his province to lead the children of grace thro' all the various stages of christian experience; to confirm them in the truth; to deliver them from the influence or error; to sanctify to them their afflictions, and to apply to them the consolations of the gospel. In a word, to guide them safely through this dark and howling wilderness, and to afford them a safe passage through the valley of death. And now brethren, we need not say to you that the doctrine touched upon in this Letter, has that licentious tendency so often attributed to it. It is a true maxim—the greater the favor, the stronger the obligation: and what favor so great as that secured to you in the economy of grace, in which your salvation is infallibly secured. The contemplation of this subject so far from producing licentiousness will have the opposite effect. It will melt your heart into contrition at a sense of past ingratitude, while it will increase your love, confirm your hope, invigorate you zeal for the honor of that God, who has done so much for you, and brightened your prospects beyond the grave. But we will conclude, by adding our earnest prayer that you may enjoy the constant leadings of the Holy Spirit, and that your path may be brighter and brighter until the perfect day.

THOMAS BARTON, *Moderator.*

SIMON KOLLOCK, *Clerk.*

CORRESPONDING LETTER.

The Delaware Baptist Association, to the several Sister Associations with whom she corresponds, sendeth love in the Lord:

DEAR BRETHREN:

Having been permitted by our Heavenly Father to be again assembled in an associate capacity, we resume our EPISTOLARY CORRESPONDENCE with you, which has hitherto afforded us much pleasure. Our meeting has been harmonious and lovely—we can truly say that we have realized how pleasant it is to dwell together in unity: our business which you will learn from our minutes, was transacted in peace and without any dissension—the sentiments of our body in relation to the grand agent, "The Goly Ghost," you will see by our letter. In the ministry of the precious word there was not a jarring note—but a clear and faithful exhibition of the Lord Jesus Christ, as the *Alpha and Omega*, independent of the poor sinful works of the creature, in the business of salvation. We regret that we were not favoured with messengers from any of you, save the Salisbury; we earnestly hope you will continue your correspondence, and that your messengers will be faithful in the performance of their appointments, that our joy may be full. It is with deep regret dear brethren that we are led to view the ark again placed on the New Cart, which is of Philistine production, and that many who used to walk with us, and with whom we have taken sweet council have been so far bewildered by the Ignus fatuus, which has lately appeared, that they are like Uzza, zealously engaged to steady the tottering ark, on this new machinery:—but we dare not touch.—We trust, brethren that we are alive to the cause of the Redemer and the value of precious souls—yet we remain unconvinced of the fact,—that God is unable to carry into effect his own wise designs by his own gracious means which are of his own nature uncontaminated with carnality. Dear brethren we hope you will not be carried away by "divers and strange doctrines," but continue walking in the good old way, by the ancient way marks of gospel truth, and then confusion will not be in our tongues, nor dissension in our churches. For we verily believe they in general arise from the injudiciousness and unsoundness of ministers.

Dear Brethren, in consequence of the fewness of the ministers in our body we cannot give you as full a representation of messengers as we wish, but we hope you will receive them in the Lord. Our next session will be with our Sister church in Wilmington, where we shall be happy to receive your messengers and letters. We now commend you to God—praying that you may be preserved by the Lord in this evil day of trial, and keep your-

selves from blood, and things strangled and fornication; from which if ye do, you will do well—Farewell.

THOMAS BARTON, *Moderator.*

SIMON COLLOCK, *Clerk.*

FOR THE SIGNS OF THE TIMES.

Warwick, Sept. 23 1833.

BROTHER BEEBE:—As it has pleased the Lord to make me a kind of spectator merely, of what is and has been passing for a few years past under the name of *religion*. I feel disposed to commit a few of those thoughts to paper, which have suggested themselves to me, whilst looking on; and send them to the Signs of the Times. I have noticed in the course of my observations on men and things, as pertaining to religion, that there are but two distinct parties on the subject. At first sight of the state of things, in what is called the *Religious world*, and of the actors in religious controversy, it would be quite obvious to conclude, from the manner in which professors of religion appear to be divided and subdivided; that there were as many different parties as there are *sects*; but when the matter is carefully looked into, we easily discover that it is not so. To solve what appears in the general to be mysterious, we have only to search for and ascertain the elementary principles by which all the actors are moved. These I have ascertained to the satisfaction of my mind to be “*Zeal for God*,” “*And the fear of God*.” There are those I am aware, who profess to be critics in the Theology, who will say, that these expressions, like Pharaoh’s two dreams, are one; or else, that one grows so naturally out of the other as to make but one principle.—But we should bear in mind, that wise men may be mistaken; and what is worse, those who appear to be wise may be *fools*. The expressions contain not only different principles but principles diametrically opposite; so that one excludes the other and we never find both, in the same person, on the same subject. For example, (now to the law and testimony, for the word is light)—It is said of a certain generation of Jews, “They have a *zeal* for God.” And again, “There is no *fear* of God before their eyes,” *zeal* is “carnal, sensual, devilish,” and makes men fierce, contentious, over-bearing and persecuting.—The Bible account of the Jews verifies all this “Who killed the prophets and stoned them that were sent unto them.” It provokes the wrath of God; for it is said of the Jews “Wrath has come upon them to the utter-

most,” not so the fear of God. It is spiritual heavenly, godly. It makes men meek, peaceable, forbearing, gentle and forgiving. The good Master and his disciples are examples of this; the Saviour cried “Father forgive them.” Stephen said “Lord lay not this sin to their charge and Paul says “I have nothing to accuse my own nation of.” See also the doctrine of Christ and his Apostles throughout the New Testament. If fear draw upon its possessor the approbation of God. To this man will I look who is of a broken and contrite spirit and trembleth at my word,” *Zeal dispiseth* the word of the Lord,—but fear brings the soul to “Tremble at his word.” *Zeal* can go to any thought, which the folly, pride, ambition, and wickedness of men may suggest. But fear cannot go beyond the word of the Lord to do less or more. Hence I infer, that it only remains for us to ascertain whether we are actuated by “*Zeal for God*, or the fear of God,—because zeal for God is the fruit of enmity to God. But the fear of God is the fruit of love to God.* Fear stands ready to make any sacrifice for the good of men required by the word of God, but zeal determines to sacrifice all men for the good of God; altho’ God pronounces wrath upon the man that does it. If we apply our doctrine & observations to present times,—what shall we say? The multitude, who profess the religion of Christ, are in a powerful commotion. They are under the influence of a driving excitement. What is the cause? What is the power? The rage is to convert men at home & evangelize the Heathen abroad. Is it the fear of God that moves the people? If so why is the word of the Lord utterly disregarded? Why is it dispised? Moreover mark the delusion touching the object in view; they tell us, “We design to benefit men,” whereas both their doctrine and works show that, they intend to benefit God. And this they propose to do by filling his treasury with money—his library with Bibles, and

*The whole history of human kind, as given by God and men, proves that the avowed and open enemies of God have in all instances been moved to action, through zeal for his honor, his name & cause. Hence the rise and progress, of Arminians, Universalists, & a thousand other carnal, sensual, devilish sects. Where it possible to neutralize these creatures so as to render them more Gallio’s caring for none of these things, they would not open their mouths on the subject of religion.

tracts—his churches with converts,—his temple with priests,—his fields, with laborers—his granaries with corn, his vestry, clothes—his stalls with cattle, his folds with sheep, and the world with his glory!† Shout, glory to men in the highest, peace in heaven and good will towards God. "Ask of me (says the Missionary Society to God) and I will give you the Heathen for thine inheritance and the uttermost parts of the earth for thy possession. Lord how good is man! How unsearchable is his benevolence and his kindness past finding out. On the other hand, we perceive a few who are actuated by an opposite principle. They protest against the benevolent measures for the benefit of God; upon what ground? A lack of scripture authority. Give us (say they) a "Thus saith the Lord." Here is a *trembling* at the thought of doing less or more than the word of the Lord requires. Show us (say they) the command and we are ready to obey; show us the promise and we are ready to *believe*. Here is a difference and reverence for the word of the Lord, which so far proves them to be moved by the fear of God. But now does the spirit of Jehu receive this demand for Scripture authority? It is reviled, contemned, and hissed at. What further proof need we, that they are the Serpent's seed.—But the thought of giving the Heathen to God for a possession, strikes believers dumb, it prostrates all their strength, they swoon with astonishment; and when they "look at the rock whence they were hewn, and the hole of the pit whence they were digged (natural state) and realize their own weakness, wickedness, insufficiency and imperfection, they can think of nothing but the publicans prayer, "God be merciful to me a sinner," and join with Peter, "Lord save or I perish." When told that "It is the duty of every disciple to make temporal sacrifices to promote the salvation of men," they cannot but exclaim,— "None but Jesus, none but Jesus can do helpless sinners good." The idea, of conferring favors on God, is the very height of presumption, pride, and self-conceit, "Blessed is the man who feareth the Lord and delighteth greatly in his commandment." All the blessings of God are pronounced upon such; let those who fear God, "take heed to the things which they have heard lest at any time they let them slip." "For if the word spoken by Angels was steadfast, and every transgression

and disobedience received a just recompense of reward, how shall we escape if we neglect [or dispise] so great salvation."

The importance of being moved by the fear of God is becoming more and more evident to me. It seems to be the only evidence on which we can safely rely; an act performed in obedience to this power is sure to be acceptable to God. But all other motives are in their nature uncertain—we may be led by the word nothing doubting but all is right & all well; and yet lack the witnessing of the spirit in our own hearts that the thing is of the Lord. If we wait to be moved by the fear of God we may seem to move slow, but we shall move secure. The driving of Jehu discourages me, I feel disposed to remain neutral and neither speak nor act until I can see, feel, and realize the power of God. The Lord directs into all truth. Farewell.

G. VAN DUZER.

FOR THE SIGNS OF THE TIMES.

PROSCRIPTION FOR OPINION SAKE.

EDDER GILBERT BEEBE.—The time is at hand when the line is to be drawn in this country, between the "Church & State" party, and those who will not subscribe to their views. Having failed in prevailing upon Congress to favor them by law, they adopt the next best means in their power, to *coerce* the people into their measures. In S—, N. J. the salary of the Presbyterian minister is raised by an annual subscription. A short time since, the subscription paper was presented to two merchants of the village, who declined contributing any thing—they were also guilty of vending Spiritous Liquors. In consequence, the *members of the church* had a meeting, at which it was resolved that they would not deal with, or in any way patronise those two merchants. A Miller in the vicinity, owns a Distillery in which Spirits is manufactured, and they also resolved not to patronise his Mill, but carry all their grain to a neighboring one.

That every individual has a perfect right to give his patronage to whom he pleases, I will not deny, but for the members of the church to *conspire together* to compel others to support their dogmas, or deprive them of an honest living, is the height of persecution that they are capable of adopting under the *present* laws of our country, and manifests a spirit that would call into existence an Inquisition; most assuredly it is not a *christian* spirit. We are told that, that which is of the earth is earthly; and they are using all the *earthly* means in their power to convert the

†It is remarkable that the sons Jehu, who beg for God offer to take anything. Money, clothes, flax, wool, corn, meat, &c. &c.

world, and that they are permitted to exercise an extensive power, cannot be denied. The press cannot be prevailed upon to publish any thing hostile to their sentiments. The literary institutions are *all* subject to their control. They furnish the books containing their sentiments, to be used in *all* the schools—they are possessed of immense wealth, which is continually increasing, that is exercising an extensive influence. At a late meeting of the Am. Board for Foreign Missions they report "the receipts of the board during the past year, have exceeded those of the preceeding year by \$15,270 65, cts. and have amounted to \$145,844 77 which added to the balance in the treasury at the commencement of the year, gave \$152,522 41, of funds at the disposal of the Committee during the year." And in addition they received from other societies \$17,920, making "the total disbursements of the Society \$167,826 27." A pretty decent sum to be placed in the hands of a "*prudential committee*," in one year. This makes a grand total of \$677,564 42 furnished by nine Societies to be disposed of by a few committee men in one short year. Yours, W.

October 3d, 1833.

SIGNS OF THE TIMES.

NEW-VERNON, OCTOBER 23, 1833.

The Lexington Association, held her last session on Wednesday and Thursday the 2d and 3d inst. with the church at Lexington, Green Co. N. Y. Brother James Mead, who was appointed to preach at the commencement of the meeting, and Br. Streeter, his alternate, both being absent at the hour appointed for worship, Elder Amos Harding from the Warwick Association preached—after which the Messengers of the constituent churches were called to order, and proceeded to read the Epistles from the churches and corresponding Associations. The Letters from the churches composing this Body were truly refreshing—not so much for the announcement of large ingathering of souls, as for their firm unbending uncompromising, & unyielding adherence to that form of sound doctrine, in which the church of Christ has ever appeared "adorned as a Bride." There appeared to pervade this meeting throughout

her deliberations the greatest unanimity we have ever witnessed at any association. There was no *petifogg*ing, nor striving for the mastery. The word, and the testimony was to them an end of all strife. We were led to say of them in the language of the Psalmist, "Behold how good and how pleasant it is for Brethren to dwell together in unity."—This Association is as yet in her infancy,—and in this day of rebuke and blasphemy an association of her purity of faith and practice must necessarily be small. Among the ministers present, belonging to this Association we had the satisfaction of seeing our Venerable Elder, William Warren, [*"leaning on his staff for very age,*] Elder Warren is by birth a Scotchman, he came into this country during the revolutionary war, a Soldier in the service of the British Crown. Not long however after his arrival in our country he became more fully acquainted with the cause of the war, [and to use his own words] he found that he was a *Whig*, left the British army and enlisted in the service of this country—partook of the privations & hardships which our fathers witnessed in the field of war, and served to its termination.—He was subsequently made a subject of sovereign grace by a Sovereign God, and afterwards thrust into the ministry.

His ministerial history is sufficient to strike dumb, the whole generation of Gamalia's pupils. He was born in Scotland, educated in the British, and American armies during the Revolutionary struggle. Born again in America by the invincible grace of God, without the aid of humanly invented *means*. Made an able minister of the New Testament by him who sent out the seventy, and made useful by him *who giveth the increase*.

A large share of his ministerial labors have been in the Counties of Ulster, Green, Delaware, Orange, Dutchess and Putnam, when these counties were thinly inhabited, except by the Bear, the Wolf and the Panther. When he commenced preaching [we have been informed] he was under the necessity of spelling the words of his text,—of

counting the Chapters, and then the verses in order to tell the people where it was recorded. Thus destitute of literary accomplishments, without a shilling in his pocket, and in some instances even a shirt to his back, he penetrated the trackless wilderness, and in the name of his Lord and Master, made those mountains and vallies ring with the sound of "Salvation from God, thro' Christ Jesus to sinners of whom he claimed to be the chief. It pleased the Lord to raise up under his ministry a number of churches which now appear as the ground and pillar of the truth, and many who after having been quickened by the Holy Spirit were Baptized by him, are now (and some of them with silvered locks) blowing the trumpet in Zion, and sounding an alarm in God's holy mountain. May the Lord grant unto him that he may finish his course with joy.

We had the pleasure also of hearing a discourse delivered (we think) in the power & demonstration of the Holy Spirit, by Br. J. Mead, founded on Acts xx, 24. "But none of these things move me; neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have RECEIVED OF THE LORD JESUS, to testify the Gospel of the grace of God."—Brether Mead, informed us that he had never received one six day's schooling in his life! yet truly [if we may judge] God has given him the tongue of the learned. The other ministering Brethren of this Association are Elder H. Pettit, of Lexington, David Mead, Roxberry, Levi Streeter Broom, and Choat a licentiate, of Blenum church. These Br'n appear to be of one mind and one judgment in relation to the faith and practice of the Gospel. They are, and may God grant they ever may be firm advocates for the order established in Zion by the great head of the church; while they at the same time of course reject the entire mass of modern religious inventions, and mendicancy.

☞ The Liebill palmed on this Association by the Hudson River, will receive due attention in due time.

From the Christian Baptist.

THE CHRISTIAN RELIGION.

Christianity is the perfection of that divine philanthropy which was gradually developing itself for four thousand years. It is the bright effulgence of every divine attribute, mingling and harmonizing, as the different colors in the rainbow, in bright shining after rain, into one complete system of perfections; the perfection of GLORY to God in the highest heaven, the perfection of PEACE on earth, & the perfection of GOOD WILL among men.

The eyes of patriarchs and prophets, of saints and martyrs, from Adam to John the Baptist, with longing expectation, were looking forward to some glorious age, indistinctly apprehended, but ardently desired. Each messenger sent from heaven, fraught with the communications of the Divine Spirit, to illuminate, to reprove, and to correct the patriarchs and the house of Israel, was brightening the prospect and chastening the views of the people concerning the glory of the coming age. The "*founder of the future age*," as one of Israel's prophets styles the Messiah, was exhibited, in the emblems of the prophetic style, as rising, expanding, and brightening to view; from the glistening "*Star of Jacob*," to the radiating "*Sun of Righteousness*," with salutiferous and vivifying rays.

The person, character, and reign of Messiah the Prince, exhausted all the beauties of language, all the grandeur and resplendences of creation, to give some faint resemblances of them. In adumbrating Emanuel and his realm, "*Nature mingles colors not her own*." She mingles the brighter splendors of things celestial with things terrestrial, and kindly suits the picture to our impaired faculties. She brings the rose of Sharon & the lily of the vales—the mild lusture of the richest gems, and the brightest raissance of the choicest metals. She makes the stars of heaven sparkle in his hand, and the brightness of the sun shine in his face. She causes the mountains to flow down at his presence; his advent to gladden the solitary place; before him "*the deserts to rejoice and blossom as the rose*." To the desert, at his approach, she gives the glory of Lebanon, the excellency of Carmel and Sharon.

Under his peaceful banner and gracious sceptre, the wolf dwells with the Lamb; the leopard lies down with the kid; the calf, the young lion, and the fattling, in harmony follow the mandates of a child; the cow and bear feed together; their young ones lie down

in concord ; and the lion eats straw like the ox. The sucking child plays on the hole of the asp ; and the weaned child puts its hand on the cockatrice's den. Under his magnificent government the wilderness becomes a fruitful field ; and the field once esteemed fruitful is counted for a forest. He makes the eyes of the blind see ; the ears of the deaf to hear ; and the tongue of the dumb to speak. The stammerer becomes eloquent, and the wise men of other times become as babes. He brings the captive from the prison, and them that sit in darkness out of the prison house. His people march forth with joy they are led forth with peace. The mountains and the hills break forth into singing, and all the trees of the field clap their hands.

He shall judge the poor of the people ; he shall save the children of the needy, and shall break in pieces the oppressor. They shall fear him as long as the sun and moon endure, throughout all generations. He shall come down like rain upon the mown grass ; as showers that water the earth. In his days shall the righteous flourish, and abundance of peace as long as the moon endureth. He shall have dominion from sea to sea, & from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him, and his enemies shall lick the dust. The kings of Tarshish & of the Isles shall bring presents : the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him : all nations shall serve him. For he shall deliver the needy when he crieth, the poor also, and him that hath no helper. He shall spare the poor and the needy, and shall save the souls of the needy. He shall redeem their souls from deceit and violence ; and precious shall their blood be in his sight. There shall be, in his day, a handful of corn in the earth upon the top of the mountains ; the fruit thereof shall shake like Lebanon : and they of the city shall flourish like grass of the earth. His name shall endure for ever ; his name shall be continued as long as the sun : and men shall be blessed in him : all nations shall call him blessed." Psalm lxxii, 4-17. Such were the glorious things spoken of Zion and her King by holy kings and ancient seers, fired with prophetic impulse. These are but a taste of the sweetness which flows in the stream of prophecy, which revived, cheered, and animated the drooping, disconsolate, and afflicted hearts of the righteous ancients. Such things they uttered who saw his glory and spake of him. These prospective views of Messiah and his institution prepare us to expect the brightest exhibition

of glory in himself, and the highest degree of moral excellence and felicity in the subjects of his reign.

The fulness of time is come. Messiah appears. But lo ! he has no form nor comeliness. He comes forth as a languishing shoot from a dry and sterile soil. He comes to his own, and his own receive him not.—He comes to the people who had the visions of the Almighty, and who heard the prophecies of the Spirit concerning him ; yet they reject him as an impostor. They recognize no charms in his person—no glory in his purposed reign. Their hearts are infatuated with worldly notions, and they view him with a prejudiced eye. They see no diadem upon his head—no sceptre in his hand. They see no gorgeous apparel upon his person—no nobles nor princes in his train. They hear no sound of the trumpet—no confused sound of mighty warriors preparing for battle. They see no garments rolled in blood, nor captives led in chains. They are offended at the meanness of his parentage ; at the humble birth and character of his attendants ; and at his own insignificant appearance.—His glories, and their views of glory, correspond in no one instance. His glory was that of unparalleled condescension, incomparable humility, meekness and love. The most resplendent gems in his crown were his abject poverty, his patient endurance of the grossest indignities, and the undeserved devotion of his whole soul, as the righteous servant of Jehovah. His victories were not those of a mighty chieftain at the head of many thousands, marching through opposing ranks, demolishing citadels, devastating countries, causing iron gates to open at his approach, and leading bound to his triumphal chariot his captive enemies. No ! his victories were the conquest of all temptations, of death, and of him that had the power of death.—He triumphed over all principalities and powers of darkness, error, and death. In his death and resurrection he gained the greatest conquest ever won : he vanquished death & the grave : he obtained eternal redemption ; he opened the gates of Paradise, and procured an inheritance incorruptible, undefiled, & unfading, for all them that look for deliverance. Such were the personal achievements of the *Captain of our Salvation*.

The precepts of his institution correspond with his appearance and deportment among men. He inculcates a morality pure as himself, and such as must render his disciples superior to all the world besides. He gives no scope to any malignant passions, and

checks every principle that would lead to war's oppression, or cruelty. His precepts respect not merely the overt act, but the principles from which all overt acts of wickedness proceed. Ambition, pride, avarice, lust, malevolence, are denounced, as really criminal, as the actions to which they give rise. His precepts are no dry lifeless system of morality, to be forced upon his disciples, or to be worn as an outside garment; but they are inculcated by arguments and considerations which when apprehended, engrave them upon the heart, & render them of easy practice. The reason, the nature, and the import of his death, afford, to those who understand it, an argument that gives life and vigor to all his precepts, and that makes his yoke easy and his burthen light.

When we turn our attention to the character and exploits of his first disciples, his *ambassadors to the world*, what an illustrious exhibition of the excellency of his doctrine, and of the purity of his morals do they afford! In them how conspicuous faith, hope, and love! What zeal, what patience, what self-denial, what deadness to the world!—How gladly they spend and are spent in the good work of faith, labor of love, and patience of hope! They glory in reproaches, in privations, in stripes, in imprisonment, in all manner of sufferings, yea in death itself, for the Son of Man's sake. How freely, how cheerfully, how laborously they performed the ministry which they had received! They look for no applause, for no stipend, no fixed salary, no lucrative office, no honorable title among men. They have continually in their eye the example of their Chief, "looking off from the ancients to Jesus the Captain and Finisher of the Faith, who, for the joy set before him, endured the cross, despising the shame, and sat down on the right hand of God." Amidst their enemies & false friends, how calm, how meek, how prudent, how resolute, how persevering. They exhibit virtues, in comparison of which, the virtues of all other religionists appear either as splendid sins, or as meagre empty names. Such was the character of the ambassadors and subordinate ministers of the New Institution.

The societies called churches, constituted and set in order by those ministers of the New Testament, were of such as received and acknowledged Jesus as Lord Messiah, the Saviour of the World, and had put themselves under his guidance. The only bond of union among them was faith in him and submission to his will. No subscription to abstract propositions framed by synods; no de-

crees of councils sanctioned by kings; no rules of practice commanded by ecclesiastical courts were imposed on them as terms of admission into, or of continuance in, this *holy brotherhood*. In the "apostles doctrine" and in the "apostles commandments" they steadfastly continued. Their fraternity was a fraternity of love, peace, gratitude, cheerfulness, joy, charity and universal benevolence.—Their religion did not manifest itself in public fasts nor carnivals. They had no festivals—no great and solemn meetings. Their meeting on the first day of the week was at all times *alike* solemn, joyful, and interesting.—Their religion was not of that elastic and porous kind, which at one time is compressed into some cold formalities, and at another expanded into prodigious zeal and warmth. No—their piety did not at one time rise to paroxysms, and their zeal effervescence, & by and by languish into frigid ceremony and lifeless form. It was the pure, clear, and swelling current of love to God, of love to man, expressed in all the variety of doing good.

The order of their assemblies was uniformly the same. It did not vary with *MOONS & SEASONS*. It did not change as dress, nor fluctuate as the manners of the times. Their devotion did not diversify itself into the endless forms of modern times; they had no monthly concerts for prayers; no solemn convocations; no great fasts, nor preparation, nor thanksgiving days. Their churches were not fractured into missionary societies, Bible societies, education societies; nor did they dream of organizing such in the world.—The head of a believing household was not in those days a president or manager of a board of foreign missions; his wife, the president of some female education society; his eldest son, the recording secretary of some domestic Bible society; his eldest daughter, the corresponding secretary of a mite society; his servant maid, the vice-president of a rag society; and his little daughter, a tutress of a Sunday school. They knew nothing of the *hobbies* of modern time. In their church capacity alone they moved, they neither transformed themselves into any other kind of association, nor did they fracture and sever themselves into divers societies. They viewed the church of Jesus Christ as the scheme of Heaven to ameliorate the world; as members of it, they considered themselves bound to do all they could for the glory of God and the good of men. They dare not transfer to a missionary Society, or Bible society, or education society, a cent or

a prayer, lest in so doing they should rob the church of its glory, and exalt the inventions of men above the wisdom of God. *In their church capacity alone they moved.* The church they considered "the pillar & ground of the truth;" they viewed it as the temple of the Holy Spirit—as the house of the living God. They considered if they did all they could in this capacity, they had nothing left for any other object of a religious nature. In this capacity, wide as its sphere extended, they exhibited the truth in word and deed.—Their good works, which accompanied salvation, were the labors of love, in ministering to the necessities of saints, to the poor of the brotherhood. They did good to all men but especially to the household of faith.—They practised that pure and undefiled religion, which, in overt acts, consists in "taking care of orphans and widows in their affliction, and in keeping one's self unspotted by the vices of the world."

In their church capacity they attended upon every thing that was of a social character, that did not belong to the closet or fire-side. In the church, in all their meetings, they offered up their joint petitions for all things lawful, commanded or promised. They left nothing for a missionary prayer meeting, for seasons of unusual solemnity or interest.—They did not at one time abate their zeal, their devotion, their gratitude or their liberality, that they might have an opportunity of shewing forth to advantage or of doing something of great consequence at another. Such things they condemned in Jews and Pagans. No, gentle reader, in the primitive church they had no Easter Sunday, Thanksgiving Monday, Shrove Tuesday, Ash Wednesday, Holy Thursday, Good Friday, nor Preparation Saturday. All days were alike good—alike preparation—alike thanksgiving. As soon as some Pharisees that believed began to observe days, and months, and times, and years; so soon did the apostle begin to stand in doubt of them.

Having taken a cursory view of some of the leading features of the christian religion, exhibited in *prospective*, and in actual existence at its first institution, we shall in the last place advert to its present appearance. But alas! "how is the fine gold become dim." Instead of the apostle's doctrine, simply and plainly exhibited in the New Testament, we have got the sublime science of Theology, subdivided into scholastic, polemic, dogmatic, and practical Divinity. Instead of the *form* of sound words given by the Spirit to be held fast, we have countless creeds, composed of terms and phrases, dogmas and

speculations, invented by whimsical metaphysicians, christian philosophers, rabbinical doctors, and enthusiastic preachers.

To be continued

MARRIED.

At Wurtsboro' on Thursday evening last, by Eld. G. Beebe, Doct. Solomon W. Esray, to Miss *Permillia Carmichael*.—At New-Vernon, on Saturday ev'g. last, by the same, Eld. Amos Harding, to Miss *Barbary Wheat*.

POETRY.

The following lines were written by Sister BOICE, of Olive, Ulster Co., N. Y., on the death of her husband PETER BOICE, who died on the 12th day of April last, aged 41 years, and published by her request.

Full five long months are past and gone,
Since I was left to weep and mourn,
For my companion on that day,
Was by Jehovah call'd away.

My weeks how sad they've past away,
And Oh! how sad each tedious day
All things around me seem to mourn
Since he is gone, ne'er to return.

His smiling lips that once with me
Did banquet in prosperity,
That cheering voice which spake relief
No more consoles me when in grief,
When e'er I wander far, or near,
Lonely and widow'd, void of cheer;
Creation cannot give relief,
Nor yield a balm to cure my grief.

With me are left six children dear
Reft of a guardian Father's care;
My broken heart and spirits fail
While I relate my mournful tale.

How long shall my poor troubled breast
With anguish wreath, or be oppress'd;
God has a claim on all below
And when he calls, I too must go

I too must go, the thought how sweet,
That we beyond the grave shall meet,
Nor earth, nor hell, our bliss annoy
Nor sin, nor death pollute our joy.

Through the redemption Christ has wrought

Our souls, transported shall be brought
To worship round God's holy throne
And say, thy holy will be done.

My christian friends who are like me
Call'd to endure adversity,
Trust in the Lord his word is sure,
His truth and grace alike endure.

Er'e earth remain'd it was ordain'd
'Twas heaven's high decree,
That all the Bride for whom Christ died
Should live eternally.



DEVOTED EXCLUSIVELY TO THE BAPTIST CAUSE.

PUBLISHED SEMI-MONTHLY, BY AN ASSOCIATION OF BRETHREN.

NEW-VERNON, N. Y., NOVEMBER 6, 1883.

From the Christian Baptist. THE CHRISTIAN RELIGION.

Concluded.

Instead of the divinely established order of bishops and deacons, or as they are sometimes called, elders and deacons, which remained when the age of "spiritual gifts" & "spiritual men" passed away; we have popes, cardinals, archbishops, metropolitan bishops, diocesan bishops, rectors, prebendaries, deans, priests, archdeacons, presiding elders, ruling elders, circuit preachers, local preachers, licentiates, class leaders, abbots, monks, friars, &c. &c.

Our devotion exhibits itself in prayers, in the set phrase of pompous oratory; in singing choirs; in long sermons, modelled after Grecian and Roman orations, logical themes and metaphysical essays; in revivals, camp-meetings, praying societies, theological schools, education societies, missionary societies, Sunday schools, and in raising large sums of money by every way that ingenuity can devise, for propagating the gospel. * * *

Thus to speak in clerical dignity, anagogically, more than half the language of Ashdod is mingled with less than half the language of Canaan; and the people are generally zealous about such confounding, misleading, and arrogant distinctions, which all result in divesting christianity of its glorious simplicity, which adapts it to boys and girls as well as to philosophers, and which distort it into a mystery, fit to employ linguists, philosophers, doctors of divinity, all their leisure hours, at a handsome per annum, in studying, and then in giving publicity to their own discoveries, or in retailing those of others.

But into how diverse and opposite extremes and absurdities have many run in their wild, superstitious, and chimerical views of the christian religion. Inquisitive reader, turn your eyes to yonder monastery, built in that solitary desert, filled with a religious order of monks, and an abbot at their head. Why

have they shut themselves out from the world in that solitary recluse? It is for the purpose of becoming more abstemious, more devout, more devoted to the study of mystic theology. Hear them contending whether the Solitaires, the Cenabites, or the Sarabaites have chosen the course most congenial to the gospel. See these poor, gloomy, lazy set of mortals, habited in their awful black, their innocent white, or their spiritual grey, according to their order, forsaking all the business and enjoyments of society, spending their days in penury and affliction for the sake of sublimer contemplations of God and of the heavenly world; and say have they ever seen a Bible! Again, see this sacred gloom, this holy melancholy, this pious indolence, becoming so popular as to affect all the seminaries of christendom for a time!—See it command the respect of the highest dignitaries of the church; and hear them call those haunts of gloom and superstition, as some of the reformed orders of modern times call our colleges, "*fountains and streams that make glad the city of God*" by qualifying pious divines! Yes, these monasteries became so famous for piety and solemnity, that the church looked to them for her most useful ministers. And, indeed, much of the gloomy aspect, dejected appearance, and holy sighing of modern times, and especially of the leaders of devotion, sprang from those monasteries.

Next, consider for a moment, yon sobbing anachorite, with his amulet around his neck, his beads solemnly moving through his fingers, bent upon his naked knee in yon miserable cell, muttering his "*Ave Maria*," & invoking St. Andrew to intercede in his behalf, and say has he a Bible? O yes! It lies moulding and moth-eaten on his shelves!

From this scene of infatuation turn your eyes to yonder dismal edifice, with iron gates and massy bars. Within its merciless apartment view the "*Minister of religion*," the "*ambassador of Christ*," attired in his sacred

robes, with holy aspect and flaming zeal for the "divine honor" and that of his church, exhorting the vile heretic on pain of the most excruciating torments here, and eternal damnation hereafter, to adjure his heresy. As an argument to enforce his pious exhortations, observe the red hot pincers in hand, pointing to the boiling lead, the piles of fagots, the torturing wheels and all the various engines of horrid vengeance: Do you ask who is he. I answer, It is the *Reverend Inquisitor*. On the most solemn *AUTO DA FE*, see this incorrigible heretic brought forward arrayed in his *santo benito*, or sleeveless yellow coat, flowered to the border with the resemblances of flames, of red serge, decorated with his own picture, surrounded with devils, as doomed to destruction for the good of his soul. Then declare of what use is reason or revelation to many called christians!

But leaving the dungeon and that quarter of the globe, visit the group of reformed christians, and see another order of "teachers of the christian faith," "ministers of religion," having prepared themselves by the study of Grecian and Roman languages, laws, history, fables, gods, goddesses, debaucheries, wars, & suicides; having studied triangles, squares, circles, and ellipses, algebra, and fluxions, the mechanical powers, chymistry, natural philosophy, &c. &c. for the purpose of becoming teachers of the christian religion; and then going forth with their saddlebags full of scholastic divinity, in quest of a call to some eligible living; then ask again, Where is the Bible?

And, stranger still, see that christian general, with his ten thousand soldiers, and his chaplain at his elbow, preaching, as he says, the gospel of good will among men; and hear him exhort his general and his christian warriors to go forth with the Bible in one hand and the sword in the other, to fight the battles of God and their country; praying that the Lord would cause them to fight valiantly, and render their efforts successful in making as many widows and orphans as will afford sufficient opportunity for others to manifest the purity of their religion by taking care of them!!! If any thing is wanting to finish a picture of the most glaring inconsistencies, add to this those christians who are daily extolling the blessings of civil and religious liberty, and at the same time, by a system of the most cruel oppression, separating the wife from the embraces of her husband, and the mother from her tender offspring; violating every principle, and rend-

ing every tie that endears life and reconciles man to his lot; and that, forsooth, because "*might gives right*," and a man is held guilty because his skin is a shade darker than the standard color of the times. Adverting to these signs of the times, and many others to which these reflections necessarily lead, will you not say that this prophecy is now fulfilled—2 Tim. iv, 3, 4—"There will be a time when they will not endure wholesome teaching; but having itching ears, they will according to their own lusts, heap up to themselves teachers. And from the truth, indeed they will turn away their ears and be turned aside to fables," Chap. iii, 1—5. "This also know, that in *latter days* perilous times will come. For men will be *self-lovers, money-lovers, boasters, proud, blasphemers, disobedient to parents, ungrateful, unholy, without natural affection, covenant-breakers, slanderers—having a form of godliness, but denying the power of it*. Now from THESE TURN AWAY."—Christian reader, remember this command—and "*from such turn away*."

COMMUNICATIONS.

FOR THE SIGNS OF THE TIMES.

STRICTURES.

On the first Report of the Committee of the American Baptist Home Mission Society.

No. IV.

Having noticed the designs of the Society and its plan of operations as laid down by the Committee and as developed in the Reports of its Missionaries; I will now show that the same plan for bringing the churches into measures, and for dividing and scattering those that will not conform, and for putting down the Old School preachers is in operation in Virginia.

The General Association of Va., I find mentioned by the committee as one of the corresponding Institutions formed for similar purposes; though not claimed as an auxiliary society. Not being in possession of any of the reports of this association; nor of a list of its Agents and Missionaries; I can only give a statement of the course pursued by persons known to be the advocates of, and connected with this Institution. Concerning their being employed or paid by the General Association, I cannot say.

I have been credibly informed, and have reason to conclude that the information is correct; that several of the Preachers of missionary stamp, some two or three years since, in Richmond, at a meeting in conclave

pledged themselves to each other to adopt measures for putting down, or driving from the State every, *ultra*, or *hyper* calvinistic preacher. (as they denominate those who preach the doctrine of salvation by free and sovereign grace) and to persevere until they shall have accomplished their object. If this be so it would appear that the operations of these gentlemen are voluntary. But I will not venture to assert the correctness of the statement, knowing there are those among them, who would unhesitatingly deny the assertion, unless they knew that proof was at hand to sustain it. This is a severe censure but it can be sustained. It appears to me, that the grand actors in the religious drama of the day, are far more solicitous to copy after the Jesuites, than after Jesus.

Brother Gilmore being the most prominent Old School preacher at least in this part of Virginia, he was singled out to commence operations against. Accordingly Eld. Wm. F. Broadus began with appointing meetings regularly in the meeting-house of the Baptist church at Upperville, one of the churches, and the largest, of which Brother Gilmore is pastor, and at length being tolerated in this he ventures, without the permission of the church, to publish a protracted meeting there, pursuing the same course which he says he did with the churches of the Shiloh Association. The particulars of this operation at Upperville I shall not attempt to give, as that church by the conduct of Broadus, has been placed in circumstances, which imperiously demand of her, a full and public statement of this affair, not only to vindicate her own character but also to prevent the friends of truth, abroad, from being imposed upon by the false statements made and published. I will however, mention, as an illustration of Eld B's design in this affair, that after having thus statedly preached there for sometime and finding at length that in consequence of his course and doctrine, the doors of the meeting house were closed against him (so different was his success here in obtaining a predominating interest in this church by means of a *front-bench* revival, from what he boasts of, in the Shiloh churches;) he attended one of the meetings of the church to request the privilege of still preaching in the house, and assigned as one reason why he wished this privilege, that he had thots' of constituting another church in Upperville.— It was his continuance of this course of opposition to the church in still keeping up his stated meetings in another house in the village which led the church to declare non-fellow-

ship with him, and produced from them the following query to the Ketockton Association of last year, viz: "Can or cannot this Association be in fellowship with Eld. Wm. F. Broadus and the churches of which he is pastor under existing circumstances?"— This query through the management of a certain class of *middle-ground* Preachers which we have among us, was by the casting vote of the Moderator thrown out of the Association, as inexpedient to be answered. They represented that it would interfere with the discipline and independency of churches to hear the circumstances and answer the query;—That is, that the independency of the churches is such, as to destroy all their independent right, in their associate relation, to hear any circumstances of the departure of particular churches from correct doctrine & practice, or to withhold fellowship from such churches, however corrupt they may have become. This was the plain amount of the decision. And this decision being had, Eld. Broadus went on with his regular meetings at Upperville; held another protracted meeting there in May last, had preachers from Richmond and thereabouts to assist him; held protracted meetings at Winchester and Leesburg, without any regard to the Baptist churches in those towns; thus manifesting that he had no fellowship for those churches nor any regard for their fellowship, more than he had in reference to the churches of other denominations. In the midst and in the face of all this attempt to divide the churches and draw off their congregations, Broadus and his friends had the confidence to assert, and the art to make many believe, that all the disturbance originated from Br. Gilmore's personal opposition to him; and also that it was Gilmore who was trying to divide the churches. The circumstance of his recommending me to the churches of Frying-pan and Mount Pleasant, was represented by Broadus in the letter an extract of which was published in the 'Signs,' as an act for carrying forward the plan of operation; and his uniting with Br. Polkinhorn in recommending me to the Ebenezer church, was represented in a letter addressed to me by a minority, as the exercise of *priestly dominion* over that church, & as occasioning the church to be divided &c. This letter, or a copy of it, was read in private circles, and at length given to Broadus to publish from place to place. It was this which drew from Br. Gilmore, his letter in the late No. of the Signs addressed to me.

When the Ketockton Association came on

in August last, it was found that six churches, in reference to Eld. Broadus', doctrine or rather contradiction of doctrine, his *front-bench* revivals, and attempts to divide the churches &c. had in their Letters declared they had no fellowship for his course, and therefore requested that he might not be admitted to a seat in the Association. There was also found collected besides the usual assemblage, a large throng of Broadus' tried friends consisting of Shiloh converts, Methodists and non-professors. These were equally engaged with his friends in the association to sustain him and sink Gilmore. When the question came on in the Association relative to Broadus' having a seat, his friends the *middle-ground* preachers took their stand, insisting that the Association had no right to meddle with the affair, that if those churches had any thing against Broadus they ought to deal with him according to the 18th of Math. and bring the case before the church of which he is a member &c. as though any person coming among us, under the name of Baptist, let his doctrine and course be what they may, entitles him to the privilege, and to the regular exercise of the discipline of Christ's house. Paul did not give such direction to the churches of Galatia, he did not say to them, that before they could refuse to receive into fellowship those preachers, who troubled them, & who would *pervert* the gospel of Christ, they must follow them to the churches from whence they came and deal with them. What is his direction? Here it is: "As we said before, so say I now again, If any man preach any other Gospel unto you, than that ye have received, *let him be accursed.*" See Gal. 1st 7—9.—And again, "I would they were cut off that trouble you." v. 12. But when those sticklers for what they called the independency of the churches, were informed that the question before them, had nothing to do with Broadus' standing with his churches or the Shiloh Association, that it was simply whether the Association was disposed to sustain those six churches in their delaration of non-fellowship with the doctrine and practice of Wm. F. Broadus, or to sustain Broadus in the course he was pursuing; that those churches preferred no charges against Broadus under the idea of discipline, that it was his open public course of preaching & practice which they seperated from, they changed their ground and now insisted that Broadus ought to be heard in his defence; and in speech after speech upon the injustice of condemning a man unheard &c. they endeavor-

ed to wear out the session of the Association till the second day of the meeting being exhausted even to a late hour for adjournment and finding that the members had become impatient for the question and that they could not in that way keep it off much longer, as a last resort they tried the experiment of awing the Association into measures & this by a combined effort of the in-door and out-door friends of Broadus. One of the *middle-ground* preachers, a corresponding Messenger from the Columbia Association, rushed forward into the middle of the floor and said, *that as an American and a christian he protested against the proceedings of the Association and that he would stand there for a week and protest before he would suffer that good man to be deprived of a seat without being heard!* Immediately, a Shiloh Baptist, I presume a front-bench convert, who was standing in a prominent situation in the front of the gallery, commenced knocking on the railing of the banisters with his knuckles, and in obedience to this signal, the stamping of probably more than a hundred feet, if not double that number, resounded from the gallery as though the whole was coming down on the association.

I will not say that this measure was preconcerted with all the actors, but I will say that I afterwards heard a gentleman of respectable standing as a citizen, assign as a reason for his participating in so ungentlemanly an act as that stamping affair, that they were determined to express their disapprobation of certain expressions dropped by Br. Gilmore some time previous thus attempting to cast even the odium of this thing on Gilmore, but at the same time acknowledging something like preconcert among the gallery actors at least.

Some will enquire after the offensive expression of Elder Gilmore. In addressing the Association he noticed the confusion, consequently upon the question then pending, probably with reference to the insinuations which had been thrown out that he was the author of the whole, and observed that there was one way in which the question could be disposed of peaceably without coming to a decision; that if Eld. Broadus would say Br'n, as I perceive, my coming among you is tended with so much confusion, and the wounding of the feelings of so many of the Brethren, I will withdraw my request for a seat among you and no more trouble you, the Association could then move on with its regular business. And in a mild and persuasive manner both of voice and expression he

tried to induce Broadus to take that course, as being a christian like course, and observing Broadus to smile, and a number of persons also in the gallery to smile, he laid hold of the circumstance to enforce what he had said, mistaking the smile for a smile of approbation, he said, "I think Eldr. Broadus will consent, I think he smiles in aprobation—I think the people in the gallery smile aprobation of the measure." This was it that so stung them; that Gilmore should insinuate that they would approve of Broadus showing any disposition to conciliate the difficulty. But if they were really so hurt at this, as Brordus replied to it, and assigned as a reason why he could not comply, that he did not stand there as an individual, but as a messenger from the Shiloh Association, why did they not then clap and stamp their approbation of the reply? Besides several speeches were afterwards made by Broadus' friends, but nothing suited for them to sanction but that insolent threat of overruling the Association, and preventing her from the exercise of her right, and that by an individual not a member of the Association.

The out-door friends of Broadus were not satisfied with the stamping manœuvre, some of them were heard to swear that they wished the Association would continue in session till dark, that then if they could not find brick-bats they would fill their pockets with hard apples, and go in and pelt Gilmore's head for him; and these persons of respectability. The same night also they made every preparation for burning Brother Gilmore in effigy, but some of the more prudent of Broadus's friends knowing that this thing would result rather to his injury persuaded him to go and stop it. Thus every plan was pursued to raise an excitement against Eld. Gilmore and to impress on the public mind that he was the cause of all the disturbance. Even Broadus went and took possession of the stand which had been erected for the accommodation of the Association for preaching, and attempted by assertions and the reading of several letters to persuade the congregation that his being deprived of a seat originated in Gilmore's individual opposition to him, and that he was an Old Fashioned Regular Baptist; and he succeeded so far in his attempts, that several Blacks were seen swaggering away from the stand and saying, *we will fight for Massa Broadus, that we will.* The question was however decided the next morning after the stamping affray, and Broadus was refused a seat in the Association by a vote of 21 to 11.

The supporters of Broadus in their more private intercourse with the Brethren, dwell much upon what they call Gilmore's uncharitable severity in writing and speaking as a reason why they go on the other side, & as an inducement to others to go with them. But this at best is making the subject a mere question of who shall be the greatest Broadus or Gilmore. This was not the question at all with the churches nor with the Association in declaring non-fellowship with Broadus; it was Broadus' introducing doctrines, contrary to those believed by the churches to be consistent with the word of God, and upon which they were constituted, and schemes for which they found no warrant in the Scriptures of truth; and in addition to this, his attempts to divide certain churches, and to draw off the congregations by means of protracted meeting excitements, that led them thus publicly to withhold fellowship from him, and his course. And the reasons assigned by Broadus for his opposition to Eld. Gilmore in the extract from his letter published in the "Signs of the Times" was Gilmore's preaching what he calls *ultra* Calvinism, and advocating the stand taken by the Black Rock Meeting.

It is true that the Letters from one or two of the churches of which Brother Gilmore is pastor, to the Association this year, contained some severe strictures on the course pursued by certain preachers in the Association last year. And it is equally true that several of the members of the Association, who voted against Broadus' having a seat, voted a disapprobation of those letters, with a special reference to the remarks contained in them relative to a certain worthy and sound brother, who went against the question last year, of non-fellowship, not because he approved of Broadus' course, but because he tho't in the form it then appeared it was improper to decide on it in the Association; as I think viewing the question incorrectly.— But this vote of disapprobation had nothing to do with the question whether Broadus should be admitted to a seat.

My Brethren, it is the *truth* and *order* established in the word of God, that is struck at, depend upon it, and it is this *truth* and *order* and not men, whoever may profess adherence to them, that we are called to contend earnestly for, at this day, and it is doctrines and practices not authorised by the only correct Standard of Gospel doctrine and practice, and which are designed to supplant the simplicity of Gospel truth and practice, which we are called upon to separate our-

selves from, whoever may be their advocates.

Were Br. Gilmore as bad or even worse than the advocates of the *new* schemes represent him to be, his preaching and advocating the truth of the Gospel, ought not, and I think cannot make that truth any less precious to those who have the love of God in their hearts.

Let us guard against being governed by any man or any combination of men in our religious belief and practice. *We have a more sure word of prophecy to which we do well to take heed.*

What that reveals, and what that institutes will stand, when all the systems and contrivances of men have gone down with the *man of sin*, never to rise again. Whoever may fall, whoever for a season may rise and triumph, *the word of our God shall stand forever*; and those who are governed by that *as the rule of their faith and practice*, having the love of the truth in their hearts shall never be confounded, however sorely they may be tried.—In reference to the Columbia Association: Eld. Broadus had been into the neighborhood of the Elk-run church, belonging to this Association, and under the pastoral care of Brother Bennett, and had baptized a number of persons, for whom this church had no fellowship, and had ultimately constituted them into a church, thus setting up an opposing Baptist interest in the neighborhood of the Elk-run. This, of course, led this church to declare non-fellowship with him, and to request that he might not be admitted to a seat in the Association. Here the *middle-ground* preachers displayed their wonted ingenuity to get rid of this request. One of them very modestly motioned, that the request from the Elk-run church should be committed to himself and two of his brethren as a Committee to report on it to the Association; thinking thereby to throw it totally out of the Association. The motion carried but behold when their report came in, the Association rejected it, and assumed to herself the right of considering the request.—Finding the question concerning Eld. Broadus' having a seat would be decided on by the Association, the friends of Broadus labored hard to have charges laid in against him and for him to be heard in answer to them, &c. thereby aiming, to lead the Association into an unconstitutional course, and to assume a prerogative which did not belong to her, or failing in this, to impress the public with the idea that Broadus was a persecuted man.—the association however was enabled to pursue a straight forward course, notwithstanding

ing the confusion thrown in the way, and to exercise her unalienated right, of saying who she would invite to a seat, and who not. The question was decided against inviting Broadus, by a vote of 21 to 11, precisely the same majority that was in the Ketocton Association. Thus instead of my coming into this Association, being the means of involving it in the *mighty struggle* as Mr. Broadus intimated in his communication which has been noticed in the 'Signs,' it was his own course of opposition to the Elk-run church which brought on his rejection from the Association.

The out-door friends of Eld. Broadus, at this Association, manifested much of the same spirit as did those who attended the Ketocton; but they were not so numerous, and did not go so great lengths. His indoor friends artfully contrived, by introducing one subject of debate after another, on the last day of the Association, to worry the messengers out, and by this means procured an adjournment without the minutes being read. As the gentlemen who has been denominated Mr. Broadus' right hand man was Clerk, the minutes I presume will not give a very favorable view of the proceedings.

Eld. Broadus published at the Columbia Association, that he should visit all the churches belonging thereunto, and where he was not admitted into their meeting-houses, he would preach somewhere in the neighborhood. This design probably is to reconnoitre the several congregations and to find where he can get up protracted meetings with any prospects of success. He has since the Associations commenced a stated meeting in the neighborhood of the meeting-house of the Ebenezer church which belongs to the Ketocton Association, and of which I am pastor; thus trying for an opposite interest there. He has at length constituted a church at Uppervill with nine or ten members. When we consider, that he has been preaching statedly at that place for two or three years, has held two protracted meetings there, that the Upperville church numbers a hundred and ninety eight members; and that Mr. Broadus' ten members consists, partly of members from other churches, partly of persons whom he has baptised there, and one who withdrew from the Upperville church because he could not obtain a letter, we may conclude that if his success is not greater within the bounds of our other churches, we have not so much to dread on that score. But how much more artful and industrious he & his coadjutors may become, and how much

more emboldened and expert they may be in their effigy-burning, pelting, horsewhipping and the like exploits, is beyond what I can tell. But from what I do know of human nature, & of the history of past ages, I think there is reason to apprehend, that when persons are so far given up, as to be permitted to form a combination for putting down the truth or those who earnestly contend for it, they will ultimately be left to go much farther in baseness to accomplish their purposes, than they would themselves, first have contemplated.

From the sketch I have thus given of the proceedings here, it will be seen, that Virginia is not behind Kentucky on Illinois or the Home Mission Committee at New York, in zeal for putting down the Old Fashioned Baptist doctrine and order. How far the same zeal is showing itself in other States I am not informed. If however the members of the Baptist ministerial conference of the State of New York act up to the obligations they have imposed upon themselves by the Constitution they have adopted, a copy of which was published in a recent number of the 'Signs,' I think, Brother Beebe, that you and the other Old School Brethren in your quarter, will be made to know by experience, something of the nature of this *pious zeal* that is abroad.

As I have used the expression, *middle-ground* to designate a certain class of preachers, I would remark, that I do not design thereby to class them with certain preachers found in several of the cities to north of this, who assume a kind of middle stand between the missionary and anti-missionary classes. The persons intended above, are decided missionary, tract &c. men, and denounce the Old School Brethren as *Antinomians*—but say they cannot approve of the full length to which Broadus goes, yet occasionally attend protracted meetings with him, and have exerted the full force of their ingenuity and influence to sustain him in the Association.—Whether their pretence to a *middle ground*, is not a mere decoy to lead their churches off with them, I leave others to judge from the circumstances I have narrated.

S. TROTT.

Fairfax, C. H., Va., Oct. 9th, 1823.

FOR THE SIGNS OF THE TIMES.

Mount Pleasant, October 8, 1833.

BROTHER BEEBE:—I enclose to you a short reply to some statements made by Eld. W. F. Broadus, in the religious Herald of the 3d of May last. I sent it on to the Edit-

ors of the Religious Herald for publication, or to be kind enough to return it if they would not publish it; they have done neither as yet—but as I kept a copy of the original, I send it herewith to you, and if you deem it of interest to the cause of God and truth to publish it in the Signs of the Times, you may do so; but if you think it will have no good effect, nor further the cause of truth, nor the interests of the Old Fashioned Baptists, do not publish it, but send it back to me, for I do not desire any thing done through strife or vain glory. I know the foundation of God standeth sure, having this seal,—the Lord knoweth them that are his. May the God of wisdom and truth be with you,—Farewell. THOS. BUCK, Junr.

BRETHREN BALL AND SANDS:—In your paper of the 3d of May last which came into my hands a few days ago, I noticed a letter from Elder Wm. F. Broadus in which I felt myself implicated as preacher and a member of the Kettocton Association. The unhappy state of religion amongst us, none can feel more sensibly nor deeply deplore than myself; nor does any one more earnestly desire a restoration of that peace and unanimity that once existed and bound the Baptists together in bonds of sweet communion and fellowship; but to unite on the terms that seems to be insisted on by some of our brethren is utterly impossible. That there has been improper conduct on both sides I am ready to admit, for it would be wickedness to claim infallibility, but I am not willing to bare more blame than is just nor that the whole of the blame should be fixed on those who are with me in principle & practice. Therefore without designing to reflect on the powers of discernment of Eld. B. I do unhesitatingly say that he has not discovered, or that he has not fairly stated the cause of disunion, especially as it exists in the Kettocton Association. Elder B. says it originated on a question about revivals not two years ago, but I am certain that the cause of dissatisfaction existed more than three years ago on a question about doctrine. Eld. B's friends saw evidently a great change in his preaching and a departure from what they esteemed Gospel truth which produced great disquietude, and notwithstanding this change he still contended that he held the doctrine of the Old Baptists and that he had only changed his mode of preaching—that when he first began to preach he only preached a part of the truth and not the whole truth, but now he is preaching the whole truth—

but unfortunately he does not preach that part of the truth now that he formerly preached, and consequently he does not preach the whole truth now. Eld. B. says he has borne insult and reproach rather than allow himself to expose the faults of his brethren. I am at loss to know who he calls his brethren—it certainly cannot be the Old Baptists, because he has reproached them and has asserted that they were opposed to revivals because they did not, nor could they conscientiously adopt the measures devised by men which they considered, unscriptural; and these Old Baptists are called Antinomians, do nothings and worse than the Devil. The disunion is not because there was a revival for surely there is not a child of God in the world but would rejoice to see the work of the Lord prosper and sinners converted, but because there is a departure from the simplicity of the Gospel, and there appears too great a disposition to rob God of his glory and give to certain men and means the glory that belongs to God. Elder B. says the great body of the brethren of the Kettocton Association are well disposed towards active efforts in the cause of Christ. I believe there is a large majority of the Kettocton Association that contends earnestly for the faith once delivered to the Saints, and are actively engaged to defend the truth of the Gospel, and as they were not brought to the knowledge of the truth by such means and efforts as are employed in the present time by many, it is not strange that they should oppose them as strenuously as those newly initiated into the church by such means, should contend for them; or are those old Baptists to yield their experience and judgment to the young, who seem scarcely to know their right hand from their left in matters of religion. Elder B. says there are two or three Ministers of the working sort in the Kettocton Assn. If he alludes to those Ministers who labour for the support of their families, & because they would not be chargeable to mission funds, then I must be one of them. But I suppose he alludes to those Ministers that are using the means of the present time, he cannot therefore intend me, because he has said I am opposed to revivals of religion, though I deny it most positively and think the assertion unwarrantable. I have the care of four respectable churches. Three in the Kettocton and one in the Shiloh Association. To each of which I preach once a month, beside two stated meetings on week days, and many occasional opportunities; and tho' I am not endowed with such gifts as Elder B.

yet such as I have, I endeavour in the strength of the Lord to employ for the good of souls and the glory of God; my conscience bearing me witness before God. Elder B. says an effort is going on to unite the Kettocton Association with Black Rock Convention. There exists no such Convention, neither is there any effort making to unite the Kettocton Association with any Convention. The Signs of the Times are industriously circulated and they will evidently take a wide range. The leaders were not opposed to religious newspapers heretofore. They were opposed to the many unscriptural things that were published in the religious newspapers, and they needed one through the medium of which they could defend their principles and characters from the many accusations.

Elder B. says in order to carry on more effectually the plan of disunion, the call of Elder Trott has been obtained to Virginia. How Elder B. discovered that secret I cannot imagine, for I never heard any thing like it intimated before I saw it in his letter. I rather believe it to be evil surmising, and instead of Elder Trott engaging in a plan of disunion, I believe his sound able defence of truth, joined with his plain, friendly and christian deportment, will have a contrary effect. If I am not mistaken, very many of the regular Baptists does, and will say, that Elder B. has done more to produce a disunion than any other man amongst us. I pray heartily for a better state of things, and if I have done any brother wrong, if he will show me my error, I will beg pardon, and am ready to forgive every wrong done to me, if my brother repent of that error. I seek a place in your religious Herald, not to gratify ambition, nor indulge pride, but in defence of plain truth.

THOMAS BUCK, Junr.

July 10th. 1833.

Warwick, October 13, 1833.

Brother Beebe, In the 23d No. of the Signs, I observe a communication from "A particular Baptist," rebutting my communication published in the 19th No. I am glad of this; because it affords me an excuse to offer a few more remarks on that very important subject, viz. Ministerial support. I am sorry however, that none of my thoughts already advanced, please, "A Particular Baptist." He has condemned the whole in a batch, beside criticizing particular portions. A very few words however, I apprehend, will reconcile all differences between Bro.

ther "Particular," and myself. He has misunderstood me. He supposes I mean to discourage the giving of any thing to them that preach the gospel; whereas I only intend to discourage giving in such a way as to make "void the grace of God." My communication on this subject, speaks for itself; I have there undertaken to prove that God has proscribed the manner in which his ministers shall be supported, and I infer from it, that, the church is not at liberty to proscribe and practice another form, or way, but at her peril. "To the upright man God will show himself upright, But to the froward God will show himself froward." We may practice our own ways, but we should remember that, God has said, "The transgressor shall be filled with his own ways." We may call them *decent, orderly, harmless*. But may rest assured of being denied, the grace, power, light and wisdom which the obedient enjoy. As respects ministerial support, my intention is to prostrate the preachers at the feet of Jesus, the master who employs them. If they have any cares, trials, troubles, wants, necessities, persecutions, or other afflictions, let them say it there, & to him. Let them "pour out their souls before God" & not before the church. Nevertheless it is a privilege to reveal our hearts to the Brethren; the present paper usage which I condemn casts the preachers at the feet of the churches. It teaches them to look so far and look no farther. "Let me not fall into the hands of men (says David,) but into the hands of the Lord, for great are his mercies." The preacher should think and feel, as if he cared not a straw, what his brethren or the world think or feel to day about his maintenance knowing that the God who has power to turn stones to bread, is able to turn all hearts in the twinkling of an eye—make enemies friends, and his friends liberal. No, he only wants to be satisfied that he (the preacher) is right and doing the will of God, and then he knows that all will be made right as respects him. This faith makes him enjoy the power of God, and the consolation of his word; it makes him feel independent of every thing beneath the sun. He can "run and not be weary—walk and not faint." Brother "Particular" says "give, the church must give, God has made it her duty to give," and so say I, and I quote the same Scripture in proof that he does. But what I say moreover is, that *giving* is not *subscribing*, nor *subscribing giving*; subscribing is a promise to *give*. The subscription becomes a debt, for which the subscriber is liable to be prosecuted in a

Court of law and compelled to pay: and it is often done. How much this looks like Gospel I leave Br. Particular to say; the worldly and carnalizing tendency of this practice is too obvious to need a particular investigation. "As to ways and means Brother Particular," "knows not how I would have arrangements made." What arrangements are wanted? There is the preacher—put your hand in your pocket and give him what you please and the matter is ended, or if you prefer, saddle your Ass and "take two hundred loaves, and two bottles of wine, and five sheep ready dressed, and five measures of parched corn, and one hundred clusters of raisins and two hundred cakes of figs," and carry them to the preacher's house and God will own that you have gone through all the formalities required in his book. And when every member of the church has done likewise, all will confess "There is no use of the banking system." Again, Brother "Particular" complains saying "I have seen so much suffering from the pernicious conduct of some of the professed followers of Christ, who have refused to give any thing in support of that ministry which he hath ordained, that I felt not a little excited when I read and thought of the letter of Brother Van Duzer." I am sorry very sorry, that, any thing I say, by way of urging the faith and practice of the Gospel, to the rejection of a human device, should give a Brother distress. But this shows how utterly Brother Particular misapprehended my communication,—and I must ask if any of the "ways & means" now in use is likely to remedy the evil complained of? What is the cause of the evil complained of? Is it a lack of money? A lack of urging and dunning, or is it rather a lack of grace? Of grace no doubt. Suppose the divices of men were brought to bare like a "Galvanic battery" on such offenders, when would they be subdued to obedience? Never, I venture to say never. So long as these usages continue, so long will such men consider themselves called on by men, not by God. They hear it as the word of man, not as the word of God. Hence their hearts are hardened.

Nothing but grace will answer the purposes of grace, and when grace fails, or rather where it is wanting it is worse than vain to attempt any thing as a substitute. If the subscribing system be right and according to Gospel, then surely the new School men are the most Orthodox people in the world, for (to speak somewhat figuratively) one can hardly walk the street without meeting with

some Jack 'O Lantern of their's with a subscription paper in his hand.

I apprehend therefore Brother, that you will find reason to complain of such professors as long as what you call, ways and means for ministerial support, continues in being. Preach the Gospel and leave the whole church to the power and influence thereof. Let every man act out himself, and we shall see who they are that believe, and who believe not, and let the church deal with offenders according to their deserts. Do this & I trust you will have the satisfaction of seeing crooked things made straight and some of the disobedient turned to the "wisdom of the just." How easy for God to make his froward children take heed to their ways; & such as refuse through a worldly spirit to feed his servants, to pass sleepless nights until they long for the morning light that they may speedily fill the preacher's sacks with corn. But I am amazed when you say—"Where is the serious Bible reader who would be willing to east the minister of the Lord on miraculous power." Be assured Brother, that is the very power on which they love to rely. God is that power; "God will be true to his promise," you say and so say I. He will perform miracles to fulfil his promise, is your sentiment. Then why not rely on the promise? What is the use of a promise unless we trust in it? The entire work of God's grace is a miracle, the Gospel is carried into effect wholly by miracle. If any are brought to love the Gospel well enough to feed and clothe the ministers of Christ, surely it is a miracle—well may such say "Oh! what wonders love has done." For my part I am looking for the same kind of miracles now to sustain the servants of the Lord, as were performed in the days of the Apostles and Prophets, Elijah himself rested in nothing but the promise of God when he was fed by the ravens; all I plead for is to trust in the promise now. The Lord will find a way to perform. The widow who fed Elijah, obeyed because she feared, and so must we; and unless we are brought to fear we shall never obey. But the way in which God will feed his servants, when the church is taught to give the matter up, and leave it for him to do, is not left in the dark. When he wanted materials to build the Tabernacle, he moved Israel to give and to bring until their liberality exceeded necessity; at other times he moved the enemies of Israel such as Cyrus, Herod, the chief Pharisees, and God only knows how many more. These are his ways,

and to his ways, the Lord learn us all to submit.—Farewell.

G. VAN DUZER.

FOR THE SIGNS OF THE TIMES.

The following Letter from Elder St. JOHN, was kindly forwarded for publication by Dea. AMOS HOLMES.

"To my well beloved friend Amos Holmes, whom I have ever esteemed from the first of our acquaintance until now. I send you my sincere thanks for the present you made me at Fishkill, (The Signs of the Times,) I did not pursue it until I returned home on Friday last,—I am sorry that I did not give it a reading since I find so many friends who unite with me in judgment. But as I was told that the "Signs of the Times" was a hot paper I deferred reading it until I got home, and since that time I have given it a candid perusal, and I find it just hot enough to consume error, and establish the truth. To my great satisfaction I discovered some sweet rays of light shining through the smoke of the bottomless pit, so that I thought that I could clearly see the *Locusts* with their stings in their tails, trying to oppose the truth. My mind has been tried and my feelings hurt, by what I see, and hear passing for religion in the world. I think sometimes I know nothing about the Bible or the Gospel of Christ. I recently heard a Baptist preacher say while preaching, that "the Bible had gone through so many hands, and so many different translations, and was so much corrupted, that it was impossible for any man without a Theological education, to understand it so as to explain it to others." Such an expression twenty years ago would have startled a whole Baptist Association, but now it appeared to set well on the minds of the "New School;" there were however a few Old School Br'n. whom he called Novises, that sat and bore it impatiently. When he saw that he was raising his steam too high for his boiler, lest he should scald the *novises*, he paused, and said that he believed that the old preachers were doing more good than they were, and gave as his reasons, that they searched the Scriptures more faithfully. If he had not previously said that the Bible was beyond their ability to understand, there might have been some propriety in his apology. But we will leave the christian church to determine whether he was correct, and the christian world, (as they are called) for it does not require a spiritual man to untie this double bow-knot of nonsense. I might tell you of many o-

ther unscriptural things which are circulating in our country for religion, without the support of a "thus saith the Lord."

Perhaps it may be proper to inform you of some of the privileges that the *christian world* engaged in after you left Fishkill; if you had stayed you might have heard and seen some things which would not have half paid you for your time. On the morning of the second day of their meeting, about the *ninth hour*, which is the *third hour* Jewish time, when Simon Peter judged that men ought to be sober, two men from New York, commanded the Brethren to put a man out of the door; the one said, "Put him out," the other said "Lay hold of him," and forthwith two or three brethren seized him by the arm and shoulder, and out of the door he went! St. Paul like, it being warm, *the door was not shut*. I understood that this was for non-conformity; we had also two Missionary discourses delivered one to Burmah, the other to the great Valley of the Mississippi. In the Burman sermon, we got the *news*, that our Lord had been thrown over the great stone-wall into China, in a tract!!! Now if this news be true, (and we got it from popular authority) what a blessed thing a tract is!!—Weep not, Brother Holmes, for the loss of our Bible, which was given us by the Holy Ghost, and confirmed by our Lord—that it was easier for heaven and earth to pass away than for one jot or tittle of it to fail. Yet it appears by the late news that it has failed! But we have later news from the Tract Society, that we have a better substitute, another comforter! and on much better terms! and what formerly cost from 75 cents, to \$1—may now be bought for one cent!!! A great saving indeed, but I will forbear lest I should give you reason to think that I am using *irony*.

God forbid that I should be vain, or use lightness. "If the Lord be God, follow him, but if Baal, fol low him." If the Bible be the word of God, follow its holy directions which will guide us safe through the howling wilderness of this unfriendly world. The Holy Ghost has not dealt out to us, of the mind of our heavenly Father sparingly, but we of his fulness have received and grace for grace, he hath withheld from us no good thing. Surely if there had been any defect in his word, or failure of his promises, he would have told us; if he had truly substituted, this new dispensation for his Gospel, he would never have sworn by the Immutability of himself, nor called it an unchanging Priesthood. Fashionable men make

fashionable religion,—all the Laymen on earth could never have squeezed a purgatory out of the Bible, such things have ever been pushed into being by a *Literary Clergy*.—This, "tything of mint and rue, annis, and coummin," and passing over the weightier matters of the law. Thus "making the outside of the cup and platter clean," is now passing currently for religion, in the *religious world*. But, "to the law and to the testimony." May it ever be our only guide to direct us through this world, to that which is to come, and may we ever walk in the light while we have it, and may the God of all grace bless you and the brethren in your region, and enable you to gird on the whole Gospel armour and fight the good fight of faith, for I trust the weapons of your warfare are not carnal, but mighty through God, to the pulling down of strong holds. Strong indeed when Church and State combine their energies to raise Messiah's engine, with this motto, Give ye! Give ye!! May our standard be to give ourselves to the Lord, & by his will one to another—Farewell.

JACOB ST. JOHN.

To DEA. AMOS HOLMES.

West Milton, Saratoga Co., N. Y., Oct. 4.

SIGNS OF THE TIMES.

NEW-VERNON, NOVEMBER 6, 1833

In consequence of the recent sickness in the family of the Editor—we have not been able to devote our usual attention to the last two or three numbers of this paper, and we shall still be under the necessity of begging the forbearance of our increasingly numerous subscribers as we are very much occupied at present in making the necessary arrangements for the second Volume. We hope that we shall be able to make material improvements in the mechanical and editorial execution of our sheet.

We have contracted for a first rate (cast Iron) Press and an extensive fount of type, and we intend to engage the service of an experienced workman. The whole establishment will be exclusively devoted to the Signs of the Times, which we intend to issue upon an entire sheet instead of two half sheets.—The disadvantage of having our printing executed fourteen miles from the residence of the Editor, which has attended the reading

of our proof sheets for the present volume with many and serious difficulties will be obviated, the press will be located at the residence of the Editor, and the tallants of our old fashioned Baptist Brethren will be as far as practicable secured. We hope by a faithful personal application to the work, that we shall be able to give a new interest to the paper, and a more general satisfaction to our old friends. No pains, nor *reasonable expence* shall be spared in the discharge of our duties. The purchase of a printing establishment has of course been attended with considerable expence.

Those of our subscribers who have not settled for the first Vol. by paying to our authorized agents, or (where there is not a convenient agent) by transmitting to the Editor \$2 in current Bills on reputable City Banks, as near N. York city as possible, shall be entitled to the paper two years from the time of their first signing.

Our agents who may have any funds in hand will do us a favor to send them on as soon as convenient.

Also, such of our friends as feel willing to pay in advance for the 2d Vol. will oblige us very much.

In our next number, it being the last of Vol. first, we intend to give an index for the convenience of those who may wish to have their papers bound.

Those who wish their papers discontinued at the expiration of this Vol. will see that their accounts are duly balanced, and should we send on our first number of Vol. 2d to any such individuals, they are requested to write their name and Post Office on the margin and direct it to the "Signs of the Times," New Vernon, N. Y., inclosed in an envelope, all such as neglect this will be considered subscribers for the 2d vol.

No subscribers will be received in future for less than one year.

We intend to strike of a sufficient quantity of the next Vol. to be able to supply all the numbers, at any time during the year.

Difficulties in the way of getting the people to think right.

[From the Home Mission department of the Baptist Repository.]

PLEASANT GROVE, Tazewell Co. Ill.

August 30, 1833.

"DEAR BROTHER:—I have been travelling and preaching as usual since my last, except three weeks when hindered by sickness. I have travelled upwards of two hundred miles a month, and preached about fifteen times, besides attending to the building up of several broken down Sunday schools, and establishing Temperance Societies. To one of the churches which I attend, one has been added by baptism and seven by letter. Another was in an awful condition. It is large, but not more than one half of them could read the Word of God, and the most of their religious exercises were conducted with noise and confusion, but without much instruction. I preached to them the blessed word of God, and tried to rectify the sad mistakes into which they had fallen. In the course of my instructions, five persons professed to be converted, and were added to the church by baptism. A preacher who sometimes attended them and myself appointed a protracted meeting to be held in August: but at that time I was sick of cholera, which has been prevalent in the vicinity.—I have, however, learned correctly that they carried on the meeting, assisted by some Methodist preachers, and that the result was the professed conversion of sixty persons, of whom fourteen have been baptized.

I have not obtained a cent from the people. They will hardly hear a man who begs for money as they say. If you knew the obstacles often thrown into our way by the anti-mission people and their preachers, I know you would pity and pray for us. It is entirely out of the question for us to progress here as in the older states. I have many objections to meet and answer, and many corrupt and erroneous opinions to correct, like so much rubbish which must be removed, before the people can possibly be got to think right; & you know that people must think right before they will act right. I have to trace over new ground, and often work upon nice minds, and I find I can do more with them whose minds are not so much poisoned with wrong notions of things, and more susceptible of divine truth.

I tender you my sincere thanks for the as-

assistance you have afforded me, and shall continue my labors.

In the gospel of Jesus Christ.
WM. KINNER.

REMARKS.

And what must the people think in order to think right.

Why they must think favourable of the Home Missionary Society from whom Mr. K. gets fed on *loves and fishes*. They must think it a part of the work of an Evangelist, to build up *broken down* Sunday schools, and establish Temperance Societies.

They must think, that Mr. K. preaches the *blessed word of the Lord*, on an improved plan when he is engaged in building up Sunday schools and Temperance Societies; and that any church composed of illiterate members who are opposed to his begging system are in an awful condition.

They must think that when the Sons of God, and the Daughters of men,—or when the old fashioned Baptist, with their new fashioned preachers unite with the Methodist—that this heterogeneous amalgamation will produce (as in olden times) giants, or converts, by sixties—out of which number, fourteen may become Baptists.

They must think that all old fashioned Baptist who stand opposed to the popular system of mendicancy, are Anti-missionary or Anti-christians.

But in order to produce this train of right thinking—what rubbish is to be removed?

First their Old Schools ungenteel, impolite—unpopular, noisy manner of worshipping God, according to the light of Divine Revelation, without the aid of those raident beams which dart forth their superior brightness from Theological Seminaries.

Second, they must be more ready to hear the learned appeals of modern Missionaries, for money.

Third, they must abandon noisy, and confused meetings of Baptist, and mingle with the Methodist in conducting, silent, orderly protracted meetings.

But when all this "*rubbish*" of the Old School is removed, what will be gained.

First, a deadly aversion to the old fashioned Bible order of the church of God.

Second, an ardent love, and zeal for Methodism, Arminianism, Missionaryism. and modern mendicancy in general.

Third, by a readiness not only to think right, i. e. to hear and fellowship whatever, and whoever the A. B. H. M. Society sends them—But also to do right, i. e. to give cents and dollars in abundance to those who have removed the ancient land marks, and introduced the new order.

Mr. K. says "I have often to trace over new ground, & often work upon nice minds"—and so does his Master. *Ed. Signs.*

SOMNAMBULISM.

Considerable attention has recently been excited in this state, by two young females, who have given religious exhortations, during periods when they were to all appearance, insensible to external circumstances.—

A letter, giving some interesting particulars of a case witnessed by the writer, (and upon whose testimony we place the utmost reliance,) was recently published in the Religious Narrator, which we give below. Subjoined to which are extracts from the writings of Dr. Abercrombie, of Edinburgh, who had collected numerous facts on the subject.

—*Ch. Secretary.*

From the Religious Narrator.

NEW HAVEN, Aug. 1st, 1833.

"I sleep, but my heart waketh." Cant. v. 2.

DEAR BROTHER:—When one who had long lain powerless with disease, arose from his couch at the Saviour's command, and in strength that was the Saviour's gift, glorified God; they who witnessed the spectacle, it is recorded, were amazed, and filled with fear, exclaiming: "We have seen strange things to day." I was, the evening before last, one of a company who strongly partook of the same emotions, and not a few of whom appeared to be impressed with the conviction that they had witnessed a display of Divine power no less miraculous. For myself, however, though I must confess it was indeed a "strange thing," I am not prepared to coincide with their opinion that it was *supernatural*: at least till the skill of your honorable profession shall have been tried for an explanation, in vain. On my arrival here, I was told of a little girl, between eleven and twelve years of age, who had several times

preached in her sleep. My friends had the opportunity, a few evenings before of hearing her; and considered the exhibition a truly wonderful one. I felt, as you may suppose, a strong desire to hear her; and to become acquainted with her. I accordingly obtained an introduction to her friends; and received a promise that, if she should commence preaching again during my stay in the city, they would send for me: which they could do, as she commences, when she does preach, almost immediately on falling asleep.

The evening before last, at about half past nine, a person came running, half breathless, to inform me that she was then preaching: told where she was, and was out of sight in a moment. I caught my hat and ran to the house where she resides, but found that she had gone out in the afternoon with her brother and sister on a visit; and no one in the house could tell me where. I ran back and forth in different streets, like one escaped from the mad house, in hope of seeing or hearing something that would direct me to the spot.

"But recollecting with a sudden thought, That flight in circles urged advanced me nought."

I came back, and sat down in inexpressible disappointment.

While I was musing however, two friends who had gone in quest returned to inform me that they had found her: and conducted me to the place. I found the house thronged when I entered, for her voice is so loud as to be heard distinctly in the street. She was sitting on a swinging cot, on which, for amusement, she had sat down, and had swung but a few minutes, when she fell asleep and almost immediately began her discourse; her subject was, the Prodigal Son. When I entered she had been speaking about three quarters of an hour. * * *

Presently, she asked, in a moderate tone, "Give me my handkerchief." And, what was very extraordinary, when one which was not her own was held out to her, she made a sign of refusal, and repeated her request. Her eyes were closed, so she could not have seen it: it was not put so near as to enable her to distinguish it by the smell; and as she did not touch it, she could not have known it was not hers, by feeling. She repeated her request the second and third time; and when the one she asked for was put into her lap, she deliberately spread it; and, putting it over her head, drew it together under her chin, and held it by her left hand, and thus completely covered her face.

On enquiry afterwards, I learned, that on several former occasions, when there was some little noise in the room, such as whispering, or the rustling of garments of persons in motion, she has appeared to be disconcerted, and has paused and thrown her *apron* over her face. In this instance, being abroad without that article of apparel, she asked for the first time, the help of others to a veil. After a moment's pause, she proceeded with her discourse; and by a sudden transition from the most perfect calmness of spirit and apparently bodily exhaustion, she burst forth with a pathos and energy that seemed to thrill through every heart.—"Oh, the everlasting salvation! The God of heaven; he descended; He left his glorious throne; came down to this vain world and died for helpless sinners; and died for *you*. If he has died for helpless sinners he has died for us. Why not then accept of it? [the everlasting salvation.] Others have accepted of it, and have made their calling and election sure. Let me ask you, in the presence of the great Jehovah, will you not make *your* calling and election sure? Will you not comply with the request?" She then, after a moment's pause, spoke of the christian's arrival at his journey's end; and, of his receiving his reward; but I am not able to give you her precise language on that point. Indeed I had become so agitated by running, and the singularity of the scene, that I was not able to take down more than half she said; and in many instances, the turns of thought were striking, the expression so peculiar, and the manner so impressive that I found it impossible to command the use of my pencil.

She then returned to the impenitent. "The Saviour lives! sinners, come; come! Jesus lives forever and forever more. He lives, & intercedes for you; and will you not come to him while it is an accepted time, and a day of salvation? I will tell you when it is an accepted time. Fellow sinners do you wish to know when it is an accepted time? I will tell you: and will tell you in the language of the Bible, too. Now is the *accepted* time, and the day of salvation.

Salvation! O, Salvation!

The joyful news proclaim,

Till earth's remotest nation,

Has learn'd Messiah's name!"

Here she made a long pause; and I began to be in doubt whether she had not "made an end of speaking," when she resumed;—"Christians, do you believe there *ever will* be a time, when earth's remotest nations have

learned Messiah's name? Do you believe there will be a time? I do believe there will be a time: yes! and it will come quickly. He comes for your salvation. He hastens on the wings of love, down from his native skies." She then apologized for her earnestness in behalf of those who were destitute of the means of grace, which those who were listening to her were neglecting. "Must I not say a word for the heathens? And is this vain world a friend to grace to help them on to God?"—On Christians, she observed, rested the hope of the heathen world for a knowledge of salvation by Jesus Christ. Christians ought to send them the Gospel, and do all in their power to bring back a lost world to God. God has done much for their souls, and they should, therefore, do for others.—Let us look into foreign regions, let us look into the distant parts of our own country—into the great valley of the Mississippi. How many are rearing* up in wickedness! And is it not the duty of ministers of the Gospel to go and tell them that they are wandering from God; and are treasuring up to themselves wrath against the day of wrath; and beseech them to repent and turn to God?—Yes: and others that are not ministers may do much good: *they can tell them that Jesus died for sinners.* And now let us look to the heathen. The first time they have been told of Jesus, they have repented; and left their idols: and become his disciples.—But these careless, Gospel-hardened sinners." Here followed a strain on the guilt of those who hear the Gospel and refuse to obey it, that produced tears in many present; and as she closed with the expression, "Oh their stupid, stupid, stupid state! Oh, what shall we do!" she threw into her voice a pathos, and energy, that brought forth a kind of simultaneous panting from all around her.—"The heaven of God is not yet filled: & must we go into the highways and hedges?" She then instituted a comprison between the prodigal and the heathen nations. He had wandered into a far country; but they had wandered till they had lost all knowledge of their father's home. But, altho' they had wandered, she observed, far, very far from God;—their case was more hopeful than that of sinners in Christendom. For, although Christ has not represented it thus, [notifying us that

she was making an *accommodation* of his language, instead of quoting it literally,] it is easier for those poor ignorant heathens to enter into the kingdom of Heaven, than for these Gospel-hardened sinners. She then addressed to them another expostulation, and closed her sermon in the following striking manner. "But perhaps you do not believe there is a second death. But, if there is not a second death—then—what mean—the *everlasting burnings*?" After a short pause:—"Sing to the praise of God the following hymn:

Awake my soul to joyful lays,
And sing thy great Redeemer's praise,
He justly claims a song from me,
His loving kindness, O how free!"

It will be found in the Village Hymn Book.*

She then reclined and appeared utterly exhausted: and remained quiet till, as she appeared to suppose, the hymn was sung. She then rose and pronounced the benediction in a deeply impressive manner.—"May the grace of God, the blessing of the Father, Son and Holy Ghost, be with you all, for ever and ever. Amen."

You will perceive a want of strict connection in the train of thought: but it is to be remembered that she had been speaking three quarters of an hour before my arrival. I was assured that the first part of her discourse was very regularly constructed: but that, as a whole, it fell far below the one she delivered, a few evenings before.

Soon after she closed, she awoke with a kind of convulsion; and was very much astonished to find so many persons around her and wished to know the cause: and when she was told there had been a meeting, she was much grieved and mortified that she should have been asleep, all the time. She has been kept ignorant of the fact that she herself, was the preacher. I am, my dear brother, yours in the best of all ties.

E. GRIFFITH, M. D.

R. W. C.

REMARKS:

The popular saints of all the world, notwithstanding their heated zeal for Bible Societies have apparently forgotten (if they ever knew) the use of that sacred Book, and instead of attempting to sustain their cause by "the word of the Lord." They seem to rely principally on dreams, new revelations, lying wonders &c.

The above article which we copy from the

*The accuracy of her language for such a child was astonishing: through all parts of her discourse which I heard, this was the only inaccurate, or even inelegant expression she used.

"Cross and Banner," and which has been copied by many other Religious papers of the day, is indeed too trifling to occupy the columns of the Signs of the Times devoted to the cause of truth,—and but for the importance attached to it by the worldly saints—we should pass it by as we do the greater part of the wonderful which generally fill the columns of their periodicals, as being utterly unworthy of the attention of our intelligent readers.

The above fable may answer the purpose of the writer and publishers, but we fell inclined to "try the spirits, by the unerring standard of truth, and

First, "I suffer not a woman to teach, nor to usurp authority," says the great Apostle to the Gentiles. Hence, we know this messenger is not from God.

Second, "But though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed." Gal, i. 8. Will any one pretend to say that the Apostles ever preached the doctrine inculcated in the above communication?

When, and where did the Apostles preach the doctrine of a general atonement? When or where, were they ever heard entreating the unregenerate [and such as were not elected] to "make their calling and election sure?" When did the Apostles say to the unregenerate, I will tell you when it is an accepted time, [i.e. to be converted] and then apply this scripture "Now is the accepted time," &c. as applicable to the case of all the unconverted world.

When did the apostle ever say, that? "On Christians rested the hope of the Heathen world for a knowledge of Salvation by Jesus Christ," that "Christians ought to send them the Gospel, and do all in their power to bring back a lost world to God?" We answer never.

No, christian reader, this is another Gospel, which is not another, but perversion of the Gospel of Christ. There is no more

harmony between the above specimen of somnambulism, and the Gospel which Christ preached, than there is between Mormonism and christianity.

POETRY.

In 1784 a bill which had for its object the compelling of every person to contribute to some religious teacher was introduced into the House of Delegates Va. under the title of "A bill establishing provisions for the teachers of the christian religion" which drew forth many memorials. The following verses accompanied one of them.

BY ELDER D. THOMAS.

Now liberty is all the plan,
The chief pursuit of every man
Whose heart is right, and fills the mouth
Of patriots all, from north to south.
May a poor bard, from bushes sprung,
Who yet has but to rusticks sung,
Address your honorable House
And not your angry passions rouse?
Hark! for a while, your business stop;
One word into your ears I'll drop:
No longer spend your needless pains,
To mend and polish o'er our chains;
But break them off before you rise,
Nor disappoint our watchful eyes.

What says great Washington and Lee
"Our country is, and must be free."
What says great Henry, Pendleton,
And Liberty's minutest son?
'Tis all one voice—they all agree
"God made us, and we must be free."
Freedom we crave, with ev'ry breath,
An equal freedom, or a death.
The heav'nly blessing freely give,
Or make an act we shall not live.
Tax all things; water, air, and light,
If need there be; yea, tax the night—
But let our brave heroick minds
Move freely as celestial winds.
Make vice and folly feel your rod,
But leave our consciences to God:
Leave each man free to choose his form
Of piety, nor at his storm.
And he who minds the civil law,
And keeps it whole, without a flaw,
Let him, just as he pleases, pray,
And seek for heav'n in his own way;
And if he miss, we all must own,
No man is wrong'd but he alone.



VOL. I. No. 26,

\$1 PER ANNUM.

DEVOTED EXCLUSIVELY TO THE BAPTIST CAUSE.

PUBLISHED SEMI-MONTHLY, BY AN ASSOCIATION OF BRETHREN.

NEW-VERNON, N. Y., NOVEMBER 20, 1833.

GILBERT BEEBE, EDITOR.

To whom all Communications must be addressed.

"The instruments also of the Churl are evil."
Isaiah.

The following extracts from the Richmond Va. Religious Herald, were forwarded by Brother Wm. Gilmore, as being illustrative of the manner in which things are done by the new order of "Old fashioned Baptist" in Virginia.

From the Religious Herald, Aug. 30, 1833.

Camp Meeting in Charlotte City.—Brother R. K. Herndon, in a letter informs us that the Baptist Camp-meeting in Charlotte City, had been blessed to the conversion of about thirty souls.

CAMP MEETING.

A Baptist Camp-meeting is appointed to commence at X roads Halifax City, Va. six or seven miles from Alex. Cunningham's store on Friday, the 25th October. Our br'n. of the —, are requested to attend. Published by order of the church.—*Ibid.*

WILLEY JAMES, Clerk.

NOTICE.

There will be a Camp-meeting held by the Baptist, at the Quaker Meeting-house (so called) Bedford Co., Va. eleven miles south of Liberty. To commence on Wednesday the 25th of September 1833. Brethren J. Kerr, E. Bell, E. Baptist, D. McGehee, De Witt, J. G. Mills, J. W. Kelly, Wm. Blair, all the Ministers belonging to the Strawberry Association, and all other Brethren in the ministry who can conveniently, are affectionately invited to attend.—*Ibid.*

Z. WORLEY.

For the Religious Herald.

Association, Camp-Meeting, &c., Charlotte Co. Aug. 15, 1833.

Dear Brother Sands: I am glad to see that

some of our Br'n. have at last turned their attention to the subject of Associations. I am not an opposer of them, but I have for the last ten years observed, that these were the most unpopular meetings (conducted in the usual way) of any held by our Brethren. I concur fully in the suggestions made by "Leamas," in your excellent paper of the 9th of August, but would carry them out a little farther. It is said that *experience* is the best teacher, and I therefore beg leave to bring forward an associational meeting which has recently occurred under my own observation. The Appomattax Association of which I am a member has just closed its annual meeting with one of the churches to which I minister statedly. And being anxious that our people derive benefit from the coming together of so many excellent Br'n. we determined to come out by families, and camp upon the ground. Notice of this being given in your paper, our ministering brethren and others from a distance met promptly on Thursday last, and commenced a course of religious exercises. By Saturday, (the day for doing business) through the blessing of God, the hearts of believers were warmed up, and the cries of the penitent were heard from every tent. Consequently the association met with feelings well suited to the occasion; "and being thus prepared for every good word and work," resolutions of *infinite* importance were adopted, with the most harmonious feelings; and I have no doubt, if associations would meet thus uniformly, and engage heartily in devotional exercises, and implore the direction of Almighty God with sincere hearts, that all our little bickerings and differences of opinion would fall before the heavenly flame like Dagon before the Ark of God; and associations would soon become a kind of reservoir, or deposite of all the energies of benevolence of the churches, and thus, we might expect to see messengers return laden with glad tidings of vigorous and united efforts

being put forth to promote Temperance, Bible, Tract, and Missionary Societies, or what ever might serve to promote and advance the Kingdom of our dear Redeemer. And instead of so many painful details of *barrenness and coldness, desertions and ex-communications*, their letters would tell of the many revivals and out-pourings of the Spirit of God, saying "The Lord has done great things for us whereof we are glad."

And now Sir, before I close permit me to relate the happy results of our meeting, which [with much reluctance manifested on the part of the people] was closed on the 7th day. About thirty souls professed faith and hope in Christ during our stay; besides many others who hung around us on the last day, clasping our hands in bitterness of soul, saying Oh! Sir, pray for me, pray for me! But the parting scene was indistinguishably affecting. Never did I witness such tenderness, such affection, such Brotherly love.—Embracing each other in their arms, the solemn pledge was given that the silent grove, or closet should henceforth record their fervent prayer, each, for the other, while the trembling multitude, both saints and sinners came forward and begged an interest in our petitions. Thus closed one of the most happy, harmonious and I think in many respects the most profitable Associations that ever I witnessed, and I feel no hesitation in recommending this plan to *all the world*, as the most effectual means, in the hands of God, settling all disputed points, whether of faith or practice, and in an *atmosphere* like this, I think it would not be long before the "Creed question" or test of fellowship would be satisfactorily fixed.

There was one other circumstance which gave additional interest to our meeting. By an order of the Association, our beloved Brother Elijah W. Roach, on Tuesday, in presence of a crowded assembly was ordained to the work of the ministry. The imposition of hands and prayer by Elder Samuel Davidson, the charge by John Kerr, the Bible presented by Collins—the right hand of fellowship by Elder Edmond John's. I shall now close this Epistle, as I may ask a place at some future day for farther remarks in favor of *associational Camp-meetings*; I remain affectionately yours in the bonds of christian love.—*Ibid.* E COLLINS.

Extract from Brother A. W. Hudspeth, to Rev. Joseph R. Smith, Harmony Washington Co. Mo. August 14, 1833.

Brother Smith.—I have just returned from

the Baptist Camp-meeting eight miles below me on Coataway Creek. It commenced on Friday, and continued until Tuesday near 12 o'clock. Solemnity invaded the whole, until Sunday evening, when it appeared that Almighty God sent down the Holy Spirit with great power and glory, insomuch, that the christians became quite intoxicated with love to our blessed Redeemer, and appeared unanimously to shout victory! and sing praises to Almighty God.

Instantly the sinners began to prostrate themselves, some mourners to shout victory and glory; and we had an emblem of Heaven on earth, which continued until near daylight. We have not as yet made an accurate calculation as to the results, but have counted twenty-six Converts who appeared to give satisfactory evidence of the *new birth* & many mourners I think are so deeply convinced, that they will ultimately find the Redeemer precious to their souls.

At this meeting we made our first attempt to make collections for our Preachers, upwards of \$12 was instantly with great pleasure contributed, and if the people had expected such a thing and been prepared, I have no doubt as much more would have been freely given.

We had *Presbyterians* and *Methodists* with us, and all appeared to unite with unparalleled zeal in the great cause; and blessed be Almighty God, I hope the day is not far distant when all schisms and divisions will subside, and all christians be united in one band of soldiers, and march on bravely towards Canaan's happy land. The Cumberland Presbyterians, had a Camp-Meeting, at Potosi at the same time, and I have understood the results was equally good.—*Ibid.*

ABIJAH W. HUDSPETH.

REMARKS

On the above extracts from the Popular Mouth-piece, of the Popular Baptist of Va are uncalled for at this time. We will not insult the good understanding of our readers by telling them that such was not the practice of the primitive Baptist. They know it already, and we are willing that every professed Baptist who can be delighted with such delusions should go to their own company.—*Ed. Signs.*

From the Christian Baptist.

THE CLERGY—No. IV.

As the clergy have occupied a most con-

spicuous place in the Egyptian, Chaldean, Persian, Grecian, Roman, and Anti-Christian empires, common courtesy requires that we should pay them more than common attention. Our present number shall be devoted to their training and consecration.

A lad, sometimes of 12 or 14 years, is by his parents, destined for "*holy orders*." To the grammar school he hies away. In the course of two or three years he is initiated into the Latin tongue. The fables of Æsop, the *Viri Romæ*, the wars of Cæsar, the metamorphoses of Ovid, the conspiracy of Cataline, the wars of Jugurtha, the pastoral songs of Virgil, with his Georgics and Æneid; the amorous bacchanalian odes of Horace, his satires and epistles; the sapient invectives of Juvenal and Persius; the amors, the debaucheries, the lecherous intrigues, the murders, and suicides of real and fictitious heroes and heroines; the character and achievements of Jupiter, Juno, Bacchus, and Venus, well relished and well understood, prepare him for introduction to the Grecian tongue. Now subjects of a similar character, written in a different alphabet, but written by men of the same religion & morals, command his attention for a year or two longer. He now enters college, perfects his knowledge in the *pantheon*, admires the beauties of Anacreon, is charmed with the sublimity of Homer, reveres the mythology of Hesiod, and seans with rapture the flights of Pindar. From the inspiration of the Muses, from the summit of Parnassus, he descends to the frigid contemplation of triangles, squares, and curves. For this he acquires a taste also. The demonstrations of Euclid, the algebraic process, and Newton's principles captivate his powers of ratiocination.—The logic of Aristotle, the rhetoric of Longinus and Quintilian, the ethics of Plato, and the metaphysics of the Gnostics, elevate him to very high conceptions of himself. So far the candidate for law, physic, and divinity accompany each other. Each of these, having got his diploma of *Bachelor* of all these *Arts*, shakes hands with his classmates, and enters into a department of preparation consentaneous to his future destiny. One puts himself under a Doctor of Law, and under a Doctor of Physic, and the pupil with whom we set out puts himself under a Doctor of Divinity. His former class mates, with whom he was so jovial, retain their former jocularly or sobriety—there is no alteration on their visage. But my young priest gradually assumes a sanctimonious air, a holy gloom overspreads his face, & a pious sedate-

ness reigns from his eyebrows to his chin. His very tone of voice participates of deep devotion of his soul. His words flow on with a solemn slowness, and every period ends with a heavenly cadence. There is a kind of angelic demeanor in his gait, and a seraphic sweetness in all his movements.—With his Sunday coat, on a Sabbath morn, he puts on a mantle of deeper sanctity, and imperceptibly learns the three grand tones—the Sabbath tone, the pulpit tone, and the praying tone—these are the devout, the more devout, and the most devout.

Meantime he reads volumes of scholastic divinity, and obtains, from sermon books and skeletons of sermons, models for future practice. Bodies of divinity, adapted to the sect to whom he looks for maintenance, are closely studied; and the Bible is sometimes referred to as a book of proofs for the numerous articles of his creed. A partial acquaintance with church history is formed, & a minute attention is paid to the rules and manner of proceeding in ecclesiastical courts. Now he can descant upon "*natural*" and "*revealed*" religion; now the mysteries of scholastic divinity, viz. "eternal generation," "filiation," and origin of moral evil," &c. &c. &c. are, to him, as common place topics. After being a year or two at the feet of this Gamaliel, he appears before the presbytery or some other ecclesiastical tribunal; he delivers a sermon on which he has spent two or three months first in collecting or inventing documents, then in writing, and lastly in memorizing the whole. When he has it well committed, the only thing preparatory, yet remaining, is to fix upon the proper attitudes of body, tones and gestures suited to the occasion; and, above all, he endeavors to conceal all art, that it may appear to flow from unfeigned sincerity. The sermon is pronounced and approbated, with a small exception or two. On the whole, it was a finished piece of mechanism. He lifts his indentures, and after another specimen or two, receives a license, which places him on a footing with those of other trades called journeymen. Indeed he is for a time hired by the day, and sent hither or thither at the will of his superiors. This, however, contributes to his ease, inasmuch as it saves him the toil of preparing new sermons, the same discourse being always *new* to a strange congregation.

Such is the common training of a clergyman. It may not be so extensive, or it may be more extensive; he may commence his studies at an earlier or later period; he may be sent by his parents or by others, or he

may go of his own accord; he may be a beneficiary, or he may be able to pay his way. These circumstantial differences may and do exist, yet the training of a clergyman is *specifically* the same in *all cases*.

To this course, which is, with some very small differences, the course pursued by Romanists, Episcopalians, Presbyterians of every grade, Congregationalists, and, perhaps by some others; it has been objected that there is not much *grace* nor much *dependance* upon grace in this plan. This is, perhaps, a futile objection; for what need is there of grace, or what cause for dependance upon the grace of God, in a person so well qualified by *art* for this reverend office? A clergyman, thus qualified, can deliver a very popular and orthodox sermon without any grace—as easily too as a lawyer can plead the cause of his client without grace. If a lawyer can be so much interested in the cause of his client as to be warmly eloquent, if his soul can be so moved by sympathy, as it often is, even to seek relief in copious tears, without the influence of grace or supernatural aid, why may not a clergyman be elevated to the same degree or to a higher degree of zeal, of warmth of sympathy, of deep distress, in his pathetic addresses from the pulpit?—Again, if one so well versed in theology, as to be able to comprehend, in one view, all the divinities, from the crocodiles, the gods of Egypt, up to Olympic Jove, or the venerable Saturn, as any clergyman from his youthful studies is; if a competent acquaintance with the sublimities of natural religion, and with the philosophical mysteries of scholastic divinity, cannot be eloquent, animated, and orthodox, without grace, he must, indeed, be as stupid as an ox and as brutal as an ass.

But there are some who think that there is some kind of an almost inseparable connexion between clerical acquisitions and the grace of God—that none can be eminently possessed of the former, that does not possess a competent portion of the latter. How can this be? If a parent who has three sons, A, B, and C, educates A, for a divine, B for a carpenter, and C for a doctor of medicine; why should A possess the grace of God or the faith of the gospel rather than B, or C? If such were the case, how could it be accounted for? Has the parent any divine promise that A shall possess the heavenly gift rather than B or C? Is there any reason in the nature of things, that the training of A, B, and C, will secure grace to A rather than to B and C? If so then there is a connexion between Latin and Grecian languages, mythology, sci-

ence and the grace of God that does not exist between the education of a carpenter or a medical doctor, and that grace. If the education of A secures the boon of heaven, then it becomes the imperious duty of every father thus to educate his sons. But this is impossible. He has not the means. Then the gift of God is purchased with money!!! It is, then, unreasonable to suppose that the training of the clergyman can, in any respect, contribute to his possessing the grace of God, even in the popular sense of that grace. Indeed we would cheerfully undertake to prove that the training of a carpenter or mason is more innocent and less injurious to the human mind, than the training of a clergyman in the popular course, and that there is more in the education of the latter to disqualify him to enter into the kingdom of God, than there is in the education of the former to unfit them for admission into this kingdom. From these considerations the most favourable opinion which we could form of the regular clergy, is, that if there be, say, for the sake of precision, five thousand of them in the United States, five thousand carpenters, and five thousand doctors; there is an equal number of christian carpenters, of christian doctors, or of any other trade, proportionally according to their aggregate number, as there is of christian clergy. If we err in this opinion, our error is on the side of charity for the clergy. For we conceive it would be much easier to prove from the Bible and from reason, that, in five thousand carpenters masons, tailors, farmers, there is a larger proportion in each of members of the kingdom of God, than in the same number of regularly educated ministers. If we were to form our opinions on this subject alone from the history of the regular orthodox clergy in the time of the Jewish prophets, or in the era of Christ and his apostles, alas! alas! for the regular orthodox divines of this time!

But, to resume the young clergyman where we left him, working by the day as a licentiate: he preaches, he travels, he explores "vacant churches," he receives his *per diem*, his daily compensation. Like a young gentleman in quest of a wife, who visits the "vacant" ladies; forms an acquaintance with the most charming, the best accomplished, until he finds one to whom he can give his heart and hand; the nuptial engagements are formed, and the ceremonies of marriage are completed; he settles down into domestic life and builds up his house. So the young priest, in quest of a 'vacant church,' forms as extensive an acquaintance as possi-

ble with all the unmarried establishments of this character, pays court to the most charming, i. e. the most opulent and honorable, if he be a young gentleman of high standing, until find one that answers his expectations. A "call" is presented and accepted. His reverend seniors come to the celebration of his nuptials—with holy hands they consecrate him—he vows to be a *faithful* teacher of the doctrines of the sect; a *loving* pastor of the flock, and they vow to be to him a *faithful* congregation, to support him according to promise, to *love* him for the work's sake, and to be *obedient* to his authority until God separate them—*by death*—no, but until he gets another and a louder call from some "vacant church" who falls in love with him, and for whom he is known to possess feelings incompatible with his present married state. Thus he is consecrated a priest for life or good behavior, and then he sets about building up his cause and interest, which is ever afterwards represented and viewed as the cause and interest of Christ. Here we shall leave him for the present.

EDITOR

From the Christian Inquirer.

"SIGNS OF THE TIMES."

The appearances of the religious world clearly indicate, that there will be in this country at no distant period, a violent exertion among the pseudo orthodox, to obtain the ascendancy both in church and state. We have frequently adverted to this subject, and from the present movement of certain religious bodies, we are more strongly impressed than ever of the correctness of our former suggestions. The different societies which now exist, (and there are about half a dozen,) which are denominated "*national*," have all a bearing upon this great point: and the agents of these will never rest until they obtain the ascendancy in civil and religious affairs, which will enable them to impose their dogmas upon the nation, & direct the national concerns in a manner which shall be agreeable to the priesthood. It is true, these *national societies* are called by different names—but they are all moved by the same agents, and directed to one great object, viz: to *obtain power*.

We are not insensible that we are handling a very delicate subject, when we speak of institutions which in themselves are truly valuable, and which are supported by the benevolence and piety of thousands and tens of thousands of sincere and pious Christians. But, unfortunately, it has ever been the case, that the best institutions have ever been per-

verted to the worst purposes, and interested and ambitious men have been ready to use them to accomplish their worst designs.—Hence, institutions, the ostensible object of which is to do good to the souls and bodies of men, will now be used by the designing and crafty, as the instruments of contributing to their own power and aggrandizement.—Such persons will be among the first to denounce us as enemies to piety, to benevolence, and to the welfare of man, because we presume to question some of their ambitious measures, or attempt to point the danger to be apprehended from these "national societies." But we shall rely for our justification and defence, against charges of this nature, upon the correctness of our remarks, and upon the good sense of an intelligent community.

Many liberal minded men, who have not reflected on this subject, will say, that there can be no danger in this enlightened age & free country, of any sect ever obtaining the ascendancy so as to effect a *national establishment*. We hope this may be true, and that all our fears are groundless: but it will not be for the want of well organized, persevering and energetic measures, if it is not finally accomplished. The following remarks are submitted to their consideration.

1. It is a well settled maxim that *money is power*. If we look around us, we shall see that vast sums of money are daily collected in every village, town, and city in the United States, to promote the interest of these institutions:—a contribution is laid upon young and old, male and female, of every grade in society, to fill the coffers, of what is impiously styled "the treasury of the Lord." To such a pitch is this sponging carried, that any person who dares to refuse his contributions is stigmatized as "covetous," "worldly minded," and "destitute of true religion." The soundness of his faith will be immediately questioned, and woe be to him if he does not pronounce the "shibboleth," of orthodoxy, so as to satisfy his spiritual inquisitors.

2. This money, when raised, is appropriated to educate young men for the ministry, who are to be well indoctrinated in all the mysteries of orthodoxy, then to support them as *missionaries* in villages and towns, (whether they are wanted or not,) until a sufficient number can be drilled and organized, & made willing to give their money to support teachers who confessedly neither "understand what they say, nor whereof they affirm," because their system is wholly founded on *mystery*. When young men of this character are settled as ministers, and obtain some

influence on account of the sacredness of their profession, no man in the parish or village, upon the peril of losing the means of living, or his reputation, may presume to doubt the dogmas which are thundered from the pulpit with all the confidence of infallibility itself. If they are professional men, attempts will be made to deprive them of their practice; and if mechanics, employment will be denied them, and soon will they be obliged to find business elsewhere. But should they not have the courage to be willing to forfeit their interest, or good name for their faith, they are compelled to be silent, and hypocritically give their countenance and support to doctrines which they disbelieve, and to preachers whom they cannot but despise.

This is not an imaginary evil, for we know many estimable men who have suffered in this manner by the intolerance and bigotry of ministers of this description, and their deluded followers.

To be continued

COMMUNICATIONS.

FOR THE SIGNS OF THE TIMES.

Greenville, Muhlenburgh Co. Ky. Sept 27.

DEAR BROTHER BEEBE:—I have seen two numbers of your paper, and given them a partial reading, I am so much pleased to find some Baptist at the East who are yet contending for the faith: and are of the "Old School," of which God is the teacher, and not man; I have determined to take the paper. I have not seen any of the Brethren to get subscribers yet, but I send you enclosed Five Dollars, and wish you to send me five copies to Greenville P. O. and I will do all I can to extend the circulation of it. Notwithstanding there are many in these parts, who are warm advocates for the Mission plan with all its train, yet there remains some who belong to the "Old School" in the several churches that I visit, I think would patronize you if they were to see your paper, but it has not been known here. I pray the Lord may sustain you, and that truth may prevail. I am yours in Gospel bonds. Farewell.

ELIAS W. EARL, Minister of the Gospel.

STRICTURES.

On the first Report of the Committee of the American Baptist Home Mission Society.

No. V.

I will now conclude my strictures on this report by offering some remarks relative to the following extract, from P. 18 of Rep.—

"It was not unforeseen, that some of those whom we intended to benefit, might misunderstand our design and misinterpret our measures. We were not disappointed, therefore, to find that our missionaries have, in a few instances, met with opposition from some of those, who, had they rightly judged, ought to have encouraged their efforts. Some churches have refused to receive them, and a few associations have passed resolutions declaring that they will not fellowship Missions, and other kindred objects, nor those who encourage them. The committee are disposed to look charitably on these erring brethren.— They have been misinformed and imposed on by designing men, and induced to regard Missions and all other benevolent efforts as a species of church and state amalgamation, which as Baptists we have always resisted, and which the friends, no less than the enemies of Missions, regard with horror. They also most mistakenly allege that all this pretended benevolence, is a mere money getting affair. These operations are opposed, further as inconsistent with the purity and simplicity of the Gospel; as human devices for accomplishing that work of God which he claims as his peculiar prerogative, and thus sacrilegiously attempting to take his work out of his hands. If such be the nature and the tendency of missionary operations and their kindred measures, we too, would abandon them, refuse them any favour, and strenuously oppose them. But while we wish to do ample justice to the intentions of these br'n. we are not satisfied with their reasoning.— We require stronger proof that these societies are wrong, than that some other denominations whom Baptists, as a matter of course believe to be wrong, in regard to the special ordinances of the Gospel, are actively engaged in them, and even that they are not specifically named in the New Testament.— And we unhesitatingly believe, that if these brethren were personally acquainted with the general character, humble piety, the immense amount of gratuitous labor and liberal contributions of those who manage the concerns of these charitable associations, their prejudices would yield; and if they had watched the operations of these institutions for successive years, and witnessed the happy effects produced, they would, if truly pious approve, and themselves cheerfully co-operate in these labours of love. We therefore confidently believe that when these br'n. are more fully informed, they will, not only cordially approve, but efficiently encourage the efforts of this society."

I have given this paragraph in full, that our friends may see at one glance the ingenuousness of these gentlemen, in stating the objections of the anti-missionites to their schemes—and also the full force of the arguments they employ to remove those objections.—Have these Baptist preachers any candour? If they have, why do they not state the real objections of the Old School, or as they call them the anti-mission Baptists to their measures, and the grounds of those objections? And as they profess to be teachers of the ignorant and of them that are out of the way; why not bring forth some instructions from the word of God upon this subject calculated to remove the obstacles to our participating in their *labors of love*? Our objections are known to them, if they have eyes to see. We have made a declaration of them to the public in the spirit of candor. We have stated the grounds on which we object to the Mission, Bible, Tract, Sunday school, and the like Societies, as plans for disseminating the religion of Christ, or as means of the conversion of sinners, to be: First, that the Gospel dispensation in all its parts, including its doctrine, ordinances, order, plan of operation, &c. is entirely of Divine Revelation; no part of it is taught by the law of nature, none learned from God's *doing us good, giving us rain from Heaven; filling our hearts with food and gladness*, as is the moral obligation of man to do the sum of the Law. Second, that the whole of that revelation, which God has been pleased to give us, concerning religion, and salvation by *Jesus Christ*, is contained in the Scriptures of the Old and New Testaments. And as God in all former ages, up to the completion of the canon of Scripture, empowered those whom he authorized to deliver any new message of revelation, to prophecy of events to come, or to work miracles, or both, in attestation of their authority; we are still bound to require of any person or persons, who would deliver unto us any thing to observe as of religious obligation, or as an additional order, or plan of the dispensation of the Gospel, a divine testimony of their authority from God, to deliver such unto us, and in failure of such testimony, either from Scripture, or of miracles, to reject the thing as spurious. Third, that we are authorized to receive the Scriptures,—not as a *deficient or partial* rule, but as a *perfect rule of faith and practice* from the following text. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly

furnished unto all good works." 2d Tim. iii, 16 and 17. We have the declaration in this text: First, that *all Scripture is given by inspiration of God*; consequently that no part of it, as Peter also informs us, *came by the will of man*. Hence we have no right, to receive any thing, at this day, as of Scriptural authority, which comes by the *will of man*. Second, that *all Scripture* "Is profitable for doctrine." As it is with learned men I have now to do, I may ask them, if I am not correct in saying, that the word *profitable* as used here, does not come up to the full force of the idea contained in the corresponding original word, *ophelimos*, as formed *opheles*, to aid to be *useful* &c. and that the idea intended to be conveyed, is not merely that the Scriptures *may be profitably* used for doctrine &c. but that they were given to aid in *doctrine in reproof* &c. are *useful* or necessary to be used, and therefore that their aid is not to be dispensed with. Hence that we depart from the direction of God's word, when we move forward in any course, as a religious one, without the guidance of the Scriptures, as much so, as did Israel when they presumed to go up *unto the hill top*, leaving the Ark and Pillar of Cloud behind. Third, that *all scripture* is thus given; that *the man of God may be perfect thoroughly furnished unto all good works*. Hence we may not view any work, as a religious work, *good* in God's account, however highly it may be esteemed by men, which is not prescribed in the Scriptures; for they are thoroughly to furnish the man of God, the minister or private disciple of Christ, with wisdom and direction, *unto all good works*.

Fourth. Our fourth ground of objection to the contrivances of men, for spreading the Gospel, is, that the preaching of the Gospel, is a positive institution, or to use the expression of the Committee, a *special ordinance*, as much so, as is baptism. Hence we should as much oppose the divine authority of the commission, "Go ye therefore and teach all nations," if we suppress part of the doctrine revealed or substitute any other, as we do when we substitute *rantism*, for *baptism*.—And we have no more authority for adding any plans to the one appointed for teaching or discipling, than to anoint the baptized with chrism or to seal them with the sign of the cross &c.

The above views of the completeness and divine authority of the Scriptures, as a rule of faith and practice, are the grounds upon which we object to the mission and kindred

schemes. To these grounds we have uniformly referred or directly appealed.

Again we have repeatedly showed from the Scriptures, that the Lord has especially appointed the establishment of one class of religious Societies in connexion with the dispensation of the Gospel, *viz.* gospel churches; that these Societies have a peculiar, defined organization, by which all worldly policy & worldly distinctions are excluded; and that by the uniform usage of the Apostles and apostolic churches, the order is established for the ministers of the Gospel to go forth from the churches and under their special charge.

We have therefore objected to the several modernly combined societies for making known the glad tidings of salvation, because that, unauthorized by the New Testament, they have been devised of men, as additions to the one plan appointed of God. We have objected to the several modernly organized religious Societies, because that in their whole arrangement they are the opposite to the Societies authorized by the New Testament, being formed altogether upon principles of worldly policy; in their memberships, religious and irreligious persons being alike accessible; in their offices and in their monied stipulations and objects. We have especially objected to the Mission plan, because as heretofore showed, it, in every part of it, is a subversion of the order established in the New Testament relative to the Gospel ministry. We have objected to the Theological School system, because Christ has not commanded his ministers to bury their talents in such places, for five years, nor for one, but has directed them to go and preach that gospel which is not taught but by the revelation of Jesus Christ.

Why have not these objections been met, upon like Scriptural grounds?

Now gentlemen of the committee, as you profess to be charitably disposed towards us, *erring brethren*, and possess those superior advantages for understanding and explaining the Scriptures, which, you say, are derived from a Classical and Theological education, suffer me, in behalf of the Old School or antission Baptists, to appeal to your charity, and to your candor as men, to examine this subject in the light of divine revelation, and to show us our error. I have stated above the grounds on which we object to all your human devices for spreading the Gospel. If those grounds be fallacious show us their fallacy. If the Scriptures do not contain a full revelation of God's will concern-

ing the whole plan of salvation; if they are not a *full and perfect rule* of faith and practice, please to inform us, where that *full revelation* is to be found, or what is to be received as a *perfect standard* of Gospel institutions. Or if the religion of Christ be not a revealed religion, inform us of that fact.— And if there is no divine standard, by which these several parts in religion are to be tested, then tell us why the religion of the Jesuites, and their insidious course for disseminating it are not as good as any other.

If you admit the view to be correct, which we take of the Scriptures, as the rule by which every thing in religion, is to be tested, then show us wherein the objections, we make to your several popular Institutions are not sustained by the word of God; or in other words show us from the Scriptures, that the *preaching of the gospel* and the *constituting of gospel churches*, together with the *special Apostolic order* concerning each, are not positive appointments of Divine authority. If you admit them to be such, then show us your Divine authority from the *word*, or by miracles, for the formation of your several modernly instituted Societies, as religious societies, or formed for religious purposes, and brought into connexion with gospel churches—and also for your plans for making known the gospel, and evangelizing the world, by means of Bible Society, Sunday school, Tract and Mission operations. And let us also know your command or example, short of Judaism, for your Theological Schools.

Now Gentlemen, remember, that I appeal to your candor as men professing to be engaged in promoting the religion of Christ.—You must not think to put us off with that kind of shuffling, first introduced, in reference to this subject, by the little *Proto* Editor of the "World, as it is," and which has been adopted by the Editors of the Christian Secretary, Religious Herald, Bapt. Repository and by others. You must come to the *Law and to the testimony*, and show us by the word of God, that in advocating your several institutions, and in your attempts to refute our objections, you are *speaking according to that word*. We cannot be put off even with such assertions, such pleas of piety, zeal and liberality, as you have made in the above quotation from your Report.

In case you engage in giving us this scriptural information and communicate it thro' the Baptist Repository, M. Crosby is requested to consider me a subscriber and to forward me his paper by mail for six months,

commencing with your first No. on this subject.

As the committee, in the extract I have already given in this No. from their Report, have condescended to notice some objections, which they say, have been made against their plans, & have brought forth their *strong reasons*, in support of their cause, it is incumbent on me to treat with some attention what they have produced, having demanded other proofs and offered other objections.

First. They say in reference to those churches and associations which have opposed their Missionaries, "The committee are disposed to look charitably on these erring brethren." It will, I presume, be readily granted, that, without an established, or a self-evident standard there can be no distinguishing between truth and error. Now as the committee have pronounced these opposers of their Missionaries, to be *erring brethren*, I do think it would have been a clearer evidence of their being charitably disposed, than is their mere assertion, had they informed these Brethren, by what *standard* they formed their decision; if by the word of God, they should have *charitably* informed them wherein they have departed from that; if by any other standard, it would be important to be informed by what authority such standard was established. Till such information is imparted these brethren will, I presume, still consider the New Testament the proper standard, and in deciding thereby, retort the charge of error upon the Missionaries, and upon those who send them.

Second. The committee, say further concerning these brethren, "they have been misinformed, and imposed on by designing men, and induced to regard missions &c as a species of church and state amalgamation." This is truly bad. But who are these designing men? By whom have these brethren, been misinformed and imposed on? And by whom have they been led to regard *American* Mission establishments, the *American* Bible Society, the *American* Sunday school Union, and other great, assumed by *national* combinations as a kind of church and state amalgamation? Let us seek an answer to these several questions.

First. *Who are these designing men?*—Are they the plain old-fashioned, plough-jogging Baptist preachers of the West?—have these ever manifested any design on the purses of their hearers? Or on the liberty of the churches or of their country? Institute an enquiry among the general mass of those Baptists who stand opposed to your Missionary schemes, and then answer these queries

in the affirmative if you can. I will not say there are no designing men among the professedly *Old School Baptists*; but I will say with confidence, that there is, on a general scale, no class of persons, as independent in their judgements, as much disposed to think and act for themselves, as the Old Fashioned Particular, or Old School Baptists. Hence the epithets of *stubborn*, *hard-headed*, *iron-sided* &c. which have been so abundantly lavished upon them.

Second. *By whom have they been misinformed and imposed upon?* Who has misinformed them? They read their Bibles for themselves, and from this book they draw their information concerning the gospel, the gospel ministry and gospel order. You will not find this class of Baptists quoting the assertions of their preachers, the opinions of learned men, the writings of your Fuller, or your Hopkins, or the publications of your Tract, or Mission Societies for what they believe and practice in religion. They will give you chapter and verse from the Bible, as their authority; and so conversant are they with that precious volume, that there are many females among them with whom your Missionaries are not fond of coming into contact. It is true they obtain no information from the Scriptures, concerning the plans and schemes of your Missionaries; for the Bible says nothing about these, excepting as it points out the general characteristics of the *man of sin*. Their information concerning your Missionaries is derived from what they see of them and hear from them. And the character of your Mission schemes is too visibly instamped on the brazen foreheads of some of your Missionaries, to be mistaken as we shall have occasion to notice in answering the next query, viz: *Who has imposed on them?* If the Committee refer particularly to the Baptists of the West. If they will enquire of the old resident Baptists there they will find among those who are denominated antimission Baptists, some who have never suffered themselves to be imposed upon, in relation to this subject, having ever adhered to the word of God, as the rule of their faith and practice, they have uniformly stood aloof from missionary operations, because they found no authority for them in the Scriptures. Others will cite you to the movements of your Peck and Welch, at the time of their settlement at St. Louis as Missionaries to the Indians, in 1817. They will point you to the ostentatious display of equipage, and furniture that they made; to their five Hundred Dollar outfits; to their excuse for not commencing operations among the

Indians, that their was three hundred miles of territory between them and the Indians, occupied by the whites, as destitute of the gospel as was the Empire of Burmah, when at the same time, there were three Baptist Associations already formed in that very region of new and thinly populated country; and to their begging throughout the country for money which they squandered in their attempts to build a splendid Mission edifice, and which they had to abandon for want of funds to carry it through. They will tell you that the movements of these Missionaries first dispelled the Mission charm from before their eyes and enabled them to examine the subject in the light of Divine revelation, and thus led them to reject the whole scheme.

If you refer to the anti-mission or Old School Baptists of the Atlantic States; they will some of them, cite you to the movements of Luther Rice and Co. as that which first opened their eyes, to see the vast difference there is, between the spirit and tendency of the Mission system, and that of the gospel ministry as described in the New Testament. They will tell you, of the monies collected from rich & poor to send Missionaries to India, & appropriated by this company, to building the Columbia College; of this Company's getting Mr. Caldwell to resign as Treasurer of the Baptist Convention, and their appointing Mr. Colgate, your present Treasurer in his place, because the one refused to allow them to draw, on a certain occasion, Ten Thousand Dollars of Mission funds, which had been paid in, and to appropriate it to the concerns of the College, and the latter they knew would conform to this iniquitous preacher. These Brethren will also tell you of the Fifty Thousand Dollars which had been collected and received by the College Company and which has never been accounted for to this day, and as a cover for which, Luther Rice was published, by the convention, as a defaulter to that amount, whilst he has still been continued an Agent for the College, and has occasionally published statements of his success in obtaining subscriptions, as he thought the public would bear it. Some will particularly mention Rice's attempt to persuade the public, through the medium of the "World," some twelve or eighteen months since, of the ultimate success of the Columbian College, because the Dover Association had set apart a season for special prayer for its prosperity. Yes, they will mention as one of the most surprising instances of public, religious mockery, that ever took place in a protestant country, the attempt to raise public confidence in an insti-

tution, which was founded in fraud, & which in its progress, has been marked by defrauding the honest tradesman and dealer of their dues, and unsuspecting men and widows, if not orphans, of their funds, borrowed without any probability of repaying, by a large Baptist associations engaging, at the suggestion of the defaulter Rice, in prayer to the God of Heaven, the judge of the widow and orphan, for its prosperity.

Others again of the Old School Baptists will mention the writing of Judson and others, in which the principles of Missions are developed, in their suspending the perishing of the heathen on our not giving money to procure their salvation, by sending missionaries among them. These things have led these Old School Baptists to examine more carefully the Scriptures for doctrine on this subject. From the statement thus given, I leave it for you, Gentlemen to judge, if these br'n, have been imposed upon, whether it has been by their resorting to the Scriptures for direction, or by the Missionaries.

I pass to enquire, *by whom have these br'n, been led to regard Missions &c. as a kind of church and state amalgamation?* Need we in answer to this inquiry cite the Committee, to the declarations of Dr. Ely, and others, of Sunday school memory, who have candidly avowed the design of such an amalgamation. But say the Committee, "which as Baptists we have always resisted." If as Baptists you have resisted this union, have you ad advocates and promoters of the popular schemes of the day? If you form an amalgamation of the church and the world, as you do, in the organization of each of your unscriptural religious Societies, and aim at worldly power to accomplish your designs, are you not making rapid progress toward an amalgamation of church and state? But let us look at the following sentence found on p. 6th of your Rep. It reads thus: "And though the committee do not believe that the United States are more destitute than any other christian country as has been sometimes alleged, they do apprehend danger to the *free institutions of the country in consequence of the deficiency of moral and religious instructions.*" And in connexion with this, we will notice the Resolution offered by the Rev. S. H. Cone, at the Anniversary, after the adoption of this Report, and recorded on page 5th. "That the favorable influence of Home Mission operations on the prosperity of the country presents a strong chain to our support as citizens." Now compare these and see the amount. Say the Committee, There is danger to the *free institutions*

of our country from the deficiency of moral and religious instruction, therefore Home Missions must be carried into effect to remove the danger and secure the stability of the free institutions of our country; and says, Mr. Cone, to which the Society gave their approbation, *Home Missions in consideration of their favourable influence, on the prosperity of our country*, in supporting our free institutions, present, in return, a strong claim on our support as *citizens*, if so, why not as magistrates? I leave it to the public to judge whether this does not look like something more than bear insinuation about an amalgamation of church and state, or rather of Home Missions and State, and how this corresponds with the declaration of the Committee that they have opposed such amalgamation.

Third. But to pass to the further consideration of the extract given, the Committee say, "They most mistakenly allege that all this pretended benevolence, is a mere money getting affair;" yes if any allege this, they certainly are *mistaken*. That these severally Societies, are money getting Societies, and that some of them are making money, we do allege. And I think the A. B. H. M. Society will well merit the name of a money getting Society, if they succeed in collecting the yearly Tax of 300,000 Dollars which the Committee have levied on the American Baptists, besides requiring them to give a liberal support to Bible Societies, Sunday schools, Tract Societies &c. That is one hundred thousand Dollars a year for Home Missions, 100,000, for ministerial education, and the same amount for Foreign Missions. But that the money getting business is all that they aim at, we do not believe. If this were the case, they would be much less injurious than we apprehend. Politically considered, money is power.—And though we do not believe that all the money they collect, will enable them to make one gospel ministers, or to save one soul, yet we do apprehend that it will enable them to accomplish the scattering of the Holy people, and the killing of Witnesses, in this country.

Fourth. "These operations," say the committee, "are opposed, further as inconsistent with the purity and simplicity of the Gospel; as human devices for accomplishing that work of God, which he claims as his peculiar prerogative &c." We have said, that they are inconsistent with the purity and simplicity of Gospel order. And I will add, the spirit of them, is inconsistent with the whole tenor of Gospel doctrine. How can the idea, that giving money to educate men

for the ministry and to send them out to preach &c. is to be the means of saving persons who would otherwise perish in their sins, be made to harmonise, with the doctrine that *salvation is of the Lord*, that *by grace are ye saved through faith* &c. and that *he hath saved us and called us with a holy calling, not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began*? If these schemes are not the devices of men, who did devise them? Not God; for they are not found revealed in his word. If therefore they are not of men, they must be of the Devil. Are not the pretensions, of teaching children religion by means of Sunday schools, and of converting sinners, who would otherwise, have remained in sin, by means of protracted-meeting excitements, an avowal of doing, by these devices, that work which God the Holy Ghost claims as his peculiar prerogative? Does not the Saviour say, "It is the Spirit that quickeneth, the flesh profiteth nothing?" Are we not told that those who receive the Son, "are born, not of blood nor of the will of the flesh, nor of the will of man but of God?" Does not the Holy Spirit, in regeneration, exercise as much sovereignty as the wind, when it *bloweth where it listeth*? Again whose work is it, but God's to *send forth laborers into his harvest*? Yet the Theological Schools are to furnish ministers, and the Mission Societies are to send them into the harvest, and money is to be the Sovereign means of accomplishing it. As to the declaration of the Committee, that they, *too would abandon these measures if such be their tendency*, I leave it to pass as it may, with those who appear disposed to respond to the assertions of certain men, that *it is the voice of a god*. But we Old School Baptists are disposed to regard the actions as well as the words, of men.

Fifth. The committee again say, "We require stronger proof that these Societies are wrong, than that some other denominations &c. are engaged in them, and even that they are not specifically named in the New Testament." Who has ever given the circumstance of other denominations being engaged in these schemes, as proof of their being wrong? The fact, that those Baptists engaged in these schemes, frequently appeal to the example of other denominations, in proof of the importance of Baptists engaging in them, and of their being useful in the cause of Christ, has been stated as evidence of their being conscious they could bring no example or authority from the word of God for them. If the Scriptures are given, thorough-

ly to furnish the man of God unto all good works, what stronger proof can we have that these popular devices, are not *good works* for the man of God to engage in, than the fact, that they are not even named in the New Testament? It is time this subject was properly understood. We have hitherto forbore to take the name of New Testament Baptists, as our distinguishing appellation although we believed that it properly belonged to us, in reference to our particular stand for New Testament authority, because it might be considered assuming, by others, seeing they professed to receive the Scriptures as the rule of their faith and practice. But if they are going thus avowedly, to reject the Scriptures from being their *rule of practice*; and thus shamelessly to assert, that measures which are not prescribed nor even named in the New Testament, are, in their estimation, just as good and valid as religious institutions, as though they had been authorised by the word of God, it is high time for us to claim our peculiar right to the appellation of New Testament Baptists; and they, if they will be called Baptists at all, may be known, as *human contrivance Baptists*.

We now come to the *strong reasons* of this committee in favour of their devices.—Their first argument is drawn from the zeal and liberality &c. of—themselves. They say, “we unhesitatingly believe, that if these brethren were personally acquainted with the general character, humble piety, the immense amount of gratuitous labor, and liberal contributions, to those who manage the concerns of these charitable associations &c.”—We know some thing of the general character of some concerned. With some we are too well acquainted, both with their *doctrine* and their *manner of life* to have much confidence in them as followers of Christ.—Of some, we know, we cannot say, they *have kept the faith*; nor of others that they ever received it. We know but little of the *humble piety* of any concerned. But this we unhesitatingly affirm, that, upon a general scale, so far as our knowledge of the Baptist community, has extended, we have found things to be as follows. Whenever we have met with a self-conceited, self-important Baptist, preacher or professor, we have found him in favor of your popular institutions; whenever we have fallen in with a purse-proud or a vain-glorious Baptist, we have found such to be advocates for your schemes; whenever we have met with trifling, light-minded Baptists or those particularly disposed to a conformity to the world, such we have been sure to find on your side of the question; when-

ever we have found Baptists, ambitious of high standing in society civil or religious, or of political perferment; such if not gone over to your side, were at least on the fence; whenever we have found professedly regular Baptists advocating Fullerism, Hopkinsianism, or Arminianism, we have found them equally strong in favor of the devices of men. And whenever we have met with Baptists, however sound they may have heretofore been, going with zeal into a general support of your popular schemes, we have soon found them beginning to lean towards the general provision notion of the atonement. We will not say, that we have found no humble christians advocating your human contrivances; but when we have met with such, going with the current, there has been something else, besides the love of truth, manifested as the cause of their choosing the side of popularity.

Brethren, I have not said these things rashly, nor from a design to speak reproachfully. I have spoken as I have, because they have been very observable as facts, to all who have attentively marked the progress of events in the religious world, and because the committee's argument, before me, called for the statement.

The argument arising from the gratuitous labor and liberality of the managers of these Societies, is one which has, in substance been often repeated. I wonder they did not also, mention the *self-denial* and *sufferings* of their Missionaries. But in answer to the argument as it stands, I would ask these Gentlemen, whether their zeal & labour will measure with many, who are engaged in the cause of Popery; or whether their liberality in expenditures will equal Mr. Owens in his attempts to exemplify and establish his pernicious system. Were the committee to say theirs is a better cause, such remark would be begging the question. They brought forward these things as proofs of the goodness of their cause, and if they rest their proof on such testimony, why may not the Jesuites & Mr. Owen prove the goodness of their respective causes, by similar testimony?

But how much gratuitous labour do these Gentlemen bestow? I find by the Treasurer's Report that Mr. Secretary, going on whom the principal labour devolves, receives Eight Hundred Dollars per year for his attention to this business, besides having his travelling expenses borne, which for two quarters amounted to one Hundred and thirteen Dollars and eighty-eight cents, including his postage. The Agents I find from the same Report, receive four hundred Dollars

a year each, and their expenses borne. The Missionaries receive according to their respective locations what is considered sufficient for their full support. If others of the Committee are referred to; they are, several of them, preachers who are receiving as salaries for giving themselves to the ministry, from to five 1500 dollars and upward. If this labour comes within their ministerial duties, it is not very gratuitous, if otherwise, it is for their respective churches to say that it is gratuitous. But if you will talk about gratuitous labor in the cause of Christ; look at some of those Old Fashioned Baptist preachers of the West, whose ministry you affect to despise. See them laboring on their farms for the support of their families, till Friday or Saturday, according to the distance of their appointments, then off to their meetings, and back again on Monday to their work; and at seasons when their business will admit, off no tours, preaching every day for two or three weeks at a time. And they perhaps not receiving twenty Dollars a year for their labour in the ministry. Such preachers have, in years that are past, been found on both sides the Alleghenie, whose labors have been abundantly owned of the Lord.—These have never thought of mentioning their gratuitous services, as proofs of the correctness of their doctrine, or practice. Their only appeal for proof, in this case, was the word of God; by that alone they wished to be tested.

But as another *strong reason*, the Committee say; "If they had watched the operations of these institutions for successive years and witnessed the happy effects produced, they would, if truly pious, approve, &c." Indeed, some of us have been, for a number of years, watching, with a good deal of anxiety, the operations of these institutions. *Happy effects* we have not witnessed; unless the absorbing the world into the church, by a conformity of the church to the world, be a happy effect. We may not be *truly pious*—indeed I think we are not, according to the modern standard of piety. We would be content to be decided followers of Jesus, to be participants in the reproaches of his cross, and to be accounted *sinners saved by grace*. Unhappy effects we have witnessed. We have seen many churches, by the policy of these schemes, drawn into a conformity to the spirit and customs of the world; we have seen other churches filled with professors, for whom we can have no fellowship as subjects of grace; others again, that once appeared to stand fast in the truth and order of the Gospel, drawn off into other systems; we

have seen swarms of persons sent forth under the name of Baptist preachers, who are disseminating, in every section of our country, *another gospel*, which they have learned in the *schools of men*, a doctrine calculated to flatter the pride of the human heart, and to starve the sheep and lambs of Christ; we have seen dissensions and divisions multiplied among the Baptists in proportion to the prevalence of these new schemes and systems. These are some of the effects we have seen from your institutions.

Lastly, the Committee say, "we confidently believe, that when these brethren are more fully conformed, they will not only cordially approve &c." This is it, Gentlemen, we have said; we have appealed to you for information on this subject, we renew the appeal. If your authority for these things, be from heaven, we wish to know it. Show us your credentials sealed with the seal of Zion's King and we will cheerfully obey. But if your authority be of men *even* though it be of those—*who as God sit in the temple of God, showing themselves to be God*; we may not, we cannot approve, or act with you.—Farewell.

S. TROTT.

Fairfax, C. H., Va., Oct. 29th, 1833.

SIGNS OF THE TIMES.

NEW-VERNON, NOVEMBER 20, 1833

The present No. completes the first Vol. of the Signs of the Times, notwithstanding the predictions and efforts of our opponents who have been neither few nor weak we have been preserved, and our prospects for the ensuing year are fair. We commenced with fear and trembling, with about 500 Subscribers.—Our list has gradually increased to 1,300—there will undoubtedly at the close of this Vol. be a considerable falling off. But our confidence is in the Lord—if it is not his pleasure to sustain this paper we are willing to discontinue its publication. We have however made our arrangements to enter upon the labors of the Second Vol. in our own office with many advantages which we could not command during the year now closing. We know that it is customary with Editors to present to their patrons at the close of each Vol. their thanks for past favors, and solicit a continuance. We are not insensible of the obligation we are under to our friends for the feelings of kindness they have manifested towards us—but we sincerely hope that our subscribers have higher motives in view than merely to oblige the proprietor of the Signs.

Having been detained by sickness, from pursuing our business, we shall probably be under the necessity of delaying to issue the first No. of our 2d Vol. a week or two.

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SIGNS OF THE TIMES.

[Vol. 2.] Devoted Exclusively to the Baptist Cause. [No. 1.]

PUBLISHED SEMI-MONTHLY, BY AN ASSOCIATION OF BRETHREN.

NEW-VERNON, ORANGE COUNTY, NEW-YORK. DECEMBER 11, 1833.

GILBERT BEEBE, EDITOR.

To whom all Communications must be addressed.

COMMUNICATIONS.

FOR THE SIGNS OF THE TIMES.

ELDER BEEBE.—In God's holy word a line is manifestly drawn between his "chosen people" and the world,—and this is evidence that must stand in opposition to all the reasoning powers of man, for he has said "Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God, which I command you." Deut. iv, 2. Christ says "My Kingdom is not of this world." John xvii 9. "Be ye not unequally yoked together with unbelievers." &c. 2d Cor. vi, 14, 15, 16. "Come out from among them and be ye separate," verse 17. "Know ye not that the friendship of the world is enmity with God." James iv 4. "Ye cannot serve God and Mammon," Math. vi, 24. "Whosoever is born of God overcometh the world," John v, 4. "Wherefore if ye be dead with Christ from the rudiments of the world," Col. ii, 20. "Ye are the light of the world," Math. v, 14. "Let your light so shine before men, that they may see your good works," vs. 16, together with the whole tenor of the Scriptures—and Christ says "If ye love me keep my commandments," John xiv, 15 and 23. Yet we find at the present day men, who have for a long period of years, in the pulpit, contended for the doctrine of the Bible, and opposed all the inventions of men, that are now advocating and urging an amalga-

mation of the church and world.—Says one it is the duty of the church to send the gospel to the heathen; but our church is small and the members poor; hence the necessity of forming a Foreign Mission society, that we may associate with us the wealth and influence of the worldling, without regard to his moral character, so long as he will join in helping on the Lord's cause. Where is the manifestation of love to Christ, or his cause, in such a course, is it not a direct violation of his express commands? Such are not good works according to bible testimony, tho' they may be, in the esteem of the world. Christ said to his apostles "Go ye into all the world & preach the Gospel to every creature," Mark xvi, 15. There is no command to ask the aid of a Missionary Society, or assistance from any worldly person; neither can any thing be found in the word to sanction it, and let it be remembered that ye shall not add unto, nor diminish from it, but obey it as it is; but if at any time there should appear to be a deficiency of laborers, "Pray ye therefore the Lord of the Harvest that He will send forth Laborers into his Harvest," Mat. ix, 38. Not join with the worldly satellites of Satan to send the gospel by means of money—for "what fellowship hath righteousness with unrighteousness." Some say the Bible contains a far better Temperance constitution than can be framed by man, and all who make an open profession of the religion of Christ become members of the Society under it; yet others say that it is too limited; by it many wealthy and influential persons are prohibited from be-

coming members, therefore we must frame one that will admit all who will pay a stipulated sum; thereby violating the express command to be "*not unequally yoked together with unbelievers*" &c. and seeking "*friendship with the world*," which is no evidence of love to Christ but dishonoring him and his cause. But hear what Paul says of such "*But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you let him be accursed*" Gal. i, 8. Also 2 John 10, "*If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed*." But we are cautioned to "*Beware of false Prophets*," Math. vii, 15. "*Beware lest any man spoil you through philosophy and vain deceit after the tradition of men, after the rudiments of the world, and not after Christ*," Col. ii, 8.—Evidently intended to guard the church against the identical false doctrines of the present day. Nov. 12, 1833. W.

FOR THE SIGNS OF THE TIMES.

Lexington, Kentucky, Nov. 1st, 1833.

BROTHER BEEBE:—I have been a subscriber and reader of your paper, from the first Dec. to its present No. and have been well pleased with its contents, (with the exception of one or two numbers, I thought it had too much squinting at politics*—this I hope you have abandoned.) I can say in sincerity that this is the only religious publication I have ever read that is worth one cent. I am not disposed to flat-

* Nothing can be more foreign from the feelings and intentions of the conductors of this periodical than to mingle religion with politics; yet when we discover any thing either in the religious, or political atmosphere ominous of the "Signs of the Times," in reference to the Zion of God,—we feel it to be our duty and privilege to record it. We shall cautiously avoid all subjects of political consideration, except such as immediately involve the question of union amalgamating the church with the world—against such an union we shall continue to contend manfully.—ED. SIGNS.

ter you. All that I have ever read plainly inculcate principles directly in opposition to the simplicity of the Gospel. "Their mouths speak great swelling words having men's persons in admiration because of advantage." It is now boldly asserted by many professors of the present day that whenever Money is withheld from the Preachers, benevolent individuals, and institutions of the day as they please to term them; all religion will be at an end, and we become as heathens. I desire to thank God that many in this State, tho' few compared to the great mass of professors have not so learned Christ. "For their Rock is not as our Rock." God's people "know that they were not redeemed with corruptible things as silver and gold, but with the precious blood of Christ." In the viii Chap. of the Acts, we are told that Simon Magos offered Peter and John money that on whomsoever he might lay his hands they might receive the Holy Ghost, Peter indignantly exclaimed, *thy money perish with thee, because thou hast thought the gift of God may be purchased with money and that he had neither part nor lot in this matter.*" When I hear those who profess to be christians, talk about the converting of individuals with the use of such means as they please to call them, I am alarmed at their want of the proper teaching upon this all important subject.

In this Town and country, we have frequent opportunities to hear many that are constantly coming in amongst us in the garb of ministers of the Gospel. Professing to be inspired, and who are called as they say to offer life and salvation to dying sinners, and what do they tell the people? They propose (as if it belonged to them) life and salvation upon what they call the terms of the Gospel, viz: You must first forsake your evil ways and pray to God and fall down at the foot of the Cross and receive salvation! The unregenerate must seek the Lord with an earnest desire in the use of God's appointed means. They per-

vert the Apostle Peter's meaning when he is addressing the believer in Christ & take the children's bread and give it to dogs, in the 2d Epistle of Peter 2d Ch. and 9th verse, we are told that "The Lord is not slack concerning his promises as some men count slackness; but is long-suffering to usward, not willing that any should perish, but that all should come to repentance." We frequently hear this latter portion of Scripture Garbled and the people are gravely told that God is not willing that they should perish.

For say they, no one ever got religion unless they were first in the use of the means of grace—this opens a wide field of good works or performances on the part of the sinner as conditions of his salvation. The plain English of the matter is, a person before he gets religion, must first ask God without faith on his part, in order that God may, (as they contend he certainly on his part will) give faith and religion.

If this be true every poor degenerate son of Adam will be lost. "There is a way which seemeth right to a man," "but the end thereof are the ways of death."—Whilst the sinner is dead in trespass and in sins; and not subject to the Law of God, neither in deed *can be* without strength and without hope, at guilty distance from God and loving that distance well, filled with the love of the world, the flesh and the Devil, that he must use all the appointed means of grace and this without faith on his part, but we are told in God's most holy word, "*That without faith it is impossible to please God and that they that are in the flesh can not please God*, and moreover we are assured as believers in Christ, that faith, is the gift of God and not of works lest any man should boast. What shall we say to these things, are they not blind leaders of the blind, will they not fall into the ditch together? With other errors of the times we are told from the Pulpit in the same discourse, at one time that the spirit is ir-

resistable in its work upon the hearts of sinners and in the same discourse we are gravely assured that the sinner rejects the offers of life and salvation and thereby prevents his conversion to God; "that our Saviour died for all mankind indiscriminately, but notwithstanding, only intended to save the Elect—that the surplus atonement is only intended to damn the non-Elect—such an atonement would produce schism in the Trinity in Unity, viz: the Saviour has died upon the Cross to save all Mankind, but the spirit refuses to apply the same to all the human family, of course all would be jargon and confusion.

—If Jesus be the head, and all he has died for be the body and each a member of his body—"If one member suffers all the members suffer with it." If he has made a full atonement as they allege for the whole of Adam's fallen race, "How shall he see of the travail of his soul & be satisfied" without saving the whole world of mankind. I am led to believe, the principle reason why we do not hear better things from such teacher's, is because they know no better, such individuals deny the total depravity of the human heart for they virtually maintain that man is not totally depraved in as much as he has some *doing power* that will recommend him to God or induce God to pardon his sins. All men acknowledge that natural life is necessary to natural action, and if we have had no part in our first creation and birth; and matter did not act upon matter so as to produce life. How much less can matter operate upon spirit so as to produce spiritual life. In the history of man's rebellion and fall, we are told that God made man upright and he sought out many inventions, and that Adam was not deceived when the Serpent beguiled them but that the woman was, Adam after his wife's transgression in eating of the forbidden fruit saw Eve's situation and that he stood alone; he also partook of the fruit and involved the whole human family in

sin; for "by one man sin entered into the world and death by sin, so death hath passed upon all men, for all have sinned. The second man the Lord from Heaven took upon himself to redeem his bride the Lamb's wife." He lay down his life for the Sheep. "He is head over all things to the Church."

Mankind by nature, rely upon the general mercy of God, and believe that if God was to punish them eternally for limited offences as they suppose, he would be unjust in as much as they believe that the penalty would be greater than the offence; under this reflection they would be greatly astonished at such extreme and undue severity on the part of Jehovah. But when it pleases the Almighty through the influence of his Holy Spirit, to open our minds so as to perceive the dreadful situation sin has placed us in. When we have been arrested as good old Jacob was, when the Lord found him in a desert land and in a waste howling wilderness; we are more astonished that God has not damned us than we would have been before had he damned us when we thought our sins were of so trivial a character—the Holy Spirit takes the things of God and shows them to us. In this awful dilemma the creature is brought to see the justice of his condemnation; no individual brought by divine grace to see the justice and holiness of God's Law in his condemnation, ever was left in that situation. Paul tells us being confident of this very thing that he who hath began a good work in you will perform it until the day of Jesus Christ. If my paper was larger, I would write to you more fully. Oh! that God in his mercy may bless your labors to the establishment of his truth on earth and to the conformation of all saints. Your unworthy Brother in much weakness and patience in the gospel.

M. Q. ASHBY.

FOR THE SIGNS OF THE TIMES.

My DEAR B'r. BEEBE:—Having re-

turned from my visit to Ohio, without discovering much that was new, I would suggest some of my thoughts for your consideration and publication, if you think proper.

For I think that the Baptists, some 30 or 40 years ago, were a *poor, despised and afflicted people*, hated by the world; as the Lord said they would be. And many of them, especially in the New England States were oppressed to pay for preaching, what they neither believed, nor loved, & scarcely ever heard. And while, as to their order they stood on Gospel ground, requiring either precept or example, for every article of their creed; they began to work off in their feelings, and seeing other religious denominations increasing by the use of means; began to think, that they too could use means to increase the number of God's children and thus enlarge their churches. In this they embraced the spirit that was manifest in Rachel, when she said to Jacob, "*give me children or I die.*" Having begun like Eve, to listen to the Tempter; they saw that the tree "*was pleasant to the eyes, and a tree to be desired.*" And Jehovah might well be displeased with such anxiety for numbers and power; though they were groaning under the oppressive yoke; they should have waited upon the Lord, and not have depended so much on the use of *such means* as were better calculated to make proselytes to the Baptists, than children of God. I think indeed as he was displeased with Israel, when they would have a King; that they might be like other nations: so he was displeased with the Baptists when they began to adopt the use of such means to increase the numbers of his children, as others made use of to increase their proselytes. And as he gave Israel a King in his anger; so I think that he gave the Baptists a few men that like the Son of Kish, were from their shoulders and upward higher than any of the people. Men of easy address, shining talents, flowing speeches,

and worldly influence, who could paint, in glowing colours, the advantages of literary attainments possessed by other religious denominations, and highly recommend the means pursued by them, to obtain members, wealth and popularity. They also understood human nature, better than they did the Gospel of Christ. And could with more ease operate on the natural passions of their hearers, than they could on their hearts. They being of the world, the world would love them; and the Baptists began to increase rapidly, and many among them were soon *spoiled through philosophy and vain deceit, after the traditions of men, after the rudiments of the world, and not after Christ.*

Now their adversaries, like Tobiah, & Sanballat, had long had great indignation and said, "*Even that which they build, if a fox go up, he shall even break down their stone wall.*" But, when they saw their rapid increase, they came unto them and said, "*Let us build with you, for we seek your God as ye do, & we do sacrifice unto him.*" Now I think this temptation was not so firmly withstood by the Baptists, in the spirit of truth, as it was by the Prophet Ezra. For though they chose to build by themselves as a separate denomination: yet through fear of having counsellors hired against them, or from matters of improper policy, they soon began to form alliances, or intermarry, and did not keep themselves separate from the people of the land, but followed some of their traditions, customs and inventions—formed alliances with the world in matters of religion. Yea the hand of the Princes (D. D's. & Rev's.) and rulers were chief in this trespass, and some of them were allied to the Ammonite, and had prepared for him a chamber in the house of the Lord, and there his household stuff was stored, and there were many among the Baptists that were confederate with, if not sworn unto the mystical Moabites and Ammonites, because of their connexion with some of the chief men, and

occupied the place of sons-in-law, & helped greatly with their cash to support their ministers &c. Oh, for some one to stand up in this day in the spirit of the Gospel, with the influence of a Nehemiah, to cast forth the household stuff of Tobiah, out of the chambers of the house of the Lord. It was found written in the Book of Moses, that the Ammonite and the Moabite should not come into the congregation of God forever, because they met not the children of Israel with bread and water, but hired Balaam against them, that he should curse them," & it was also written in the preaching of John the Baptist, that Jesus Christ should "thoroughly purge his floor." I think then that unconverted Gentiles, have no more to do to build the house of God, nor any more right to occupy it for store rooms for their household stuff, under the gospel dispensation than the Ammonites & the Moabites had under the Mosaic. For it remains forever true, that he that is not with Christ is against him, and he that gathereth not with him scattereth abroad.—"Behold they shall surely gather together, but not by me; whosoever shall gather together against thee shall fall for thy sake," is the language of inspiration, for the comfort of mourning Zion.

But the religion of the Gospel is love, and there is much said about love in the day in which we live—Jesus taught that we should love our enemies—Paul taught that husbands should love their wives, love is the fulfilling of the law. Now the end of the commandment is charity, out of a pure heart, and of a good conscience, and of faith unfeigned, from which some having swerved, have turned aside unto vain jangling, desiring to be teachers of the law, understanding neither what they say, nor whereof they affirm. But, it is called uncharitable for any to speak against the different religious denominations intermarrying, or uniting to evangelize the world, that is to make children of God of them, and he that opens his mouth against the present

popular mode of compassing sea and land, to make proselytes becomes a prey. For men verily believe and publish it to the world; that after the departure of our risen Lord, the faith was delivered to the Saints. The diffusion of the Gospel was left in the hands of the Disciples of that age, and it has equally been left in the hands of the disciples of every succeeding age. (See Hinton on Revivals.) This agrees with Walworth's letter, that the Temperance cause in its operations is "extending the boundaries of the Redeemer's Kingdom." Therefore, they say that union is strength, united effort is powerful effort, and while they call on the Lord for the aid of his Spirit, I think that they mean to ask God to bless the means they use, just as the husbandman prays for rain and sunshine, to bring to maturity the crop springing from the seed he has sown—and in the new settlements the more hands a man can employ, the more land he can clear, the more seed he can sow, the more grain he expects, with the common smiles of providence.—Now I think that as the rain and the sunshine, are alike in the wilderness and on the cultivated field; so their system of operation, attributes nothing more to the operation of the Spirit of God in the work of regeneration, than barely blessing the means used. This I think is the legitimate issue of that sentiment, which now passes so current among the multitude of the workmen of our day.

If their system be true, it proves that salvation is of works, as much as obtaining sustenance for our bodies is of works, and the multitude of them that unite of every description, &c., pour their cash into the Treasury of the Lord and employ all the hands they can pay to convert the world are engaged in a glorious cause—whatever may be found in the New Testament to the contrary notwithstanding. But if the New Testament contains the truth, and truth itself is true, God has a people cho-

sen in Christ, before the foundation of the world—predestinated to the adoption of sons—saved and called with an holy calling, not according to our works (as the means used by men to convert them) but according to his own purpose, and grace given them in Christ Jesus before the world began; then is the popular doctrine of the day, false doctrine, and men with all their means, can no more make children of God, than the Ethiopian can change his skin, or the Leopard his spots.

Now I think if the popular doctrine of the day be true & the efforts they are making are according to the mind of God;—then Tobiah, and Sanballat, and Gusham, the Araiban, and the rest of the adversaries may, and do, help to build the house of God, which is the church of the living God, the pillar and ground of the truth, & the declaration of Jesus is not true. He that is not with me, is against me &c; but Jesus did speak the truth—he is the truth itself; then their gathering together is against him—against his people and they must surely fall.

Then let them which have married strange wives, put them away; yea and their children too. It is written cast out the Bond-woman and her son—let the people of God separate themselves from the polluted nations, and not mingle the holy seed. For the house, (or Kingdom) is the Lord's, "and the Kingdom, and Dominion, and the greatness of the Kingdom under the whole Heaven, shall be given to the people of the Saints of the Most High, and the Kingdom shall not be left to other people." The contention between this and other Kingdoms, (or religions) was the fire that Jesus came to kindle. The separation between the subjects of this Kingdom and other people, was the work he performed with his fan. This is the Kingdom which like a stone cut out without hands, shall break in pieces and consume all o-

ther Kingdoms and it shall stand forever. I think it takes its stand directly against all kinds of Idolatrous and false worship. It therefore might and did, and does still expect to meet with opposition from all other kinds, and forms of religion, and religious worship except its own; persecutions, cruel, powerful and more or less extensive have frequently attended it from its rise, unless some of its professed leaders have entered into a compromise with the world and other religions, and though at times there has been a diminution of its visible members by fire and faggot; yet the Kingdom has received the tremendous shocks with firmness and undismayed have trusted in the King. When proud aspiring men have obtained influence with the subjects of this Kingdom, they have always been fond of mingling with the daughters of mystery Babylon, and have been a cause of grief to the humble Saints.

I think the movements of the present day have led many of God's dear children so far into the dark, and filled them so with smoke, that nothing but the wind of the Holy Spirit, and the bright rays of the sun of righteousness, will ever clear their minds, and enable them to discover the distinction between the bride the Lamb's wife, and the vain pretenders to the religion of Jesus. I am yours in Gospel bonds.

HEZEKIAH WEST.

Orwell, Bradford Co. Pa. Nov. 1, 1833.

FOR THE SIGNS OF THE TIMES.

Paris, Edgar Co. Ill.

ELDER GILBERT BEEBE:—Although a stranger to you, as to any personal acquaintance; yet I think I have some knowledge of you notwithstanding.

Through the politeness of a friend I have been favored with the perusal of some of the numbers of the "Signs of the Times," Edited by yourself, I can truly say I thank God and take courage, when I see in the different parts of our common country God is preserving a faithful few, who will contend earnestly for the faith once delivered to

the Saints, & who do as with a lion's heart oppose the religious fanaticisms of these perilous times. The principle matter contained in your paper I think is excellent, but there are some pieces I would rather have been left out. It is however a source of peculiar satisfaction to me, and to the Baptists generally in this section to find that we are not alone in our opposition to the flood of errors which are now deluging the world, and bringing *anarchy* & confusion into the churches of God wherever it comes.

There are about fourteen regular Baptist Associations in the States of Indiana, and Illinois that have contended for that old fashioned, unpopular doctrine which we sometimes call *Sovereign, Discriminating, Unfrustable, Reigning and Triumphant Grace*, or in other words that God has chosen his people in Christ, and will save them according to his eternal purpose in despite of men and devils; and that too, independantly of any other means than those of his own ordination, which he has revealed in his word.

These Associations cannot countenance these petty devices which are attempted to be palmed on them under the name of *Benevolence*, in the form of Missionary, Bible, Tract, Sunday school and Temperance Societies &c. &c. But for their opposition to these things they have been honored with all the hard names which are commonly employed against those who cannot agree with all the fantastic schemes of the modern Missionaries. The world at this time appears to be teeming with religious periodicals, and there are so many of them libelling the Gospel, that honest candid people have become very jealous of religious periodicals of any kind; the Missionaries avail themselves of that jealousy in order to put down every paper which is in opposition to them, and for the same purpose they rise a hue and cry against every editor, that has the confidence to call in question their devices and petty tricks, and well

meaning people are often afraid to encourage such a paper, fearing that it might ultimately dishonor the cause.

Your name, Brother Beebe, is quite familiar in the mouths and papers of these Missionaries, you are represented as a bad man, in bad standing among the Baptists, and as advocating a bad system of doctrine in your paper, opposing good institutions &c. In a late excursion to the west, I found several persons who pretended to know all about you, and yet they could not tell in what part of the world you lived, I have however obtained a few subscribers for your paper, all of whom you are at liberty (if you think proper) to consider agents,* viz:—Stephen Miller, *Paris, Edgar Co. Ill.* Eld. Henry Sears, *Hurricane, Montgomery Co. Ill.*; Eld. John Morris, *Island Grove, Sangamon Il.*; Jas. Edmonson, *Macomb, McDonough, Ill.*; Eld. Thomas H. Owen, *Carthage, Hancock Co., Ill.*; Elder John Ray, *Morgan Co. Ill.*; Eld. William Crows, & Wm. Welch, *Jacksonville, Morgan Co. Ill.*; John Lorton & Isaac Moore, *White-hall, Green Co. Ill.*; Hugh Armstrong, *Newsalem Sangamon Co. Ill.* Eld. William Kinney, Aaron Badgeley and Gideon Simpson, *Bellville, St. Clair Co. Ill.* Elder William Jones and Thomas Ray, *Edwardsville, Madison Co. Ill.* Eld. Alexander Coneley do do Eld. Pleasant Lemay, do do Eld. Isaac Raliy, *Hillsboro' Montgomery Co. Ill.* Isaac Conley, *Apple Creek, Morgan Co. Ill.* Guy Beck, and Ransom Gaer *Greenville do do* Richard M Newport & R Highsmith, *Palestine Crawford Co. Ill.* James Mason, Honey Creek. *Vigo Co. Ia.* Eld. Elihu Halcomb, *Pincetown, Gibson Co. Ia.*

I am now from home, and much pressed for time, which circumstance must serve as an apology for the imperfection of this hasty scrawl. I have some knowledge of some of the things you noticed in your pa-

* Those Elders and Brethren are all duly authorized to transact business for us, as Agents for the Signs of the Times.—Ed Signs,

per as coming from the Pioneer, relative to the Baptists in the West, and shall perhaps at some future time give you some of the particulars of Mr. Peck, Mr. Logans and others of their fraternity, who have been striving to sow discord among the Baptist in this country, but for the present I subscribe myself yours in the Gospel of Christ.

RICHARD M. NEWPORT.

Trenton, Butler Co. Ohio. Oct. 23.

DEAR BROTHER BEEBE:—Inclosed I send you the minutes of the Miami Association the Circular of which gives you a fair specimen of the faith of a very large majority of the Association, the society spirit is on the wane, notwithstanding the great efforts which are making to keep it in vogue. There is a meeting published in the *Religious* paper (so called) at Cincinnati, to be holden on the 8th of November next, all the Western Baptist are invited to attend to unite their efforts, and to take into consideration "THE PROPRIETY OF SHARING WITH THEIR EASTERN BR'N. THE GLORY AND BLESSEDNESS OF OPENING THE FOUNTAINS AND SENDING THE STREAMS OF SALVATION TO THE MILLIONS OF BURMAN'S !!!" What shall we say of such language coming from professed Baptist? Does it not prove what spirit they are of, and may we not safely conclude that this is the Image of the Beast in its own colours?

From yours in Gospel Bonds,
STEPHEN GARD.

CIRCULAR

To the Churches composing the Miami regular Baptist Association.

DEAR BRETHREN:—Our former custom, together with our affectionate desire to promote your spiritual welfare, prompts us to address you on the subject, of the necessity of the Holy Spirit's work in the hearts of the children of men, to love and obey God as subjects of his spiritual kingdom, or to partake of its ordinances. And

as God is a pure spirit and accepts only of pure and spiritual worship, we need only to show that the character of man in his natural state, is an opposite to God, to show the necessity of a change by his spirit in the hearts of mankind to conform them to his own image. The doctrine of the total depravity of mankind is disowned by all, in effect, but those who are able to look into the spirituality, purity, and extent of God's holy law, for by the law is the knowledge of sin. The doctrine not being congenial to the natural feelings of the unregenerate heart, there has been and yet are many objections brought against it in various forms, by many that profess and many that do not profess religion. But the narrow limits of a letter will not permit us to follow their objections in their various windings, in argumentative form: we shall rely on Divine testimony to prove the doctrine a truth; though it is a sad and soul-humbling truth, it must be acknowledged. The Scriptures say, that man being in honor, abode not, but sought out many inventions, that they do not possess any part of that moral rectitude they did possess in their primeval state. We hear an account of them previous to the deluge. God saw the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually, Gen. vi, 5. There is no account of any moral improvement since the deluge. All the Lord's prophets since have borne testimony against the wicked practices of men as so many polluted streams issuing from a corrupt fountain. If we would hope to find or hear of any remains of original purity, we should look for it in such eminent men of God, as Job, David, Isaiah, Jeremiah, Ezekiel, or of some out of many of the Lord's prophets, who being inspired by the Spirit of God, unitedly testify the total depravity of mankind. Job saith, Ch. lii, vs. 56, I have heard of thee by the hearing of the ear, but now my eye seeth thee, wherefore I abhor myself and repent in dust and ashes. David also testifieth,

Psalms li, 5, 10, Behold I was shapen in iniquity, and in sin did mother conceive me. — Create in me a clean heart, O God, and renew a right spirit within me. — Isaiah i, 4—5—6, says, concerning God's national Israel. "Ah sinful nation laden with iniquity, a seed of evil doers. Children that are corruptors, they have forsaken the Lord, they have provoked the Holy One of Israel to anger; they are gone away backward; why should ye be stricken any more? Ye will revolt more and more, the whole head is sick, the whole heart faint; from the sole of the foot even to the head there is no soundness in it." Jeremiah in his prophecy, v, 23, says of the same people, they have a revolting and rebellious heart; they are revolted and gone. Chap. xvii, 9, the heart is deceitful above all things, & desperately wicked; who can know it? — Ezek. xxxviii, 1, 2, represents human depravity by a vision of dry bones, very dry, which represents their helpless and hopeless state without the quickening energy of the Holy Spirit. Jesus Christ sustains the testimony of all his prophets, by adding his own. To the self-righteous religionists of his day, he says they are a sinful and adulterous generation, hypocrites, a generation of vipers, & adds, how can ye escape the damnation of hell? And exposes the depravity of mankind by teaching a master of Israel, "Except a man be born again he cannot see the Kingdom of God." The apostles follow his testimony, and unite with Christ and his prophets in declaring the same truth. Paul in his 3d chap. to the Rom. from the 9th to the 19th verse, draws a striking picture of human depravity, that Jews and Gentiles are both under sin. Also Eph. ii 1, and you hath he quickened who were dead in trespasses and sins. 1 Epistle of John, v, 12, gives in his testimony thus: he that hath the Son hath life, and he that hath not the Son of God, hath not life. Are not these evidences sufficient to prove the lamentable fact that unregen-

erate men are totally depraved, or is it necessary yet to say, the natural man receiveth not the things of the Spirit of God, for they are foolishness to him, neither can he know them for they are spiritually discerned. No man knoweth the things of God but the spirit of God, and without faith it is impossible to please him. The carnal mind is enmity to God; it is not subject to his law, neither indeed can be; they that are in the flesh cannot please God. Many more can be adduced from the same source, but we will rest the subject on those already brought forward. The hearts of the unregenerate possess the following black shades of total depravity. Ignorance, corruption, revolting, rebellion against God, deceitfulness, adultery, hypocrisy, venom of serpents, poison of asps, murder, destruction, misery and death, with many more of equal magnitude. Can any person have a due respect for the above witnesses, and yet doubt the necessity of the spirit to regenerate them, that they may serve God with reverence and Godly fear, while in their natural state they are every way disqualified? May we not inquire, can these dry bones live? And answer in the language of the prophet, O Lord God, thou knowest. May we not inquire farther, on what principle can God be just, and justify and purify unto himself a people zealous of good work from such materials, or say how can it be? The Scriptures answer these interesting queries, upon the principles of grace and not of works. It has been God's good pleasure to reveal in his new covenant his purposes of grace towards those whom he has predestinated unto the adoption of children, how he can be just and justify them in Jesus Christ. In this covenant he has made provision both to justify and purify them as follows: I will put my laws in their hearts, and in their minds will I write them: I will be to them a God and they shall be to me a people; they shall not teach every man his neighbor &

every man his brother, saying, know the Lord, for all shall know me, from the least unto the greatest. I will be merciful unto their unrighteousness, and their sins and their iniquities will I remember no more. Agreeable to the articles of this new covenant, Christ the Mediator and surety of this better testament, secures its blessings therein promised to all included in its promises, by interposing himself in their behalf, one with them, he and his people making but one body, he the head and they the members: in this connection he lives, he dies, he rises from the dead, ascends to his and their father, to fill his office as their mediator and intercessor, and on the grounds of his own merits his intercession is heard; he cannot be turned away; he prevails in their behalf; the holy spirit is given. He descends and bears testimony to the truth that Christ has put away their sins by his own sacrifice; he takes the things of Jesus & shows them to be theirs, thus they are taught of the Lord, his laws are written in their hearts, they are circumcised to love the Lord their God; the gospel has come to them not in word only but in power and in the Holy Ghost, and in much assurance.—Thes. i, 5. They having not received the spirit of the world, but the spirit which is of God that they might know the things freely given to them of God. 1 Cor. ii, 21. Being born again not of corruptible seed but of incorruptible, by the word of God that liveth and abideth forever. 1 Pet. i, 23. Who hath sealed us and given us the earnest of the spirit in our hearts. 2 Cor. i, 22. Not by works of righteousness which we have done but according to his mercy he hath saved us, by the washing of regeneration and renewing of the Holy Ghost. Titus, iii, 5. They are washed, sanctified and justified in the name of our Lord Jesus Christ and by the spirit of our God. Thus they are prepared to obey God in his new written law of love; the love of God being shed abroad in their hearts, they love him love his word, his worship & his children

they enjoy communion and fellowship with God and his people, each esteeming others better than themselves; such and such only are proper materials to build up the house or kingdom of God, and except a man is thus born again, he cannot see this kingdom. The king is spiritual; the Lord from Heaven; all the subjects are spiritual born of the spirit; the ordinances are spiritual, the laws and services are spiritual, their food, their apparel, their riches and their pleasures, with their future bright prospects, are all spiritual; the spirit of their king reigns in them, which makes them loyal subjects, and cements them together in the bonds of union; they are not forgetful of their native poverty, so as to declare independence from him, but cry day and night to him who holds the keys of Heaven's treasures, to supply them from that river whose streams make glad the city of God. Therefore brethren, though this kingdom is set up in the world for a dwelling place for the King of Heaven, & a home for his children, yet it is not of this world, and its doors are not to be opened for the access of strangers, nor to mingle itself with or to compromise with the world—therefore it well becomes all that keep the doors of this visible house of God, to look to it, not to give entrance to any until they prove by their language and by the spirit they possess, that they are the lawful heirs of the King; for imposters ever have been and yet are trying to thrust themselves in from some sinister motives; they are willing to eat their own bread and wear their own apparel, only to bear the name of Regular Baptist, which proves them strangers, not belonging to the royal family. It is but too apparent that the doors of the church have been too often opened to such characters; therefore watch close for the honor of your Lord, & close your doors against all intruders, however strong their claims may be on account of their zeal, their religious performances, their reformation & attachment to benevolent institutions (so cal-

led,) though they have descended from as pious ancestors as Abraham of old: all this and as much more from the same source ought never to gain them admittance. To open to such illegal members is a perversion of the ordinances of the Church, and opens an inlet to schisms and dissensions. By such innovations the church will become mingled with the world, until she will again be captivated and led away from apostolic purity and beauty; then her light and glory as the mansion house of God, will again be shrouded under the institutions and doctrines of men, as it has been in the former dark ages of the world, and again become a stepping stone for the man of sin to mount the throne of infallibility. Every exertion that is made to unite this pure kingdom with such a depraved world, whether it be worldly men—worldly doctrines, or worldly institutions, let them bear what name they may, as far as they prevail in this work of amalgamation, is carrying us on to a similar vortex.

Shall we not profit, brethren, from what has already passed before us in the history of the church? Let us not attempt to veil the glory of our fair habitation, by uniting to it the worldly institutions of the day known by the name of benevolent institutions; they have their origin, support and government from the world, and let the world have them with all the benefits they can derive from them; but let them not serve to unite the Church and world, for together they cannot live. And the church needs them not, neither for helps or for ornaments no such appendages can add to her native comeliness; we think them unauthorized by the Scriptures, and we wish them not mentioned in future in our solemn assemblies. One thing more brethren we would mention for your consideration.—However desirable it may be to see a revival of pure religion amongst us, and to see the Redeemed of the Lord brought home to Zion, yet even on this subject it becomes

us not to give the ark of the Lord an unwarrantable touch, by mingling human means and devices with Gospel institutions, be not over anxious to multiply your numbers; be not impatient for the Lord's promised favor; resort not to unwarrantable and worldly means to obtain them, or you will meet with old Sarah's reward, when she became impatient to see the promise of God fulfilled towards her; instead of accomplishing her design by her means, she obtained an Ishmael to mock and persecute her promised Isaac. All unscriptural means resorted to, to gather into the Church, will serve only to fill the Church with Ishmaels, who will turn upon the legitimate promised children of Zion, to mock or persecute them, saying the doctrine of the Gospel is unprofitable. They are hard sayings. Who can bear them? They fail not to scoff, reproach, and speak contemptibly of those that preach it.

Brethren, is it not hereby manifest that there are too many of Hagar's bond children in the Church already? Therefore what we say unto one we say unto all—Watch.

Lastly, a few words to those that God hath called to stand on Zion's walls as watchmen: Br'n, seeing that the world of mankind are engulfed in such a state of rebellion and ruin, let it excite your charity and compassion for them, and tell them the truth of their case, and lay open the corrupt fountain of human depravity to them in as plain and unequivocal language as the Scriptures direct, that they may not be deceived in this important truth, that their case is helpless and hopeless without the spirit of God should graciously breathe upon them and quicken them from death to life; and when convicted of this truth, present to such the Good Physician, with the precious balm of the Gospel for a healing to their wounded souls; present him with his fullness of grace and truth; exhibit the rich stores of Salvation treasured in him for the lost, the poor and needy. The more you exhibit the unsearchable riches of Christ, and feed the flock of God on the Heavenly manna, the more eminently you will fill your several stations as good stewards of the mysteries and manifold grace of God. Although by such a course you should incur the displeasure and frowns of a sinful & depraved world—though you should not receive the applause and approbation of the gay and the giddy, and though you should not receive from

the treasurers of the opulent and the rich, remember you are not to look to the word for your honor or reward; and the apostle James says the friendship of the world is an enmity to God.—You and the world stand as opposites, and no compromise is to be made with it at the expense of one gospel truth. Therefore, like the Apostle Paul, count not your lives dear to yourselves so that you may finish your course with joy, and the ministry that you have received of the Lord Jesus to testify the Gospel of the Grace of God: That when the chief Shepherd shall appear, you may receive a Crown of Glory that fadeth not away.

STEPHEN GARD, Moderator.

ISAAC T. SAUNDERS, Clerk.

SIGNS OF THE TIMES.

NEW VERNON, Wednesday Dec. 11.

THE Signs of the Times, will be issued to subscribers on the following terms, viz:—\$1 50 per annum.

If paid in advance \$1.

A \$10 Bill sent on in advance will be received in payment for 11 copies.

No subscriptions will be received for less than one year.

No Subscription to be discontinued until all arrearages are paid, except at the discretion of the Editor.

Under the auspices of a kind providence we have been supported through the labors of our first Volume; and notwithstanding all the adverse predictions of the prophets of our age, we are now entering upon our second, with our prospects far more encouraging than they have ever before been.

It will be seen by the communications from our distant correspondants, that our paper is liberally patronized in many of the States throughout the Union. This we do not mention with a view of boasting, (God forbid that we should glory, except in the Cross of our Lord Jesus Christ,) nor for the purpose of eliciting farther support, as the terms of our paper will readily show; but for the encouragement of those who feel solicitous for the diffusion of "the truth," through our columns.

The importance of a periodical of this kind *Devoted Exclusively to the Baptist cause,*—setting forth Christ, his finished righteousness &c. and exposing Anti-Christ—waging war with

the hidden things of dishonesty ; can only be appreciated by those who have been taught in the Old School of Christ, whose souls have been sickened with the spurious doctrines which prevail to such an alarming extent in our land.

We are well aware that our standing and our union is with the minority of the Baptist Denomination, and if the merits, or truth of our cause were to be determined by the numbers embracing it, we would certainly think ourselves in the wrong ; but such is not the case. The good master has informed us that "Straight is the gate, and narrow is the way which leadeth unto life and few there be that find it," and again he said, "Fear not *little flock*, it is your Father's good pleasure to give you the Kingdom ;" these are the words of Zion's Representative. How striking the contrast between his language and that of the Representative of Anti-Christ. Hear him "Legions ! for we are many."

If Satan ever spake truth, we are disposed to think it must have been when he uttered the above sentence, although it was spoken in reference to a solitary individual, yet it seems to apply with equal force to his Kingdom—besides in this latter application of it, his testimony is corroborated by his deluded millions of the human family.

What better arguments, we inquire, are employed at the present day, in support of the numerous institutions which have arisen within the last thirty or forty years, than the above? The advocates of what are falsely called Benevolent Societies, tell us that they have the majority on their side. True—so had their fathers in ancient times. They have the *wealth*, and so had the Pope of Rome ; they have a large balance of influence on their side—so had Mahomet ! they have Literature on their side—so had the Paido Baptists in by-gone years. But they have the greater share of talent, very true, and the reason is very obvious ; Christ our King having chosen the weak and foolish things of this world, and things that are naught, to bring to naught things that are. But to establish the point beyond controversy, with a triumphant tone, they tell us that the Lord evidently owns and blesses their efforts, by adding to their numbers &c. But this remains for them to prove. If they can give satisfactory evidence that their increase is of the Lord we shall then consider their arguments good, but not until then.

In their present mode of making disciples we can discover nothing that looks like the work of the Lord. Their *new system* of getting up revivals, requires no more grace to make a convert than was formerly requisite to make a Jew. If Abraham had funds to buy the materials, and *Knives, or sharp stones*, to circumcise them, he could easily fill his house with Jews ; but are we to understand that christians are made as Jewish proselytes were, with only this difference—the ancient Jews using money, knives, sharp stones &c., and the modern, using money, anxious benches, false doctrine, camp or protracted meetings &c.? Surely not. Christianity is altogether different from Judaism, the members of a christian church are those "which are born not of blood, nor of the will of the flesh, nor of the will of man, but of God, John i, 13, these being "buried with him (Christ) by Baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in the newness of life," Rom. iv, 4., are by divine authority recognized as the church of Christ.

All such as are christians, in God's esteem are the workmanship of Christ, converted by the Holy Spirit from death to life, from the love of sin, to the love of holiness and from the love of error, to a sincere love of the truth as it is in Jesus. But the modern converts—what a contrast do their experience, faith and practice present. In their experience, they give their hearts to God, they say—Polluted sacrifice! Who has required this at their hands? They have set upon an *anxious bench*, or a *submission chair*, or something of the kind—they have perhaps been alarmed by the wild-fire of some enthusiastic *revival maker*, and having recovered from their fright, they are taught to believe this is genuine religion—this is their experience. There is no God in it ; it is mechanically performed—their faith is any thing, and every thing except the Gospel of Christ; this they cannot bear: there is nothing that they so much dread as plain Bible preaching; they tell us with one mouth, that doctrinal preaching will stop their revivals, and as they cannot bear the truth when they get their religion, they remain at war with the truth as long as their religion lasts. They have a kind of faith, but it is that which embraces the most glaring absurdities ever thought of by man, such as converting the

heathen with money, evangelizing the whole world, or saving sinners, at the average cost of \$3 each!! Their practice is in perfect accordance with their experience and faith, they make void the law of God by their traditions—they compass sea and land to make proselytes—they persecute the saints, and talk largely of hurrying on the Latter-day glory of the church.

These, we doubt not are the strange children from whom David prayed so frequently and so fervently to be delivered, and it is from these strange children that we expect to meet with the greatest opposition.

In publishing the Letter from Brother Newport, on our 7th Page, we give the list of subscribers entire, as they have had the kindness to offer their services as agents for this paper—and as we wish to have it understood in Ill. and Ia. that they are duly appointed.

We hope through them to be put in possession of some important information concerning the State of religion in their region of country.

We have a few Communications on hand from our Brethren at a distance which will appear in our next.

The circular Letter of the Miami Association, together with Brother Gard's letter commenced on our 8th Page will be read with interest by the friends of the truth. May God preserve that Association in the truth, and make them valiant in his cause.

Extracts from the Minutes of the Lexington N. Y. Baptist Association.

REPORT

Of the Committee in relation to the "Hudson River Association."

Your Committee on the query presented to them respecting the Report of the Committee from the Hudson River Association, formerly met on the Westkill, beg leave to REPORT :

That we find in the report of said committee, as published in the minutes of the Hudson River Association, that they were met at the Westkill by the Committee from the Church of Broom, together with the Members of the Lexington Association, who protested against the reception of those churches into that body. We have also examined the testimony of a number of witnesses who were present at the meeting of said Committee, who unitedly testify that no such protest was offered by any member of the Lexington Association—from which we must believe that the report of said committee was untrue—and we believe with a design to deceive the pub-

lic. For if they meant that the Lexington Association had formerly entered such protest, which is true, it would have been just as easy to have stated it so, had truth in its own colour been the object. Our belief that there was design in the statement, is confirmed by what immediately follows—which is, "Your Committee, in the course of a laborious investigation of the subject," &c. Would not any person reading that report, who was not present, from that report believe that all the parties were present, and each making their own statements, producing their evidence, and after hearing the whole story, said Committee had formed their conclusion. Whereas, the Committee themselves, and every person present, whether saint or sinner, well knows that no such thing took place.

For these reasons, together with the disorderly conduct of the Hudson River Association in receiving those people into their body, we recommend to this Association to let that body know that we have no fellowship with them in their present standing.

Read the report of the committee in answer to the report of the committee appointed by the Hudson River Association to examine into the situation of the Westkill and Broome Churches that had made application to that body for admission, reported in the minutes of their last session.

The report was adopted, and ordered to be printed in our minutes.

REMARKS.

The course pursued by the Hudson River Association in regard to the Lexington Association, will at our earliest leisure receive a more full development. We have only time now to state that the two churches alluded to, were composed principally, or entirely of members who had been excluded from the fellowship of the Lexington and Broom Churches, and some of them for conduct grossly immoral: professing to feel themselves aggrieved by the manner of their expulsion from the churches, their case was by mutual consent, laid before a council of Elders & Br'n. of the Lexington Association, to which all parties has formerly belonged, the result was, the council in their judgment sustained the churches, their case has subsequently been laid before the Association, and the judgment and proceedings of the churches, and their councils were acquiesced in by them.

The excluded parties having said to constitute themselves churches, after having been rejected by other Associations, finally made application to the H. R. Association, who appointed a committee to visit and inquire into their standing,

the committee reported favorable & the churches were received, *Thus being let go, they went to their own company.*

The H. R. Association had been made acquainted with the circumstances, and yet in the face of what has ever been considered good order among the Associations of our denomination, received them cordially into their fellowship.

Query.—How will the Warwick Association view this matter? Will she—Can she correspond with both? Or can Lexington walk in union with those Associations who continue to correspond with Hudson River Association?

It is recollected that some five or six years ago—a Messenger from H. R. A. presented a letter to the Warwick Association, complaining of the manner in which Thompsonstown Church had excluded Jonathan Reynolds; our Association advised that church to lay the matter before a council, the church did so—the agrieved party chose the men who should compose the council, they met, and after hearing the statements of all parties concerned, unanimously agreed that the church had acted according to the Gospel Rule, and that the said Reynolds, (according to his own statement) had been righteously expelled,—yet in the face of all this, he was received into the Mulbury St. church; after two or more scurrilous, and very abusive Letters had been written by Eld. A. Maclay, to that church, insulting them and sigmatiaing this Association. Churches (so called) excluded from Lexington, & individuals from our own are now held in full communion with the Hudson River Association; hence if Warwick can still fellowship Hudson R. Ass'n. then "*Two can walk together without being agreed.*"—Ed. SIGNS.

We design giving notice in each number of this Vol. of all monies which we may receive, this arrangement is intended for the satisfaction of our distant subscribers. All monies sent to us for the first Vol. as far as we have heard, has all been received in due course of mail.

RECEIPTS.—Elder Gard \$10. Post Master at Hunter, N. Y. \$5. Asa Mapes L. I. \$2. G. Van Duzer, \$1. Wm. Costin Va. \$5. Asa Grant, Middletown, N. Y. \$1. Wm. C. Lauch, Luray Va. \$10. M. Horton Esq. \$1. John Clarke \$1. O. Everet \$1. M. L. Corwin \$1. P. Horton \$1. A. Vail Jun. \$1. Elder S. Trott, \$5. Caleb Green \$1.

SCARLET FEVER.

Our neighborhood, hitherto remarkable for its salubrity, has for a few months past, been visited with this afflicting disease. The entire family of the Editor of this paper may be counted among the sufferers. More than eleven weeks ago our second son was taken down with this complaint—which was succeeded by the Dropsy in the chest, and other complaints of a serious nature, he has lingered in the most extreme misery until the present—very little, (if any) hope can be reasonably entertained of his recovery. To all human appearance the struggle will soon be over.

"The sick'n'd nerve must languish,
"Or the strings of life must brake."

During the time of his illness every member of our family have been sick of this contagious disease.

Some of our correspondants, and new subscribers have complained of our apparent neglect, they will by the above discover that our attention has been called off from our business by circumstances utterly beyond our control.

We have just received a communication from the Church at Upperville Va. which shall have our earliest attention—and another from our correspondant W. intended to be subjoined to that published on our 1st page; it will appear in our next.

Blessing*of Sunday Schools.

It is said, that nineteen out of twenty of all the missionaries, who have gone from Great Britain to the heathen, became pious at Sunday schools. Dr. Henderson and Dr. Patterson, who have been so zealous and useful in the distribution of the Bible, ascribe their conversion to the blessing of God on the same means. Who, then, would not think it a privilege to be engaged, either as a teacher or a learner in an institution which has produced such happy effects! May these nurseries of piety increase and multiply, until "no man shall need any more to teach his neighbor, but all shall know the Lord, from the least unto the greatest."

Youth's Friend.

Query.—Could not the advocates of Infant Sprinkling make the same plea in defence of that *horn of Popery*, has it not brought its thousands into the Paido Baptist community—among whom has been numbered men as famous for their zeal in the Bible Society cause as the two above mentioned?

Human inventions, when they proffer lucrative stations will readily catch GREAT MEN. The Gospel of Christ calls, not many mighty—not many great men &c. But hides these things from the wise and prudent, while it reveals them unto babes.

Ed. SIGNS.

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POETRY.

From the Western Luminary.

(Written during the prevalence of the Cholera.)

What but Religion's holy pow'r
Can feeble man uphold,
Amidst life's scenes—amid the hour
Of woe—when in their darkest fold,
The clouds of grief enshroud his sky;
When not a ray of light his eye
Doth meet? When muttering thunders roll,
And shake the deep foundation of his soul?

When death's terrific steps are heard,
Death's wail throughout the land,
When stoutest hearts have quailed and fear'd
The grasp of his cold hand;
What but thy arm, O heavenly maid!
Could bring to me supporting aid,
Help me the monster grim to face;
Where duty calls to go, nor shun his dread
embrace.

Of fearless hearts let others boast,
Nor ask thy aid divine,
When on a sea of trouble tost;—
Such stout heart is not mine.
To Thee, celestial power, to Thee
I look, in darkest times to free
From care and fear—from sorrow's gloom,
And the dark chambers of my soul with joy
illumine.

If stern adversity the cup
Of bitterness present,
If such thy will, I'll drink it up,
O God! as from Thee sent.
If darkness gathers round my name,
And rumour, trumpet-tongued, proclaim
The wide report—If friends forsake,
Yet under Thee, O Lord! safe shelter will I
take.
J. A. J.

DIED

On Tuesday, Dec. 10th Robert George, son of Gilbert, and Phebe Ann Beebe, aged 6 years 5 months and 10 days. "It is the Lord, let him do unto me as it seemeth him good."

SIGNS OF THE TIMES.

[Vol. 2.] Devoted Exclusively to the Baptist Cause. [No. 2.]

PUBLISHED SEMI-MONTHLY, BY AN ASSOCIATION OF BRETHREN.

NEW-VERNON, ORANGE COUNTY, NEW-YORK. DECEMBER 25, 1833.

GILBERT BEEBE, EDITOR.

To whom all Communications must be addressed.

COMMUNICATIONS.

FOR THE SIGNS OF THE TIMES.

DEAR BROTHER BEEBE:—You are at liberty to make such use of the following brief illustration as you may think proper.

Yours in the best of bonds.

HEZEKIAH PETTIT.

Lexington, N. Y. Oct. 19th 1833.

"They hatch Cockatrice eggs, and weave the spider's web: he that eateth of their eggs dieth, and that which is crushed breaketh out into a viper."

THEY hatch Cockatrice eggs.—This metaphor is taken from a species of Serpents formerly known in the eastern part of the world, which was said to be very poisonous; but as their eggs are more particularly noticed by the Prophet, together with those who are engaged in hatching them, they claim our first attention. Eggs of themselves do not possess life, but they possess a property which, when hatched, in the sense of this text, will produce life.—Does not this figure picture to the understanding mind the doctrine which has become so prevalent in the present day?

How often are men told by those who hatch Cockatrice eggs, that if they will go through a certain process, or round of duty which they point out, that they can get religion (or life) as easy as they can turn their hand over. And how many are now engaged in devising schemes to evangelize the world, and make christians. Have

they forgotten—or did they never know that Salvation was of the Lord, and except a man be *born*, (not hatched) again he cannot see the Kingdom of God.

Second. To hatch eggs of any kind, persevering efforts are requisite, otherwise all will prove vain. How often are we told that unless we "first use means we cannot be saved"—while we are taught by the word of God, that he will have mercy on whom he will have mercy, and Before they call, he will answer &c.

Third. Let whoever will, hatch Cockatrice eggs they must be when hatched, of their original stock; hence our Lord said to some of them, "Ye are of your father, the Devil, and the lusts of your father ye will do." And again to the Pharisees,—Ye Serpents! ye generation of Vipers!! how can ye escape the damnation of hell?

From the metaphor thus far considered, we understand the Cockatrice to represent the Devil—their eggs, the doctrine of Devils, those who hatch them, are they who preach the doctrines of Devils, and those of their hatching—two-fold more the children of hell, than those who hatch them, as our Lord has informed us, inasmuch as they assume all the gracious appearance of those by whom they were hatched, and at the same time possess the spirit of their father the Devil. Hence they are said to be like the whited sepulchres mentioned by our Lord, and they are also called Wolves in Sheep's clothing. *They weave the spider's web.* This metaphor seems to have been intended to represent the hypocrite's hope. As the Spider finds the materials

for its webb within its own bowels, so the hypocrite finds the fountain of goodness &c. within his own depraved heart, and as the Spider draws forth the material and manufactures its own webb, even so the hypocrite depends entirely on his own works, for "They being ignorant of God's righteousness and going about to establish their own righteousness, have not submitted to the righteousness of God." "*He that eateth of their eggs dieth.*" The literal meaning of the figure is plain, the spiritual is also easy; the doctrine of Devils is the last resort of all hypocrites; it matters not what a man believes, if he does not believe the Gospel of Christ; every one who are left to believe a lie will assuredly be, damned, every species of what is in scripture denominated *doctrine of Devils*, centres in the old leaven of the Pharisees which still exists in the Arminian scheme; and hence the Apostle declares, "By *grace* are ye saved thro' faith, and that not of yourselves; it is the gift of God, not of works lest any man should boast."

"*And that which is crushed breaketh out into a Viper!*" John the Baptist said to the Pharisees and Sadducees who came to his baptism, "O, generation of *Vipers*" and our Lord called them "Serpents, a generation of *Vipers* &c."—here we have two substantial witnesses, showing us who the *Vipers* are. We will now inquire who they are who crush the eggs of the Cockatrice. If the Serpent lays her eggs in the dust, from whence she finds her meat, we may naturally conclude they are crushed by the foot of the Ox; thus when our Lord sent out his Ministers (who are metaphorically called Oxen) he said to them, "Ye shall tread on Serpents, & Scorpions &c." and hence we perceive the necessity of their feet being shod with the preparation of the Gospel, lest the sting of these Serpents should poison them. This prophecy was fulfilling in the days of our Lord, and it continues to be fulfilling down to the present day, and will still continue as long as

God is pleased to support one faithful minister on the earth. Opposition to the doctrine of Devils never fails to elicit persecution; when our Lord speak so plainly to the Pharisees, they persecuted him from time to time, until they were at length suffered to carry into execution their wishes by shedding his blood on the Cross; that the same spirit exists in the present day is but too manifest in what daily transpires, while an host of the professors of the day are calling for Union, Union, Union, the moment their doctrine is exposed by coming in contact with the truth, they show the same persecuting spirit that was so characteristic of the Pharisees of old. True, they have not yet the power, nor had the Pharisees until the hour appointed, they daily sought how they might destroy him, and so do those of our day seek how they may destroy the Lord's witnesses, they only wait for their hour; they are, and have for a number of years been seeking for it, and accumulating strength, and according to the prophecy of the Revelation they will undoubtedly succeed, for all nations must drink of the wine of the wrath of her fornication.

FOR THE SIGNS OF THE TIMES.

DEAR BROTHER:—If it had not been for the "Signs of the Times," I should have considered myself almost alone in the world. But I rejoice to learn that the Lord has some witnesses on the earth who have not bowed the knee to any of the gods of human invention; a people who are zealous of good works, a people who dwell safely alone, who will not lift their voices in favor of conventions which their King has not authorized; but will proclaim against them, although they may thereby incur the reproach of the world, and the censure of their nearest and dearest earthly relatives, they are willing to suffer shame and reproach—to be despised and rejected of men, as was their blessed Master. They think that his portion is good enough for them, and they rejoice that

they are counted worthy to suffer for his name-sake, they choose to obey God rather than man, and leave the consequence with him, for it is a distinguishing characteristic of them to trust in God. *I will leave in the midst of thee, a poor, and an afflicted people, and they shall trust in the name of the Lord.*" Although they are poor and afflicted, yet they do not resort to their own inventions, nor to the inventions of others to enrich themselves, nor do they compromise the matter, and pay tribute to the kingdom of Anti-Christ, in order to escape persecution and alleviate their afflictions; they trust in the name of the Lord, believing him to be the only object worthy of trust. They believe what their Master has told them, that the wisdom of this world is foolishness with God—hence they reject all the plans which they devise, (in relation to Zion)—they believe their King is the "Wonderful Counsellor, Mighty God, everlasting Father &c. and that the government is upon his shoulder, that his Laws are perfect, and his Kingdom is the "Perfection of beauty," and all the gaudy trappings of human origin, so far from adding to her lustre, appear like dross and dung in comparison with her resplendant glory. They understand that the fear of the Lord is the beginning of wisdom,—hence those who dare usurp the Government of Zion, and to sit as Legislatures to revise her statutes, annulling some, substituting others, & adding such new ones as may seem good in their own eyes, can have no fear of God before them, and therefore cannot be wise; yet they seem to think that they possess more wisdom, benevolence and love than the Lord himself does, for they do not believe that his laws and institutions are sufficient to promote the greatest good, but they suppose themselves very capable of producing such as are. The New Testament is by them laid aside, (in the spirit of it at least) as an old worn out machine, or superceeded by those of their own contriving, in the use of which they can convert

an hundred souls, where the Gospel converts one.

Jesus said, he laid down his life for the sheep: but they would divide a portion of it to the goats. He came from the courts of Heaven, to save his people from their sins. But the multitude of those who sally out from the Theological Seminaries under the dictation of Missionary institutions, represent the atonement as made for the whole world, (notwithstanding many of them profess to believe differently,) yet they all do in effect preach it. But our Lord says, "I pray not for the world," he prayed for his people; they disregard his examples, & dispise all those who follow them. Do they not meet together for the express purpose of praying that the whole world may be converted, &c. while they themselves do not believe their prayers can, or will be answered, (as a portion of the world are already suffering the vengeance of eternal fire)—hence they pray without faith, and without faith it is impossible to please God.

I have mentioned but few of their inconsistencies, errors, and abominations, they are blazing in every direction around us. When in the midst of all this clamour and confusion I hear the Gospel trumpet blown, it sounds truly encouraging. These are my views on the subject, expressed in the style and manner of an ignorant boy; but I am sure you will not reproach me on that account, I have been induced to write the above because I wished to bear my testimony in favor of the good old way. I possess nothing whereof to glory; but Jesus my Lord possesses every perfection, his perfections need no apology or amendment, they are complete, neither do they need any glossing or daubing over with our untempered mortar.

Yours JAMES RICHMOND.
Clinton, Oneida Co. N. Y. Oct. 15.

FOR THE SIGNS OF THE TIMES.

Continued From No. 1 Page 1.

ELDER BEEBE.—In my last remarks I endeavoured to show by scripture testimo-

ny that all professing christians who are endeavouring to promote God's cause by uniting with the world, by means of *any* Society (I care not by what name it is known, whether benevolent or religious) are violating the whole rule of faith and practice given in the word of God to govern the Saints upon earth. The Apostles earnestly cautioned them to keep themselves "Separate" and Paul particularly urges them to examine themselves, that they do not get astray "Take heed Brethren (says he) lest there be in any of you an evil heart of unbelief, in departing from the living God," Heb. iii, 12. James says pure religion and undefiled is to "Keep himself unspotted from the world," 1 Ch. 27 vs. "If any man love the world, the love of the Father is not in him," 1 John ii, 15. Speaking of Anti-Christians in distinction from the Saints, says John in his epistle "they are of the world, therefore speak they of the world and the world heareth them," 1 John iv, 5. Whatsoever is born of God overcometh the world, 5th Chap. 4—they give up all dependence upon the world to assist them in their religious duties, and are content to look to Christ for every help.—But before this distinction was made manifest by their being called out, they are reminded of their being in the world; "In time past ye walked according to the course of this world," Eph. ii, 2—but now "ye are no more strangers and foreigners (to the visible church) but fellow citizens with the Saints and of the household of God," verse 19. Therefore let your light so shine that the world may see your good works, "for hereby we do know that we know him, (Jesus Christ) if we keep his commands," "He that saith I know him and keepeth not his commands, is a liar and the truth is not in him," 1 John ii, 3, 4, "He that saith he abideth in him ought himself so to walk," verse 6. Now here is the test "Hereby know we the spirit of truth, and the spirit of error," 1 John iv, 6. But some justify their course by setting

forth the great good that is to result from it, entirely losing sight, of the displeasure God has always manifested towards those who have disobeyed Him, with a view to promote His cause, and that he has said "to obey is better than sacrifice 1 Saml. xv, 22; and that "God cannot be tempted with evil" James i, 13. All disobedience of God's commands is sin, but it would seem they rather "continue in sin, that grace may abound," for it is by their disobedience that His grace is to reach the uttermost parts of the earth.—Who sends the Gospel as it is called, to the Heathen? The church & world united in a Foreign Mission Society. Who goes to preach the Gospel to the Heathen? "Pious" young men selected and prepared by an education society, composed of the church and world united.—What kind of Gospel is sent to the heathen? In many instances it is fictitious, stories written by a committee of a Tract Society composed of the church and world united; in others a system of Theology taught at a Seminary, got up, supported and controlled by the church and world united. In short, all the schemes of man to convert the world to Christ, are predicated upon the principle of union between the church & world, and are at war with the duty of every believer in Christ, and shows men to be, "wise above what is written."

Nov. 26.

W.

FOR THE SIGNS OF THE TIMES.

ELDER BEEBE.—Permit a poor unworthy sinner, to address a few lines to you, though strangers to each other in the flesh, I trust we are one in spirit. Like all the dear children of God I was born into this world in trespasses and in sins, and was under tutors and governors until the time appointed of the Father. In March 1819, it pleased God the Father who sanctified me, and preserved me in Christ Jesus, to call me by his grace from my native darkness into his marvelous light. He taught me salvation was all of grace to the praise of

his glory who first trusted [my salvation in common with all the Elect] in Christ who finished transgression and made an end of sin—wherefore to this day (and I trust forever) I am enabled to say, “not unto us, not unto us, O Lord, but to thy name give glory for thy mercy and for thy truth sake.” In May following I was Baptized by Eld. G. Ferrell and added to the Welch Tract Baptist Church of Delaware. In 1822 the Lord in providence removed me and my family to Lewistown, Pa. I took my letter to the Tuscarora Baptist Church, and was received into fellowship, my mind having been much exercised with preaching the Gospel for 2 years during which time I felt much diffidence, yea and much perverseness and rebellion rising up within me, till at length wading through much affliction and sore trial, I was compelled (with a “Woe! is me if I preach not the Gospel”) to carry the glad tidings of that salvation which is alone in Christ Jesus with eternal glory. The Church gave me a License at a time when brother E. Choat visited us, and Baptized my wife. In a year or two I was ordained by Elds. J. Healy, T. Poteete and B. T. Welch of Baltimore. But my dear brother I never was—no, nor ever shall be a popular preacher, so long as I preach the doctrine of Sovereign free, discriminating Grace, and God forbid, that I should preach any other than that Gospel which Paul preached, and which I trust was made known to me by revelation of Jesus Christ. I am surrounded with error, delusions and lies; Fullerism and Arminianism, with great excitement in favour of benevolent Institutions appears to be every thing here. There are only a few besides myself, that are left of the Mill Creek Church (to which place I came in 1826) who have not gone into the popular schemes of the day. For some considerable time I have wished for an established medium thro’ which Brethren might communicate information of their welfare, and concentrate their views, from distant parts, for I

feared greatly from what passed under my own observation, that those with whom I was acquainted as Old Fashioned Regular Baptists, and with whom I had taken sweet counsel, had also gone into those heaven-daring, God-dishonoring measures and plans, contrary to the order of the gospel—my fears were soon dispelled and my soul rejoiced to hear of, and to see by your paper the meeting of the Old School Baptists at Black Rock, and their proceedings; to see associated therewith, the names of Healy, Choat, Reis, Poteete, Woolford and Barton, with whom I had personal acquaintance was matter of joy and rejoicing, I blessed God for the encouragement—then hath the Lord yet a goodly number of witnesses, in this day of darkness rebuke, and blasphemy. God be praised for such men as Osbourn, Trott, and many others whose writings appear in the ‘Signs,’ I hope the Lord will take especial care of you my Br. with all those who so valiently defend the *truth*, may his wisdom guide your pens and enable you by word and deed to earnestly contend for the *Faith* once delivered to the Saints. I want very much to become a subscriber for your paper, and I shall use my endeavors to obtain subscribers, I know however it will be difficult as much opposition is made to them and to Osbourn’s Address, of which I have sold 40 copies. I was last month on a visit to the Tuscarora Church, and Baptized two persons; that church continues under the principles of the Old School, I took with me a few Nos. of the ‘Signs,’ with which they were much pleased, Brother Jno. P. Skite, a worthy and intelligent member with several others intend writing for them, I understand B’r. N. Greenland of the Huntingdon church is appointed Agent for this Co. you will please write, and give me the necessary information respecting subscription, and remittance, whether to be made to him as Agent, or to yourself by mail, and at your risk—also let me know if I myself, and other subscribers could get all the back Nos. from the first until now, and so on in suc-

cession and whether the whole coming at once would increase the rate and number of the postage.—Wishing you God speed in so good a cause, & praying for the prosperity of Zion, and the peace of Jerusalem. I subscribe myself your brother, in Gospel bonds.

JESSE ASH.

Henderson Township, Huntingdon Co. Pa.
Dec. 8, 1833.

From the Religious Herald.

PROSCRIPTION.

In our two last numbers we have placed before our readers an account of the persecution of our worthy and esteemed brother Elder W. F. Broaddus, by the Kentocton and Columbia Associations.

The prominent actors in this unrighteous proceeding. Elders, Gilmore and Trott, belong to what are termed the Old school Baptists, and their names are appended to the Black Rock Address, disclaiming fellowship with all those who advocate the benevolent institutions of the day. They have therefore, only acted in accordance with their declarations in proscribing brother Broaddus.

These two Elders have also another objection to Elder Broaddus, viz: preaching repentance to sinners; or charging them with living in a state of rebellion against the majesty of heaven, & enforcing on them the duty and necessity of laying down the weapons of their rebellion & submitting to God.

But the great secret of this opposition to brother Broaddus must be sought in the success that has attended his labours. The presence of the Lord has been with him & numbers through his instrumentality have been brought to a knowledge of the truth. His congregations have been unusually large; and multitudes have eagerly listened to him as their spiritual guide.—To men loving pre-eminence as Elders Gilmore, Trott, Bennett, &c. this was a sufficient ground for the charge of heresy. All men run after him, therefore we must

destroy his usefulness by any and every means, or we shall be wholly eclipsed.

In the Shiloh Association, of which Eld. B. is a member, there where baptised according to the returns at the annual meeting in 1832, 857 persons. In the Ketoc-ton, at the annual meeting in August, 1832, 142 persons were returned as added by baptism. Of these 108 were baptised by Elds. George, Ogilvie and Broadus, members of the Shiloh and Columbia Associations. In the four churches attended by Elder Gilmore but 10 were baptised. A striking proof of the efficacy of the doing or Atinomial System. Leesburgh and New-valley Churches, which have been favoured with the ministrations of Eld. G. for a quarter of a century contain together 74 members. If brother B. has become a decided advocate of protracted meetings, it was from a conviction of their utility derived from personal experience. At a meeting of the general association in 1831, at Lynchburg, he was disposed to consider them in an unfavourable light. In a friendly conversation with brethren Fife, Baptist, Kerr, Taylor, &c. the subject of protracted meetings was named their advantages pointed out, the objections made by brother B. were met and he was urged to make trial of them on his return. This he promised to do. Accordingly he soon afterwards held one at Mount Salem Church, in Culpepper co. The Lord was pleased to bless it; and from that meeting may be dated the commencement of those glorious revivals with which most of the churches in the Shiloh Association were blessed in the fall of 1831, and the greatest part of 1832.

Elder B's views are in accordance with those of three-fourths of the ministers of our state below the Blue Ridge. In the Dover, the Goshen, the Appomattox, Albemarle, Portsmouth, James River, Middle District, and Strawberry Associations, we know of no exceptions. The ministers in these Associations, believe, that it is by the

foolishness of preaching sinners are brot' to obey the truth; and that those meetings, by calling a large number of persons together, present a favourable opportunity for presenting the claims of the gospel. When entered on in a spirit of prayer, of deep devotion, and of humble reliance on the blessing of God they have been and we trust still will be signally owned and blessed of God.

With respect to shaking hands another objection urged against Eld B. allusion we presume is made to the practice of many of our ministers in descending from the pulpit at the close of the services while the congregation is singing, and shaking hands with members about the pulpit. This we believe is a custom which has long prevailed in our State and was practised by our first Baptist ministers. This circumstance is scarcely worth referring to, except as illustrative of the consistency of Eld. Gilmore. We have been assured by a brother in whom we have implicit confidence, that a few years ago, during a visit to Dover Association, Elder Gilmore was seen actively engaged in this very practice, which he now denounces as heterodoxy.

The opinions and practices of Elder B. are such as have been maintained by the great body of baptists in every age of the world since their first origin.—They were exemplified by our Waldensian ancestors, when with their baskets of wares on their arms and their Bibles in their hands and at the risk of their lives they preached the gospel from house to house warning sinners everywhere to repent it was the maintenance of their principles which led to the incarceration of John Bunyan twelve years within the walls of a dungeon. The favourite theme of his preaching was 'come and welcome to Jesus. Whosoever will, let him come take of the waters of life freely.' The great body of our English br'n, have always steadily maintained these opinions. At one period we admit there was

a considerable leaning amongst many of the churches towards Antinomianism, but it was a period when there was a great declension in spirituality and practical piety.

Upperville, Fauquier Co. Va. Nov. 2,

BROTHER BEEBE:—When William F. Broaddus, first made his attack on the church at Upperville, we expected to dismiss him without much trouble, but it seems he had made up his mind, at all hazards to obtain his object, which we believe was to remove Eld Gilmore, or sink the church in the attempt. You will please to give our reply, to his postscript published in the Herald, a place in your very acceptable paper, and we beg you will give it all in one No. Very Respectfully yours,

PETER C. RUST.

FOR THE SIGNS OF THE TIMES.

BROTHER BEEBE:—We the Upperville Baptist church, feel ourselves bound in self-justification to lay before your readers, a plain, simple, and undisguised narrative of the circumstances which have transpired between ourselves as a church, and Eld. Wm. F. Broaddus, from the commencement up to the present date. The following narrative is intended as a reply to a statement made by Eld. Broaddus, in a postscript to his letter, as published in the Religious Herald of the 6th Sept. 1833. Your readers doubtless anticipate, and have a right to expect from us, a statement of the facts in relation to this matter. We regret exceedingly the necessity of thus appearing before the publick. Yet urged by a sense of duty, we will prosecute our thankless task.* Eld. Broaddus in his postscript says, "The church at Upperville has never made any communication to him either verbal or written," [and says] "I say so

*As some statements must necessarily be given from memory, should we commit any inaccuracy we are willing to stand corrected, and if in any instance we should not give the precise words we pledge ourselves not to alter the substance or meaning, as we wish not to misrepresent.

still," (then adds) "Now here is my explanation, I never denied receiving a letter ; but it was not from the church ; it was signed by four individuals. I have been told that at the next church meeting after I received the letter, a copy of it was laid before the church, and was sanctioned, but even of this fact the church have never informed me, so that up to this day the church as a body, has made no charge against me, has made no communication to me &c."

We will now commence as proposed above. At our church meeting in June, 1831 the church, having understood that Elder Broadbush had been invited to preach at the Upperville church statedly once a month, and having further understood, that he had said in the neighborhood of North-folk church that he had agreed to preach at Upperville statedly once a month, took up the subject, in order to ascertain who had given him the invitation to preach there statedly, when one of the members arose and said I did. It was then said that two females who were not members with us, also invited him, the vote of the church was then taken.

First. Has one or more members a right to invite a preacher to preach statedly once a month, without consulting or obtaining the approbation of the church ; it was *resolved unanimously*, they have not.

Second. The vote was taken, have any other persons who are not members in this church a right to invite a preacher to preach here statedly : and it was *unanimously resolved*, they have no such right.

Third. The following vote was then taken, viz :—All those who are willing for Br. Broadbush to preach here statedly once in each month, will signify it by standing up, whereupon it was *resolved unanimously*, that they were not willing.

Fourth. A vote was taken, Is there any objection to Br. B's. preaching here when convenient as other preachers do, on passing or repassing, and there was a majority

who had no objection to his preaching as others do,—of course there was a minority for his not preaching on any terms.—After the above meeting, and at his next arrival to preach in Upperville, he was informed by his friends, that the church had taken up the subject of his preaching there statedly, and they were opposed to the course he was pursuing, notwithstanding the above resolutions, and information, he continued to make his stated appointments—paying no regard to the wishes or feelings of the church, and the church for peace sake, suffered her liberties to be trampled upon, until some time in Nov. but at his Oct. meeting in Upperville, (if we are correct in the time) he called on sinners to be prayed for, (but none obeyed,) which he well knew was contrary to the views and sentiments of the church—he then proposed to make a collection for the benefit of the general Baptist Association of Va., which he also knew the church would have nothing to do with, inasmuch as he had himself used all his influence for several years to induce the Ketocton Association to connect herself with that institution, but could not succeed ; he then called on three Gentlemen, one a Methodist, [but a worthy man] the others of no profession, to receive the gift, without seeming to know there was a member of the church in the house, as tho' the church was beneath his notice ; we judge from his own conduct, [hear it.] When he was at Happy Creek church, he asked their liberty to pray for the people, or sinners. and when at Zion church he also asked the liberty, or if it would be agreeable to them, for him to make a collection for the General Baptist Association of Va. We here ask, why such a different course towards the Upperville church ? We say, because there was a different object in view at Upperville ; which we will glance at hereafter.

The reader will remember we promised to be plain and simple in our narrative, and

by this time it will be seen that our subject will necessarily hold us to our promise.— But we will pursue our disagreeable subject. For his unjustifiable course towards us, [we take the liberty to judge for ourselves] and as our church meeting had past, and his two day's meeting would be over before our next, and as some of our church thought it would delay the time unnecessarily they concluded it was necessary that we should take a firm stand in support of our rights & privileges as an independent church; therefore four of our members well knowing the mind of the church on that subject, & the spirit of the third vote, as above to justify their course as individuals, addressed him the following letter.

Upperville, Nov. 19th, 1831.

BROTHER BROADBENT:—When we reflect on the course you have pursued and are yet pursuing towards the church in Upperville, it is with heart-felt regret that we are compelled in justice to you and ourselves, and in defence of our rights, doctrine, faith, practice, discipline, and feelings, to address you in reference to that course; you will remember when you first began to preach in Upperville, you told some you had agreed to preach there statedly once a month, and the church having obtained such information, thought proper to take it under consideration, and were opposed to a second stated preacher, & did say by her vote, she was not willing you should preach there as such; the subject was handled with care and caution, as you will observe, by saying she was not willing—wishing to use no coercive means, believing you to be a discreet modest man, who would not disregard the feelings and rights of others, who have the only right to regulate and govern their own house; but in this they were mistaken, you pursued your plans and she felt disposed for the sake of peace to bear it, which opened a door to another liberty. It does seem to be right & proper if the church felt disposed to have

a two, three, or four day's meeting, that she should first confer one with another, to know if such appointment would be convenient to each other and if agreed on, she only had the right to invite such preachers as she choose, and if this course should be a correct one, how far have you strayed from a judicious course, when you go 30 or thirty-five miles out of your neighbourhood to another church and there appoint a two day's meeting without saying a word to the church on the subject, regardless of her rights. This church was constituted upwards of 60 years ago, by Br. Majors, who was succeeded by Monroe, then Hickerson, and then Gilmore, and often visited by Frisor, and Jeremiah More, all men sound in the faith, pure in doctrine, preaching, practising and believing the same things. All seeing eye, to eye, testifying that it is not of him that willet nor of him that runeth but of God that sheweth mercy, and men too whose talents and profound reasoning out of the Scriptures, in support of the doctrine of the Cross, has been acknowledged by all the churches for at least half a century, and as this church has been planted by, and grown up under such a ministry, can it be expected that she can be so soon shaken, as to believe any thing else? For we cannot believe that the introduction of *anxious benches* [so new to us] and pathetick exhortations fraught with so much ambiguity is preaching the gospel, which we believe is calculated to inform the judgment, while the former will only touch the passions. But if any person in the congregation should be convicted on account of their sins, and in that case should ask the preacher to pray for them we should not object, but when the preacher unsolicited persuades the people to let him pray for them we think he goes too far, and we know of no precepts or example in the word of God to warrant it; we therefore disapprove the practice,—but regardless of our feelings & remonstrances

you seem determined we shall submit ; but if you can believe this church is of the Lord's planting, remember the admonition that you shall not lord it over God's heritage, for we know nothing of Presiding Elders, or Bishops to compell us unto measures, and how it is you can arrogate so much to yourself, is strange to us. But Br. Broaddus you fully understand the doctrine we approve and which we have heard you preach in former days. We then say if you can consistently with your feelings, come to us with that joyful sound the door is open and the pulpit at your service, but if you cannot dispence with such things as you know we do not approve ; then pass us by and have some regard to our rights and privileges, regard them so far as not to trample them under your feet, & go where you can and will be received, for we do not wish to throw any obstacle in your way where we have no right nor wish to control. Yours in friendship,

PETER C. RUST,
URIAL GLASSCOCK,
JOHN GLASSCOCK,
REUBEN TRIPLET.

In a few days after Eld. Broaddus received this letter, he came to Upperville to attend a standing appointment, which was his two day's meeting in our house, and when he arrived he found the house prepared to receive him, and persons there to hear him ; but he refused to alight from his horse, but went to the other house, (it being a free house) a little below us, and preached ; this was about the 22d or 23d of Nov. 1831, and at our January meeting 1832, Elder Broaddus attended. Bro. Gilmore, our pastor at this time was absent, and confined to his bed. Here we will take some notice of his postscript, referred to in the Herald, where he says the church never made any communication to him, either verbal or written, and then gives his explanation by saying he never denied receiving a letter, but it was not from the church, it was signed by four individuals,—this explana-

tion as it respects the letter we are willing to admit ; but as he has thought proper in his explanation, not to glance an explanatory word on the verbal communication referred to in his postscript, we will take that much off from his hands and give what we consider an explanation ourselves. We have said he was at our January meeting 1832 ; he then and there asked the church if they would take a vote, that he might know whether they were willing for him to preach there the next day if it was convenient for him to make an appointment ; and we suffered the vote to be put in these words viz :—All that are willing for Bro. Broaddus to preach to-morrow, will signify it by rising, and two arose, and one of them said, he misunderstood the question & that he would take his seat again, for he was not willing Eld. B. should preach here on any terms ; so there was but one in favor of his preaching ; he asked the church if they would try the vote again, we told him we thought he was trifling with the church, & refused to occupy the house when he had the liberty we were not willing that he should preach in it now, because we did not believe his doctrine ; there was then some reference made to the letter from the four individuals, hethen said that, that letter was ambiguous and he wanted something to tell the people, as some said he had excluded himself from the house, and others said the church had done it, and he wanted to know what to tell them, we told him we thought the letter was not ambiguous, but if he wished to know what to tell the people, we would try to tell him, and we said to him if you can come here, and preach the doctrine we have heard you preach and the doctrine this church professes to believe and have received heretofore, and conduct your meetings in the way we are in the habit of conducting ours, the door is open and the pulpit at your service, and we would be glad to receive you. We then said, you may tell the people this ; and

on the other hand, if you cannot come here, consistantly with your feelings and preach this doctrine, and conduct your meetings in the way we approve—you may tell them you cannot preach here, and we then said there is no ambiguity in this. He then said, he did not know wherein we differed, he founded his doctrine on the New Testament, and he did not wish to break fellowship with the Ketocton Baptist. We then told him, what we heard him preach from this text. "Salvation is of the Lord."

He said it was an experimental subject and then went on to disclaim all the miraculous works of the Spirit in the conversion of souls, and then told us how it had been with him, that it was by reading the Bible, and praying and seeking religion, and urged this course on his hearers, then invited them to come and taste, and try religion; and then said, there was nothing to keep any one that was in the house, nor any one in the whole world out of the atonement of Jesus Christ but unbelief.—We of course made our objections to the above, and told him, these things we did not believe; nor receive, and that such doctrine would exclude the whole infant race [dying as such, for they cannot read the Bible, they cannot pray, they cannot seek religion, they cannot come and taste, and try religion, nor can they believe.] We then referred him to some of his doctrine, advanced at Long Branch church, where he said it was as easy to love God as to love sin, and we objected by telling him this is contrary to the nature of things, for a wicked depraved being to love God, as easy as to love sin, and we added, by saying, My Dear Bro., if you have found it so, we have not. He then said this is no place to litigate subjects, and said the reason why he wished to preach here, was that there were a good many people in the neighborhood fond of hearing me preach, and I have had some shots of constituting another church in this place (Upperville) we then observed it would seem that this meeting house, was large enough to hold all the Baptists in this village and neighborhood, for

you know they are not very numerous, and the very idea of constituting another church in this place goes to prove that we differ in our views of things. The above is what we call a verbal communication, made to Elder Broaddus by this church, in her church meeting, on her regular day of business, which facts he positively denied in the Religious Herald. If the above was not a verbal communication between him and the church, we are mistaken, and would ask some friend who has a better knowledge of words than we have, to tell us what a verbal communication can mean. We will leave him here at our January meeting 1832, in full possession of all the opposition and objections of the church, and notice him again in March, by transcribing his letter to the church.

"MONDAY MARCH 19, 1832.

To the Baptist Church at Upperville.

DEAR BRETHREN:—Having been censured by many persons at a distance for refusing to preach in your meeting house, and being charged by some with a disposition to make a division in the Baptist Denomination in this vicinity. I have thought proper to make an appointment to preach in your meeting house on Friday before the third Lord's day in April, I take this course with a view, to give you an opportunity of saying explicitly whether you are willing for me to preach there or not, you have a right either to consent or deny, and I assure you that your decision shall be final with me, for should you refuse, I hope I shall not be so lacking in common politeness, as to urge my services upon you; should you consent, I shall without hesitation, and without reference to the past proceed to preach to those who may assemble. What ever doctrine I conceive to be taught in the word of God; this doctrine is in my opinion held by the Baptists generally, & I am still glad to be numbered with a people whose doctrinal sentiments are in my judgment based upon the Holy Scriptures, may the good Lord forgive us, all our mistakes, and confirm us all in the truth, and preserve us all to his Heavenly Kingdom. So prays your brother in Jesus Christ.

WM. F. BROADDUS.

P. S. I would be glad of a written communication.

He then addressed a note on the back of this letter to our Clerk, viz:—Brother Rust, I send

herewith a letter, which I hope you will do me the favor to present to your church at your next church meeting. Yours Respectfully,

WM. F. BROADDUS.

The above letter was laid before the church & read, and it was proposed, there should be no answer given, as we wanted no opportunity to say explicitly whether he might preach there or not, for we had already embraced a sufficient opportunity at our January church meeting 1832, where we told him in person he was not to preach, and, this we thought a sufficient answer to his letter, without adding another, and so we dismissed it.

Here the reader will observe that the common politeness which he flattered himself that he possessed as a preventative from urging his services upon us, did not live longer than the thirteenth of April, if we may judge from the following note viz.

Upperville, Friday April 13th, 1832

BROTHER RUST:—Having arrived in this place this morning, and found that the Key is not in the door of your meeting house, I conclude to apply to you for it, should you send it I shall preach in your meeting house, otherwise I shall consider the matter brought to a close, and shall take my leave of the subject, with the expression of my earnest desire, that the Great Head of the church will overrule the whole affair to his glory, and our good. Respectfully yours,

WM. F. BROADDUS.

Does it not seem strange that this common politeness which he hoped that he possessed, should have been lost so soon as to suffer him to make application for the Key, when he found the door locked for the express purpose of keeping him out of the house!!—We will now try to gather up the scraps, to see what they are like, or what they will make when collected together.

We have made some allusions in our narrative to objects in view, and if there had not been. Why did Eld. B. disregard the peace and wish of the church, when he understood they were not willing for him to preach there stately?—Why did he take such liberties when he did preach? Mark the contrast between his conduct towards us, and his treatment of the churches of Happy Creek, and Zion.

Why did he at our Jan'y. meeting 1832, ask permission of the church to preach for us the

next day when he had a stated appointment for that day 20 or thirty miles from us, which he actually filled? Why did he wish to preach in our house, after having been refused that privilege at our church meeting in January? And stranger still, Why did he write, or say that the church had never made any communication to him either verbal or written? Bro. Jos. Baker, being present at our Jan'y. meeting, but wishing to take no part in the controversy, left the house, and meeting Brother Uriel Glasscock, on his way—told him to hurry on to the church meeting for he was greatly needed; and upon Bro. G's. asking for what he was needed. Br. B. replied "Broaddus is there contending with the church, Bro. G. then invited Bro. B. to return with him & witness what was said & done, but he refused, saying "I will be with you to morrow." Was not this, which Br. Baker called *contending*, something like a *verbal communication*?

Why did he persist in his course to the Upperville church contrary to the admonition of some of his Brethren in the ministry? Why did he, when the door was locked against him, in April 1832, apply for the Key, when in Nov'r. 1831 he refused to enter when the door was open? Why did he say if the church did not let him preach in the meeting house, he would constitute another church in Upperville if he had to do it with only two members? Why did he attend our Jan'y. meeting when it was well understood that Elder Gilmore (our pastor) was at home, confined to his bed with sickness, if not dead? Why did he ask the church at the above meeting to take a vote, that he might know if he might preach in the house the next day &c.?

We have no doubt, in believing from the above connected with many other circumstances, that the following was his object, as we have before hinted. Feeling his own self-importance, and viewing Upperville as a populous, wealthy and respectable place, the question arose thus. How shall I obtain a hold in this desirable place, the answer was at hand,—the world

* Elder Broaddus has proceeded to put his threats in execution, by constituting another church at Upperville. With them he expects to hold the next meeting of their new Association, in a few days, he has condescended to ask the church, for the use of our house on that occasion. Their request was rejected by giving them no answer.

is after me, for I please them well, and some of the church, have already given me encouragement, others are pleased with me, and the balance may perhaps be drawn over, and I will make my attack by stated preaching which they will not suspect, and if there is not a majority already in the church, I shall soon obtain one sufficiently strong to carry all my plans into execution, which will result in a dismissal of Elder Gilmore, and the establishment of myself upon his ruins, and the reorganization of the church, both in practice, and faith, according to my own views, and the Antinomians we will pitch over the pale, and to this end, I asked the church to take a vote to know if I might preach; and as their pastor was not present, to bias them; and I believing the church was not firm enough to refuse me to my face, my object was to ascertain my strength in the church. But to my utter astonishment I found but one, and alas! my prospects have fled with the vain hope of success.

Read and approved by the church, on Saturday Nov. 2d, 1833.

PETER C. RUST, Church Clerk.

SIGNS OF THE TIMES.

NEW VERNON. Wednesday Dec. 25.

THE Signs of the Times, will be issued to subscribers on the following terms, viz:—\$1 50 per annum.

If paid in advance \$1.

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Agreeably to the request of the church of Upperville Va. we lay before our readers in the present number; her reply to statements made & published by Eld. W. F. Broadus. It is truly a matter much to be regretted that any of our Baptist churches should be called on publicly to defend themselves from the attacks of men calling themselves Baptist Preachers. But alas! the perilous times which have long been predicted by the Apostles of the Lamb, have come and the valiant men of Israel are called to stand forth, every man with his sword upon his thigh because of fear in the night.

Mr. Broadus has made himself very conspicu-

ous by the part he has taken in all the difficulties which have distressed the churches and associations in his section of Va. He has received from the Brotherhood of Arminian Baptists, his hard earned encomia. The course which he has pursued in relation to the Kettocton and Columbia Associations has been noticed in a preceding number.

His friends, as will be seen by the article headed "Proscription," credited to the "Religious Herald," which we copy from the "Cross and Banner," have attempted to make it appear that he had been proscribed by these Associations. If by proscription, they mean that Kettocton and Columbia associations have refused to fellowship him, and have refused him a seat with them, even when threatened by Mr. C——, of another Association, then we admit that the man has been proscribed. But if they would insinuate that those Associations have deprived Elder B. of his right, or rights in any way or shape, we deny the charge—and call on the Editor of the Religious Herald, or any other man to prove the truth of their statement.

We contend, and so do they on every other occasion that every Association, Church, or individual, have a right to withhold their fellowship from every man whom they believe walks disorderly—these Associations have done no more. If the Brethren of these churches, and Associations who refuse to fellowship Eld. B. are mistaken in their views of Gospel order, and if it can be shown that the course by him pursued, in his vigorous attempts to sow discord among Brethren, and that the doctrine, advocated by him is divinely authorized, then we will confess that the Associations were wrong, misguided &c,—but even this would not show any thing like "proscription, for they deprive him of nothing; they proscribe him in nothing, they object not to his converting sinners on anxious benches, or his advocating the cause of the numerous Institutions of the day, or of his preaching that salvation is by works and not of Grace,—if he will go to his own company and preach & practise these things. They cannot go with him and the reason is obvious, as he cannot show a *Thus saith the Lord God*, for his faith and practice, & these churches and Associations of the Old School, being bible Baptists, and the regular successors of the primitive church, they cannot listen to such flimsy

arguments as are brought forward in support of the new inventions of the present age. Give us Bible—give us Bible authority, say they and the matter shall be with us finally and eternally settled. But as well might we seek figs from thorns, or grapes from thistles, as divine authority from those who make void the law by their traditions, and who teach for doctrine the commandments of men. Happy for Brethren Gilmore, Trott, and Bennett, their characters are too well known among the Baptist, to require from us a refutation of the assertions of the Editor of the Religious Herald. We will only say that we have good reason to believe that the second sentence of the article published in the Herald, is a downright falsehood, maliciously, and wittingly uttered, for the purpose of injuring these two servants of the Lord. So far are they from being opposed to the preaching of Repentance towards God, that we have heard them both preach the doctrine as it is taught in the New Testament, and the very cause of Mr. Sands, Broadbush and others', opposition to them is because they prove by the word of God that they are sinners, and warn them to repent of their wickedness, and ground the arms of their hostility against the truth and order of the Gospel.

We will leave those Brethren to answer for themselves, if they think it expedient.

Let the thousands of those who are led by the declarations of the advocates of humanly invented Religious Institutions, to believe that there is nothing in them approximating an amalgamation of the church and the world, contrary to the express command of our Lord Jesus Christ—read the communication of "W" commenced on our first, and continued on our 20th page.—Let them read the Law, as there quoted from the Statute Book of the King of Heaven (the bible) and then tell us which of the modern self-styled Benevolent Institutions of the present times, are not in direct defiance to the God of Heaven.

From the Philadelphian. CITY MISSION.

"Worthy of imitation.—A young female who lives at service, at the moderate wages of one dollar a week, called at my house and presented me with five dollars; and she further promised to pay two dollars a year to the societies under which I am acting.

If all who profess the name of Christ would

only follow this example, and cheerfully, in the same proportion, contribute of their substance & influence to carry forward the various works of benevolence and piety of the present day, would not "The wilderness and the solitary place" speedily "be glad for them; and the desert" "rejoice and blossom as the rose?"

I have also received from the Juvenile Dorcas Society, one dollar for the mission."

THOS. G. ALLEN, Gen. Agent.

"They glory in their Shame." Ed. S.

Home Missions.

More than eleven millions of our countrymen remain yet unconverted, while they that are cordially with us in spirit and in prayer, the whole number of professing Christians in the United States, are less than *two millions*. The number of educated ministers in all these States is about 8000; which, allowing one minister to a thousand hearers of the gospel, leaves 5,000,000 of our population destitute. The prosperity of the cause of Christ, generally, requires that all these should be supplied.—*Ibid.*

From the above it would appear that all the inhabitants of our land, and of the world who are not provided with Educated ministers are destitute of the Gospel. Alas! for poor Peter, and John, they must not be reckoned among the ministers of Christ, for they were "Ignorant unlearned &c." and the interests of the cause requires that 5,000,000 remaining in a destitute state should be supplied.

Pray ye therefore the people to give MONEY and the lords of the Colleges and Theological, Seminaries, to manufacture, and send forth educated Missionaries.—Ed. SIGNS.

Imprudence of the Apostle Paul.

Much is said about Paul as a prudent manager, so careful not to give offence, becoming all things to all men, complying with men's wishes, &c. Let us see how he will compare with our modern advocates of prudence and expediency, and see if he always managed so as not to give offence. Please to turn to the account we have of him in the Acts of the Apostles, and his own Epistles. You will see at once that he was forever getting into difficulties, and might positively be traced almost over the world by the commotions that he raised. His very first preaching produced such a ferment at Damascus, that he had to be "let down over the wall in a basket" to escape not only the 'Jews,' but the civil officers; and no sooner had he arrived at Jerusalem

than he gave such offence to the Grecians that they "went about to slay him." Now we have him "disputing with the Jews at Antioch," and "shaking off the dust of his feet against them;" again, exciting the multitude into a rage at Philippi, by breaking up their gains from sooth-saying; directly we have him raising an uproar at Thessalonica, and charged with "turning the world upside down," and interfering with the "decrees of Cæsar," what is now called politics and affairs of State—presently we have him hauled by a mob before Gallio at Corinth—then raising such a stir at Ephesus as "filled the city with confusion," by so preaching against idolatry as to deprive the "craftsmen" of their gains and render useless their stock on hand.

He excited commotions repeatedly by urging points that were considered as interfering with the right of property. He was charged again and again with meddling with politics, and even moving sedition, by preaching doctrines that tended to change the existing state of things.—We have indeed his own confession that all the churches planted by him in Asia, were "turned from him," and from an attachment that made them willing to pluck out their own eyes and give them to him, were become his enemies, so stoutly had he plied them with offensive truth. This really, at first view looks as if Paul had labored in the gospel to little purpose; and yet he is not more remarkable for the trouble, confusion and everlasting contention of his ministry, than the conclusion he draws respecting the good growing out of them. After he "had five times received forty stripes save one"—"thrice been beaten with rods," "once been stoned," with a thousand adventures to escape more handling of the same sort; we find him writing to the churches, and congratulating himself, while informing them, that what had "happened unto him had fallen out rather to the fartherance of the gospel."

That Paul was a faithful preacher none can doubt; but that he was a prudent one, according to the above standard, is very questionable. The most earnest attempt recorded of him, to be prudent in the way of giving offence, was at the special request of the Elders at Jerusalem. They knew the fiery temperament of the people; and appear to have adopted to some extent the prudential rule of doing nothing that would give of-

fence. They were desirous that Paul during his visit amongst them, should act on their principles. They kindly furnished him with a plan for getting along smoothly. And Paul really appears in good earnest to have resolved, that for a few days he would be upon his best behavior and avoid giving offence. He had many inducements for so doing. He was at Jerusalem, on a visit to the mother church, in the company of the Apostles and Elders; reports to his disadvantage had gone abroad, and now during the feast, when multitudes were collected from all quarters—he had the best opportunity of putting down those reports. In addition to all these reasons, he had again been prophetically warned that difficulties were before him, and must, if ever he did, have felt the need of prudence and circumspection. Alas! for poor human wisdom, and prudence, and management! Seven days had not passed before he had the whole city in an uproar; and the Roman governor, with an army, had to interfere to save his life. All the prudential maxims which his brethren had kindly pressed on him were forgotten in a moment. The ardor of his character returned, increased eleven fold by the restraint of seven days. No sooner is he out of the hands of the multitude, who were about to kill him, than he undertakes to harangue them; and driving at once into the very topics of all under the sun most offensive to them, soon raised a clamour almost sufficient to break the slumbers of the dead.

It is well for Paul's character that he was an Apostle, and lived at the time he did; and especially well that the account we have of him is in the New Testament, and has the approbation of that sacred volume. Nothing else it appears to me, saves him from the charge of being almost uniformly imprudent,—*If the proper test be that of giving no offence.* How much benefit he would have received from a course of lectures on prudence, by some modern professor of the amiable virtue, I know not. I fear, however but little. It seems that the Elders at Jerusalem had counselled him to little purpose. He had more contention and strife; and raised up more enemies, than all the rest of the Apostles together; and yet perhaps in the midst of it, did twice as much good as the whole of them.—*Paxton.*

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New-Vernon Dec. 11, 1833.

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POETRY.

For the Signs of the Times.

The following lines were written on the death of two children, the one expired without a struggle or groan,—the other languished in severe distress for eleven weeks. Both children of G. and P. A. Beebe.

- 1 Call'd as we are to bear thy rod,
Thou ever faithful cov'nant God;
Thy grace impart, that we may feel
Submissive, at thy Sovereign will.
- 2 It is thy right, thou Lord of Heaven,
To take from us what thou hast given,—
Remand our offspring to the dust,
And teach our hearts in thee to trust.
- 3 Twice in the circuit of this year,
Thy chastenings we've been call'd to bear—
Yet all is right; we bless thy name,
Nor of thy Providence complain.
- 4 When James's gentle spirit fled
To join the nations of the dead,
Our heaving bosoms felt the smart,
That we so suddenly must part.
- 5 But when our Robert George was brought
Down to the couch of death, we thought
'Twas harder still, (such ling'ring pains,)—
Than it had been with little James.
- 6 But why fond nature dost thou pore—
Their suf' rings, languishing are o'er.
And soon of us, it shall be said
They'r mingl'd with the slum'ring dead.
- 7 Hush Lord the murm' rings of our mind,
May we through mercy be resign'd,
To all thy will, to all thy ways,
And in affliction give thee praise.
- 8 Since our dear Lord has mix'd the cup.
Be dumb, our souls, and drink it up;
Jehovah has our good in view,
He'll give us grace and bear us through.

MARRIED.

At Walkill, on the 18th inst. by Elder G. Beebe, Mr. *Horace Thompson*, to Miss *Mahalah*, daughter of Hiram Horton. Both of Walkill.